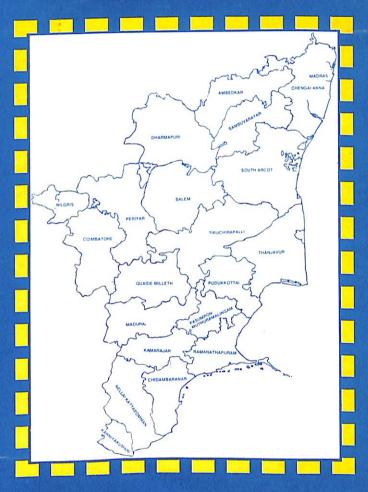
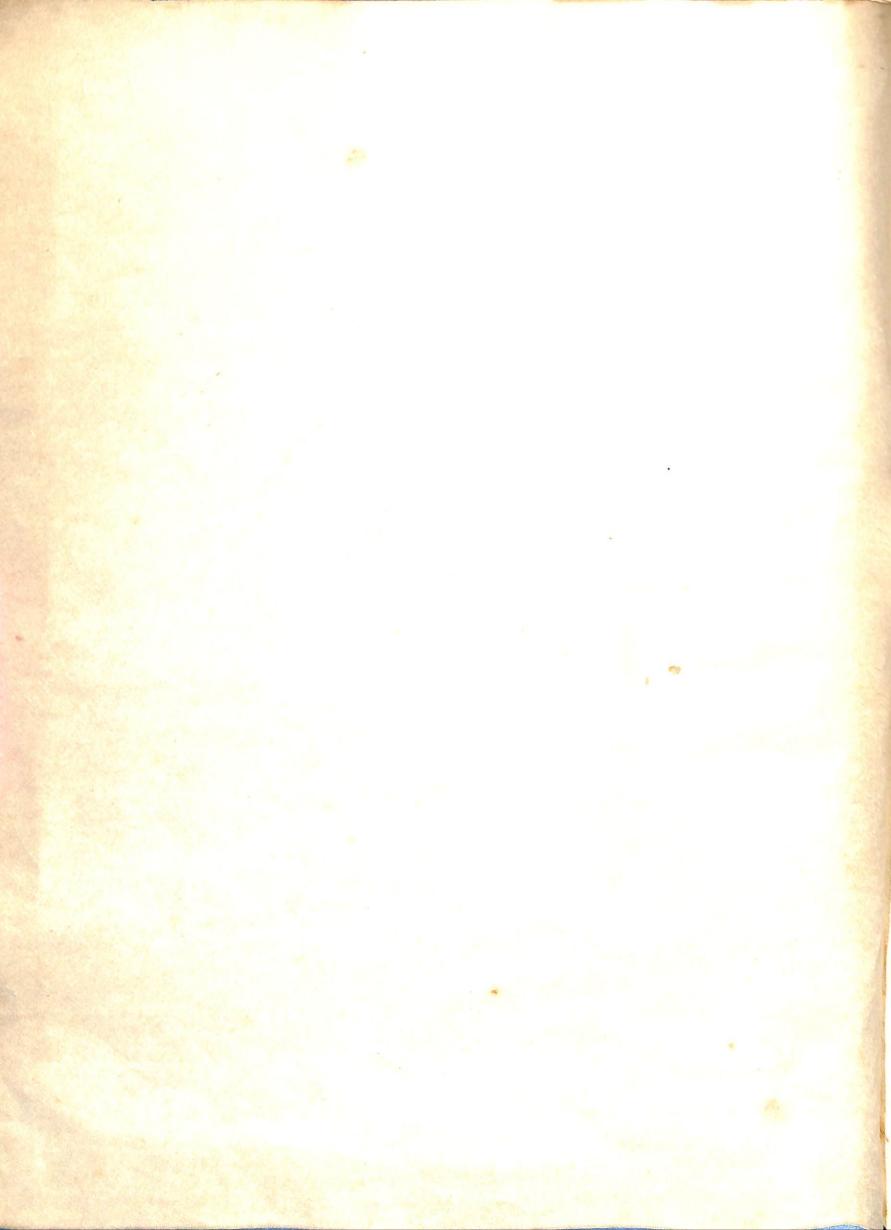
HANDBOOK OF TAMIL NAIDU



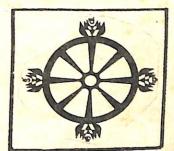
K.M. VENKATARAMAIAH



THE
INTERNATIONAL SCHOOL
OF
DRAVIDIAN LINGUISTICS



A HANDBOOK OF



TAMIL NADU

Ignorance is the cause of mistrust Let us know each other first



A HANDBOOK OF TAMIL NADU 1996 First Edition

Author: K.M. Venkataramaiah

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TRANSLITERATION

Mostly the Tamil lexicon system $a, \bar{a}, i, \bar{\iota}, e, \bar{e}, u, \bar{u}, o, \bar{o}, ai, au$ $k, c, t, t, p, \underline{r}, (\underline{r})$

n, ñ, n, n, m, <u>n</u>

After nasal and intervocalically mostly voiced stops except c and r c > s intervocalically and r after nasal.

y r ! l v <u>l</u> h_(∴)

ABBREVIATIONS

Akam Akanānūṛu Ain Ainkurunūru

Cirupan Cirupānārruppatai

Kali Kalittögai Kur Kuruntokai Kurunci Kuriñcippāttu Malai Malaipatukatām Maturaikkāñci Maturai Mullai Mullaippāttu Narr Narrinai Nedu Nedunalvātai Pari Paripatal

Patirr Patirruppattu
Patti Pattinappālai
Perum Perumpāṇāṛṛuppaṭai

Perum Perumpāṇaṛṛuppaṭai
Porunarāṛṛuppaṭai

Puram Puranānūru

T.M. Nair Taravath Madhavan Nair Thiru Vi. Ka. Thiru V. Kalyanasundaranar

Tirumuruga Tirumurugarruppatai

YMCA Young Men Christian Association
YMIA Young Men Indian Association

YWCA Young Women Christian Association

INTRODUCTION

A Handbook of Tamil Nadu is a long-felt need for the learners of Tamil, and others who want to know the people, culture and language of Tamil Nadu. The alphabetical arrangement of topics in this book has mixed advantages. It facilitates quick reference to the specific items of interest and thus saves the reader's time, but the treatment becomes atomized; the related areas of a topic, appearing under different alphabetical headings, cannot be read holistically. We hope that by listing related topics under each alphabetical heading with the index of topics, this shortcoming will be minimized. This book is also designed as a reference work for researchers who would like to have their topic of interest quickly referred by them.

It was characteristic of the erudite author, the late Prof. K.M. Venkataramiah, to collect all the facts from documents, published and unpublished, before he attempted writing. He passed away on 31st January, 1994 in a traffic accident; he was struck down by a vehicle when he was going to catch a bus from the city to the ISDL. He was good to all, including the young members of the staff, patient and hardworking, never satisfied with his drafts unless he was sure that the collection and presentation of facts were complete. Our sorrow, even after three years of his passing away, is unabated; we believe that it is our duty to bring out this book as carefully as possible, and with minimum changes and additions.

Some articles had been contributed by others even while he was alive; these were added by him. In all such cases, we have clearly shown the name and identity of the author. The proofreading was done by M.E. Manickavasagom and the final proof by V.I. Subramoniam. The Computer Unit headed by Sri. Harikumar Basi, and with Ms. Devika Rani and others, prepared the printouts and the final laser printout. We wanted to have the whole work published before the Eight World Conference of Tamil Research convened by the International Association of Tamil Research, and by the Government of Tamil Nadu at the Tamil University, Tanjavur.

Only the laser printouts of Part I were presented to Hon. Dr. J. Jayalalitha, the then Chief Minister of Tamil Nadu, on 5th January, 1995 for the initiative taken by her in convening the Eight World Conference of Tamil Research and to Prof. N. Karashima, the President of the Eight Conference. To Hon. Dr. V.R. Nedunchezhiyan, the then Minister for Finance in the Government of Tamil Nadu, whose interest in the development of Tamil Studies in India and abroad is unbounded, to Prof. P.K. Ponnuswamy, the then Minister for Education, Government of Tamil Nadu and Thiru. S.P. Ilangovan, I.A.S., the then Secretary, Tamil Development and Culture, we are grateful. Noting that the ISDL has delayed some valuable publications, Hon. Prof. K. Anbazhagan, the Minister for Education, Hon. Dr. Tamilkkudimakan, the Minister for Tamil Development and Culture, and its Secretary, Thiru. V. Palanicamy, I.A.S., recommended for an enhanced recurring grant of Rs. 10 lakhs which was graciously accepted by the Chief Minister of Tamil Nadu, Hon. Dr. M. Karunanidhi. We are grateful to them for their efforts in helping the ISDL. The Handbook of Tamil Nadu is now brought out because of the availability of funds.

We propose to bring out another volume on the overseas Tamils, which needs field work, because publications are few on this topic. We have to include more information on modern Tamils and modern literature in the proposed volume.

(B. GOPINATHAN NAIR)
Secretary for Publications, ISDL

(V.I. SUBRAMONIAM) Hon. Director, ISDL

ACADEMIES (TAMIL)

With the intention of propagating Tamil language, literature and culture, Tamil academies have been founded and they are functioning within Tamil Nadu and outside its frontiers.

In Tamil Nadu

About a dozen academies function in Tamil Nadu.

Madurai Tamil Sangam: Inaugurated by Pāndithuraittēvar with the patronage of Bhaskara Sētupati on 14th September, 1906, Madurai Tamil Sangam (sangam) published Senthamil, a monthly. R. Raghavaiyangar and M. Raghavaiyangar contributed much for the growth and development of the Sangam in the beginning years. M.R. Subramaniya Kavirayar edited some books under its aegis. Examinations in Tamil for titles like 'Bāla and Panditam' are conducted. Its golden jubilee was celebrated in 1956. Peruntogai, Māran Alankāram, Upamānasangraham etc., are its main publications.

Karandai Tamil Sangam: Radhakrishna Pillai founded it on 14th May, 1911 with his brother Umamaheswaranar as its first president. It had its own library organised from 1912 and started publication of the monthly Tamilppolil from 1925. A college, the Pulavar Kallūri started in 1938, later became an arts college and the Sangam participated in the anti-Hindi agitation, of 1938. Vipulanandar's (vipulānandar) Yāl Nūl, Tolkāppiyam-Collatikāram-Deivaccilaiyār commentary, Bharatasāttiram, Kaccikkalampakam, Karandai Copper plate grant etc. are its major publications.

Tamil Sangam of the Madras Presidency: As a result of the joint efforts of E.Mu. Subramania Pillai and P.C. Punnaivananāda Mudaliar, this sangam came into being at Tirunelveli on 11th June, 1934 with the blessings of Ka. Subramania Pillai. It conducted Tamil conferences and felicitated Tamil scholars by conferring honorary titles. It saw its silver jubilee in 1960. Due to want of funds, it was christened as Tamil mānilat Tamilccangam by the efforts of S.Chellappāndiyan and it continued to serve the cause of Tamil.

Tiruppattur Tamil Sangam: With sixty-three members and headed by Kunrakkudi Adigalār, this sangam was started in 1967. Seminars on the Tirumurais (tirumurai) are conducted every year, during the Vīsāka festival in May.

Kāraikkudi Tamil Sangam (1969) with late V.Sp. Manickam, as president Dindugal Tamil Sangam, Salem Tamil Sangam, Tanijāvūr Tamil Sangam (1926) with A. Krishnamurthi as president, Kampan Kalagam, Karaikkudi and Tirucci Tamil Sangam are some of the other Tamil Sangams that serve the cause of Tamil. Of them, the Kampan Kalaikkalagam conducts the Kampan (author of the great Tamil Rāmāyana) festival every year. The Tirucci Tamil Sangam founded in 1959, as a result of K.A.P. Viswanatham's enthusiasm has its own building and is said to be conducting meetings on Wednesdays

and Fridays, every week. He is also responsible for the organization of the *Pulavar Kulu*.

Academies outside Tamil Nadu

Tamil Sangams are functioning at Delhi, Calcutta, Bombay, Bangalore, Kochi, Ernakulam, Thiruvananthapuram, Baroda, Surat, Nagpur etc. in other States of India.

Delhi Tamil Sangam: Inaugurated by Rajaji on 13th April, 19-6, it has a permanent building and it publishes, Sudar, a monthly journal. In addition, it has published V.V.S. Iyer's Kamparāmāyanam - A Study and Tirukkural (English), Valmikinathan's Tiruvācakam (English-the Pathway to God) etc.

Calcutta Tamil Sangam: Known after the name of Bharati, this sangam founded in 1941 celebrates Bharati day every year in December. Its publications include 'Voice of a Poet, Essays on Bharati (three volumes), Bharati (in English), Nūpur-katha (Cilappatikāram's Hindi version), Outline of Tamil Literature (Hindi), Sangam Age, Vangattamil, Essays on Kampan, Koel Song (Hindi), My Father (by Tangammal Bharati) etc.'

Bombay Tamil Sangam: The Bombay Tamil Sangam started in 1942 conducts every year 'Bharati Day' and 'Kampan Day'. Its silver jubilee was conducted in 1967. It has a palatial building of its own occupied from 1956.

Bangalore Tamil Sangam: Started as a study centre in 1950 by Ta. Ki. Venkatachalam, T.S. Arumugham and others, it grew up into a sangam in 1958. With a permanent building of its own, its silver jubilee was celebrated in 1974. It continues to serve the cause of Tamil in the Kannada region by conducting classes in Tamil and Kannada and for Pulavar students.

Kerala: The Tamil Sangams at Kochi, Ernakulam, Kottayam, Thiruvananthapuram etc., are the Tamil academies in Kerala doing yeomen service to the cause of Tamil.

Karnataka: Besides the Bangalore Tamil Sangam, there are Tamil Sangams at Mysore and places, where Tamils live in groups, like the Kolar Gold Fields etc.

Tamil Sangams function in Assam, Jaipur in Rajasthan, Surat and Baroda, in Gujarat, and Nagpur in Maharashtra.

Academies outside India

Tamil academies function in London, Berlin, Paris, New York (in the name of Bharati), Chicago etc. Of them, the one at Berlin has a journal, the Tamilkkural, of its own. As in the West, Tamil sangams are functioning in the Eastern countries also, as in Singapore, Malaysia, Hongkong, Thailand, Japan etc.

International Association of Tamil Research

Founded in 1964, as a result of the deliberation of the scholars like Fr. Xavier S. Thaninayagam, Profs. T.P. Meenakshisundaram, Jean Filiozat, Kamil Zvelebil, V.I. Subramoniam and Mr. A. Subbiah at the International Conference of Orientalists held at Delhi in 1964, the IATR with Jean Filiozat as President, Thaninayagam and Zvelebil as secretaries and A. Subbiah as treasurer, was able to hold its first International Conference-Seminar on Tamil Studies at Kuala Lumpur in 1966. According to its decision such seminars are held once in two years, the second at Madras, third at Paris, fourth at Sri Lanka and subsequently at Mauritius, Madurai and so on. The next seminar is to take place at the Tamil University, Tanjavur in January 1995.

The International Institute of Tamil Studies at Adayar, Madras is the brain child of this Association. The Journal of Tamil Studies is the journal published by the Institute.

In 1986, the World Tamil Sangam was inaugurated by the then-Chief Minister of Tamil Nadu, M.G. Ramachandran, at Madras and a special officer to work out the scheme was also appointed.

Bibliography: Valviyarkalanjiyam, vol.ix, Tamil University, Tanjavur, 1988.

ACHIEVEMENTS OF THE DMK ADMINI-STRATION

The Drāvida Munnērrak Kalagam (DMK) which ruled Tamil Nadu from 1967 to 1976 had some tangible achievements.

Agriculture was given the prime importance. Fully aware of the needs of the agriculturists, subsidies and co-operative loans were made available to them. With an emphasis on irrigation, sinking of tube wells, completion of seven hundred and eighty five minor irrigation projects and electrification of several villages to facilitate pumping of sub-terranean water for irrigation have been carried out, spending two and a half crores of rupees in 1971-1972 alone.

With a view to finance small scale industries to the tune of seventy five per cent of the total capital, the Tamil Nadu Industrial Investment Corporation was activised. The number of small scale industrial units which number 13,531 in 1967-68 went up to 22,889 in 1970-71. The Industrial Promotional Corporation of Tamil Nadu was set up to help the large scale industries, with an authorised capital of five crores of rupees.

In the field of education, schooling up to pre-University level was made free. The budget estimates on education was also stepped up. similarly the budget estimate of fifty-four crores in 1967-68 was increased to eighty-one crores in 1971-72 to create employment opportunities for about six thousand five hundred graduates and post-graduates. Buildings for elementary schools were constructed at a cost of 1.22 crores. A sum of seven hundred lakhs of rupees for Harijan Welfare was spent in 1971-72 alone and the percentage of reservation in educational institutions and job

opportunities was raised from sixteen to eighteen per cent for the Scheduled Castes and Tribes.

Health: By setting up primary health centres in every development block in the State, the medical facilities were doubled.

An autonomous water and drainage board and a slum clearance board were set up to augment supply of drinking water, and to clear the slums to provide hygienic environment. In 1971-72 alone, three crores of rupees were spent to construct more than seventeen thousand tenements for slum dwellers. Further 2,30,000 house sites and 2,02,246 pattas (pattā) (title deeds) for lands for agriculture were provided to the poor. Fifty thousand acres of forest lands were also distributed to the poor, assigning two to three acres for a family. The land ceiling also was lowered to fifteen from thirty acres. In addition, a labour welfare fund with five lakhs of rupees as the Government share was also implemented.

Youth Corps: Forty companies, each having fifty young graduates to do constructive social work in villages were set up. The members were paid Rs. 175/- as honorarium per month. Preferential treatment during recruitment to public services was another incentive given to the youth corps.

The scheme of nutritious food to school children was continued at a cost of about a lakh and thirty five thousand rupees.

Administrative Reforms: A State Planning Commission, the first of its kind in an Indian State, and an Administrative Reforms Commission were set up. While Administrative Reforms Commission were set up. While the former was entrusted with the task of chalking out a ten year perspective plan for the State, the latter had to ten year perspective plan for the administrative envisage reforms to be implemented in the administrative set up.

Being truly secular, all religions were treated alike by the DMK which made an abortive attempt to provide non-Brahmin priesthood in Hindu temples. Another important achievement was the change effected in the name of the State, as *Tamil Nadu* from Madras.

The party being committed to the cause of Tamil, the State totally opposed Hindi imposition, for which a two language formula, retaining English and Tamil was announced through a resolution in the assembly. Attempts were also made to make Tamil, the medium of instruction at all levels. With an eye on the process of Tamilization, the Secretariat was renamed as the Tamilaga Aracu Talamaic Ceyalakam; address terms like Sri, Srimati and Kumari were changed to Tiru, Tirumati and Selvi and the national motto, Satyamēva Jayatē into Vāymaiyē Vellum. Tirukkural was given much honour and for its author's everlasting memory, the Valluvar Kōtṭam was constructed. Statues of famous Tamil poets, scholars and savants like Tiruvalluvar, Kampar, Pope, Bharati etc., were installed during the Second World Tamil Conference, held at Madras in 1968.

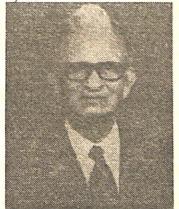
The Rajamannar Committee to go into the Union-State relationship, to investigate and provide ways and means to enable the State Governments to function effectively in the cause of the people of the State was set up under the chairmanship of P.V. Rajamannar, a retired Chief Justice of the Madras High Court.

Besides Tamil Nadu, the DMK was in power in the Union Territory of Pondichery also, where too, similar schemes were implemented.

Bibliography: Sneh Prabha, Emergence and Rise of DMK in Indian Political Parties, 1971.

ADISESHIA, MALCOLM, S.

Indian Well-known economist and educationist, Malcolm Adiseshia was born in 1910 at Vellore in Tamil Nadu. He was educated at London School of Economics Kings and College, Cambridge. He was first Professor Economics at the Madras Christian College. Between 1948 and 1970, he served in the UNESCO in various capacities and retired as the



Malcolm S. Adiseshia

Deputy Director General of the Cultural Wing of UNESCO. While with UNESCO, Adiseshia was instrumental in organising activities for the educational, cultural and scientific development of many developing nations. In 1971, he established the Madras Institute for Development Studies in Madras and served as its Director. Let My Country Awake and It is Time to Begin are two of his numerous books dealing with many aspects of India's development. He had served as a member on many advisory committees and expert bodies constituted by the Government of India. He had great interest in mass literary programmes. He passed away on 21 November 1994.

ADITYA'S TEMPLES

Aditya I

If Vijayalaya can be considered as the founder of the later Chola empire by capturing Tanjavur sometime about A.D. 850, it was Aditya I (āditya) who strengthened it because of the gains he got in the between Nripatungavarman and fight fratricidal Aparājitavarman, the Pallava kings. He was on friendly terms with Sthānu Ravi, the Chera (cerā) king and "is said to have built temples of Siva on both banks of Kaveri from the Sahyadri to the sea".

Over forty temples including Adityesvaram, the Siva temple at Tiruppurambiyam, the first one to be built in stone can be assigned to Aditya I Chola (āditva cola) (A.D. 871-907). The Anbil plates of Sundara Chola credit him with the title of the builder of temples between the Western Ghats and the sea on the banks of the river Kaveri (kāvēri).

Uraiyur: Known as Mūkkī svaram in the Tevaram (tēvāram) of Sambandar, the temple at Uraiyur (uraiyūr) near Tirucci is now called the temple of Tantonri svaram. Pugalccōlar, a Saiva saint among the sixty-three Nayanmars (nāyanmār) lived in this place. With a rectangular vimana (vimāna) and an ardhamandapa (ardhamandapa) having dvarapalas (dvārapāla) with peculiar hand gestures, this temple is honoured with a purana by Meenakshisundaram Pillai of Tirucci.

Tiruccarrutturai: One of the Saptastana shrines, this Udavanēsvara temple at Tiruccarruturai (tiruccārnutturai) has been sung by the Tevaram Trio (Sambandar one, Appar four and Sundarar one decad each). A dvitala (dvitala) temple facing east has four Nandis at the four corners of the square griva (griva) and a pair of dvarapalas at the entrance of the garbagriha and the ardhamandapa.

Tirupputurutti: With three decads of Appar in Tevaram, it is said that the Nandi at Tirupputurutti (tinippūturutti) has moved to some extent for the sake of Sambandar. A Saptastana shrine, the Siva temple here, probably rebuilt by Aditya I in stone sometime during A.D. 882 has an ektala (ektala) structure facing east with round griva and bulbous sikara. The pilasters near the door-way of the sanctum sanctorum (garbagriha) have fine designs.

Tiruvedikudi: Another Saptastana temple, a dvitala shrine facing east, Tiruvedikudi (tiruvēdikudi) temple has been sung by Sambandar and Appar, each a decad. With a round sikhara and Nandis on the griva, this temple might have been built in A.D. 890.

Tiruppalanam: Yet another Saptastana temple, this Siva shrine has one decad of Sambandar and five of Appar in Tevaram. Appudi Adigal's (appūdi adigal) devotion has been praised by Appar in one of his hymns. With a dvitala structure, Tiruppalanam (tiruppalanam) temple has two Nandis at each corners of the griva. With square sikhara and stupi, an inscription of Rajaraja I (rājarāja) in this temple mentions that Kampan Araiyan had brought an emerald image of the Lord as booty from Malainādu and placed it in this temple. Appar is said to have redeemed to life, the son of Appudi from a cobra bite at Tingalur, near to this place.

Kumbakonam: The Nagesvaraswami (nāgēsvaraswāmi) at Kumbakonam (kumbakonām), called Kudandaikki lkkottam has a decad by Appar. The Sun's rays fall on the Linga between the eleventh and thirteenth of Chittirai (close of April). With the installation of Vatapi Ganapati in the ardhamandapa of the temple, beneath whose pilasters, scenes from Rāmāyana are carved.

Tiruvayaru: With five, twelve and one decad sung by Sambandar, Appar and Sundarar respectively, the Pancanadesvara (pancanādēsvara) temple of Tiruvayaru (tinuvayāru), the central shrine of which was probably built by Aditya I, is also a Saptastana shrine. Facing east and having a dvitala structure, this temple has a small vimana over the Pancanadesvara shrine. The miracle of Appar drowning in a tank near to Kailas and rising from a tank in Tiruvayaru is connected with this temple.

Tirukkattuppalli: The Agnisvara temple of Mēlaittirukkāttuppalli has the improvisations of Sambandar and Appar, a decad each. The rays of the rising Sun falls on the Linga during the equinoxes. With an ektala structure, Tirukkattuppalli (tirukkāttuppalli) shrine facing east, has circular sikhara and griva.

Kilayur: The Agastisvara temple of Kilaiyur (kīlayūr), a Paluvettarayan (paluvēttarayan) temple of A.D. 804, built in granite has yellow walls. The lion figures on some pillars face each other. The minor shrines are built of yellow stones. The Saptamatrika (saptamātrika) shrine here is interesting because of its rare form like the vimana of the Nataraja Sabha (natarāja sabha) in Cidambaram.

Lalgudi: With round griva and sikhara, the ektala Saptarishisvarar temple at Tinuttavatturai (modern name Lalgudi (lālgudi) is given by the Muslims), mentioned as a Vaipputtala by Appar, might have been rebuilt by Aditya I in A.D. 898. There are five re-engraved inscriptions.

The Tiruppārāytturai and Tirumalappādi temples, found mentioned in Tevaram were built by Aditya I, probably in his 14th and 23rd regnal years respectively. The latter has a sthalapurana (sthalapurāna) of its own.

Kannanur: The Bālasubramaniyaswāmi temple at Kannanur (kannanūr) belongs to the reign of Aditya I, as it has his inscriptions. This ektala temple with the griva having four figures of elephants and a bell shaped sikhara and an exquisite stupa (stūpa) is considered as one of the earliest of the structural stone temples of the Chola period, dedicated to the cult of Subrahmanya (subrahmanya).

Panangudi: The Agastīsvara temple at Panangudi (panangudi), with elegant Nandis on the corners belongs to the single storeyed (ektala) type.

Tirukkattalai: The Sundarēsvarar temple at Tirukkattalai (tirukkattalai) was built in the 3rd year of Aditya I. This two storeyed temple has shrines attached to it, dedicated to Surya (sūrya), Saptamatrikas, Ganesa (ganēsa), Subrahmanya, Jēshṭa, Chandra and Chandēsvara.

Tirukkandiyur: A Saptastana Kshetra (kshētra) and one of the eight virattanams (vīrattānam), this temple at Tirukkandiyur (tirukkandiyūr) has oblations for the Sun god on the 13th and 15th days in the month of Māsi (March-April). Sambandar and Appar had sung a decad each on the Lord of this temple. This was a dvitala structure with circular griva and sikhara. Here, there is a temple dedicated to Brahma. An inscription of the 21st year of Nripatunga Pallava is found in this shrine.

Tiruneyttanam: A Saptastana shrine, sung by Sambandar and Appar one and five decads respectively at Tiruneyttanam (tiruneyttānam), now corrupted as Tillaittānam is a dvitala one facing east having a square griva with four Nandis. Probably rebuilt by Aditya I in stone, the temple has pre-Chola inscriptions of Pallava Nandivarman II and Varanguna Pandiyan.

The temples at *Tiruvēļvikkudi* (Tiruvilakkudi) and *Tiruppārrirai* near Srirangam of the 9th century A.D. have also been praised by the Tevaram hymnists, Appar and Sambandar.

The Sundaresvarar temple at Sēndalai (corrupted form of Chandratēkai Caturvēdimangalam), the Sivayōganātha temple at Tiruvisalur (Viyalūr) were either built or rebuilt in stone by Aditya I. The latter has a decad of Sambandar in Tevaram.

Tiruppanandal: The Arunajatēsvarar temple at Tiruppanandal (tiruppanandāl) has palmyrah as the sacred tree. An anecdote mentions that the Lord bent his posture to receive the garland from a female devotee, Tātakai. The Chola king tried in vain to restore the Lord in his former posture. But Kunguliyakkalaiyar of Tirukkadavūr brought the Sivalinga erect, by his devoted effort. There is a separate sub-shrine dedicated to this devotee in the temple complex, near the second gopura (gōpura). This temple, known also as Tatakaiyī sveram (gōpura). This temple, known also as Tatakaiyī sveram (gōpura), the Kāsi math, founded by Kumaragurpara Swāmikal is located here.

Tiruppurambiyam: The three great Saiva saints have sung, each a decad on the Lord at Tiruppurambiyam (tiruppurambiyam). Sambandar performed here the miracle of restoring the life of a merchant stung by a cobra. The Lord of this temple is called Sākshināta because He came as witness to the marriage of Sundarar. The inscriptions of Rājakēsarivarman are found in this temple.

The temples at Tirunālur mayānam (Tirumeynanam (tirumeynānam)), Tiruvākkarai, Takkolam (takkōlam) (Tiruvural), Kōil Dēvarāyan Pēṭṭai, Brahmadēsam (Chandramaulī svara) temple in the Ceyyār taluk, Selliamman temple for Saptamatrikas at Alampakkam (alampākkam), were probably built or rebuilt during the period of Aditya I, at Alampakkam, where the Varadarajaperumal temple, a dvitala one facing east belonging to this time is found. Sambandar has sung on the Lords of Tirumeynanam, Tiruvakkarai and Takkolam.

Vedaranyam: Sung by the Tevaram Trio (Sambandar 4, Appar 5 and Sundarar 1 decads) this shrine at Vedaranyam (vēdāranyam), known also as Tīrumaraikkādu is a Sapta Vidanga one. It is said that the Vedas (vēdā) closed the doors of the temple after worshipping the Lord and the doors remained so ever after. It is further said that Appar by singing a decad opened the doors which were closed by Sambandar, singing a decad.

Kiliyanur: The Vishnu (visnu) temple at Kiliyanur (kī liyanūr), near Tindivanam has an inscription of Vijayanandi Vikramapanmar mentioning that the temple was built by Tiggaittirlar. An inscription of Aditya I of his 18th regnal year on the same wall indicates the existence of the temple during his time.

Kodumbalur: The Mūvar temple at Kodumbalur (kodumbālūr), built by Bhūti Vikrama Kēsari, a close relative of Aditya I has a Sanskrit inscription on the central vimana mentioning that he built three vimanas and named them after himself and his two wives. In plan and structure, the three dvitala temples look almost the same. They are in a row facing west, with perhaps, a rectangular mandapa (mandapa) in front of them.

Tiruverumbiyur or Tiruverumbur: The temple at Tiruverumbiyur (tinuverumbiyur) or Tiruverumbur (tinuverumbur) having a decad by Appar, has inscriptions of the 4th and 21st years of Rajakesari, assigned to Aditya I. An endowment by a lady, Tattam Sendi, wife of a member of Alunganam, inscribed on the hill of the temple which she built, while another inscription mentions the construction of the main vimana by Velan Viranārayanan, alias Sembiyan Vēdi Vēlan.

Srinivasanallur: The Koranganātha temple Srinivasanallur (srinivāsanallūr), near Musiri has 4 inscriptions of Rajakesarivarman, one of which has been assigned to Aditya I by S.R. Balasubrahmanyam. But K.A. Nilakanta Sastri considers the temple as a monument of Parantaka I (parantaka). This dvitala temple has square griva and a sikhara. The sanctum sanctorum has 'the appearance of being doublestoreyed'. The door frame has vegetable decorations.

Tirukalukkunram: The hill temple at Tirukalukkunram (tirukalukkunram) has been sung by the Tevaram Trio, each a decad, but only two verses of Appar are available. The main attraction here is the appearance of two kites daily at mid-day to have the food offerings.

A rock-cut temple of the Pallava times called erukkal mandapam has an inscription of Vātāpi konda Narasimhavannan.

A structural temple with Somaskanda panel and lion pillars is situated on the top of the hill. The panel and the pillars indicate that the temple may belong to the time of Rajasimha (rājasimha) Pallava.

The Bhaktavatsala temple (of the 13th century A.D.) on the foot of the hill has the oldest inscriptions at the spot, called Tirwabarna Kottadi on the northern side of the second prakara (prakāra). This roofless structure with all the features of a garbagriha of an ancient temple of the 9th century A.D. has an inscription on its wall, relating to the 27th year of Aditya I. It refers to the grant of Skanda Sishya, confirmed by Narasimha and reaffirmed by Aditya I. This structure may be the Mulattanattupperumanadigal (mülattanattupperumanadigal), on the brick structure of which Aditya I might have rebuilt in stone.

Vedigiri svara temple, the Tirukkalukkunram Udaiya nāyanār, on the top of the sacred hill is the structural one of the time of Rajasimha Pallava.

The Bhaktavatsala temple at the foot of the hill is a new one built during the reign of Jatavarman Sundara Pāndiya (A.D. 1260) in the place of Mulattanapperumaladigal of Skanda Sishya.

Avanikandarpa Isvaram Melappaluvur: The (avanikandarpa īsvaram), the twin shrines erected side by side at Melappaluvur (mēlappaluvūr), facing west is a tritala (tritala) one. The main southern shrine, the Agattī svaram mentioned in inscriptions as Tenvāyil Srīkoil and the northern one, the solisvaram mentioned in inscriptions as Vadavāyil Srikoil of Avani Kandarpa Isvaram, considered to be a gem among the early Chola temples, is the best preserved temple of the time of Aditya I. With square and bulbous sikharas, the twin shrines situated side by side with Subrahmanya as the Lord of Devakoshta (dēvakoshta) form the unique feature of the temple which has lion pillared mūkhamandapa.

Tiruppaccil Acciramam: Now known as Tinuvāsi, about 5.6 km northwest of Tiruvānaikka (Srirangam), this temple of Tiruppacil Acciramam (tiruppaccil acciramam) has a quatrain in venpa (venpa) metre found in the Kshētrattiru Venpa of Ayyadigal Kadavarkon (ayyadiga! kādavarkon), a Pallava king included in the Tinuttondattogai of Sundarar as one of the 63 Saiva saints, helps to assign this temple to the time of Aditya. Sambandar and Sundarar (each a decad) have sung on the Lord of this temple. Sambandar cured the disease of the daughter of a local chief, Kollimalavan and Sundarar sang a decad for gold from the Lord which he got and tested its fineness which gave the name Marrarivaradar to the Lord here, whose sacred tree of the place is vanni. The temple facing east has Ardinari svarar in the western devakoshta, providing the clue that the temple was built of stone during the days of Aditya I. It also has a bronze Nataraja dancing on a snake.

Paccil Amalisvaram: An early Chola temple, Paccil Amalisvaram (pāccil amalīsvaram) now scientifically renovated and restored, this west facing temple has inscriptions assignable to Uttama Chola. During Rajaraja's I time Sembiyan Madeviyar gifted a lamp to this temple which supplied one of the 400 talippendir (talippendir) to the Rajarajiccuram (rājarājiccuram) temple at Tanjavur (tañjavūr). The Harihara figure in the rear devakoshta indicates that the temple may be assigned to the age of Aditya I because it is said that such wide variations are to be found in the devakoshta sculptures only during his period.

Paccil Tirumerrali: Situated to the east of the Amalisvaram, Paccil Tirumerrali (pāccil tirumērrali) which also supplied talippendir to the Rajarajiccuram at Tanjavur, has the inscriptions of Parantaka I Chola.

Tiruppainnili: This temple, Tiruppainnili (tiruppainnili) near Tirucci, sung by the Tevaram Trio, each a decad, is an ektala structure with square sikhara. It is said that the Lord here supplied food, water and shelter to Appar on his way to this temple. This has a purana by Meyppādapurānikar of Madurai. This early Chola shrine might have been built of stone during the time of Aditya I.

One of the Panca buta kshetras (pañca būta kshētrā) Appulinga, the Jambukesvaram (jambukēsvaram) of Tiruvanaikka (tiruvānaikka), near Tirucci, has a sanctum sanctorum, containing perennial water. The Linga of this shrine is swayambu under a white nāval tree and has been sung by the Tevaram Trio (Sambandar 3, Appar 3 and Sundarar 1 decads). It is said that a spider that served the Lord was blessed to be born as a Chola king (Koccengat Chola) in its next birth; and this Chola king built several temples to Siva, including the one at Tiruvanaikka. This temple has 5 enclosures, the 5th being the Tiruni rittan madil, so called because the tradition maintains that it was built by paying the holy ash, (Tiruniru) as wages. It has been observed that the earliest construction of Koccenganan might have been rebuilt of stone in the days of Aditya I.

It has to be noted that the temples of Nagaswami at Kumbakonam, Pancanadesvara at Tiruvaiyaru, at Tirumalaippadi, Arunajatesvarar temple at Tiruppanandal, and Jambukesvaram at Tiruvanaikka have each a quatrain in venpa metre sung by Ayyadigal Kadavar Kon, included in the eleventh Tirumurai.

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ADMINISTRATION AND SOCIAL LIFE: SANGAM PERIOD

Administration

The head of the government was a hereditary monarch, advised by the councils Aimperunkulu (aimperunkulu) and Enperayam (enpērāyam). The former is constituted with the representatives of the people, priests, physicians, astrologers and ministers. Another list mentions the chief minister, the purohit, the commander of the army, the ambassador and the intelligent officer as the members. The Enperayam, a group of eight officials had the superintendent of accounts, the head of the executive, the officer of the treasury, the chamberlain, the representative of the citizens, the commanders of the army, cavalry and the elephant corps. Another interpretation is that the attendants of the king like perfumers, garland makers, betel bearers, coconut servers, armourers, dress valets, light bearers and body guards constituted this council. The list furnished by lexicons include the account officers (karanattiyālvār), heads of administrative departments (kanımavidigal), men in charge of the treasury (kanakaccurram), body guards (kadai kāppālar), chief citizens of the town (nagara mandar), commander-in-chief (padai-

ttalaivar), warriors riding elephants (yānai vīrar), mounted warriors (ivulimaravar) as its members.

By the beat of drums, king's orders to the public were announced. Time criers to announce each nāligai (hour) by observing the nāligai vattil (hour glass) were employed.

The king was the final judge in all cases and the punishments were severe.

Rebellious princes were severely dealt with. Köpperuñcölan and Tittan are said to have banished their rebellious princes out of their kingdoms.

If a king died without a heir or if dispute arose on succession, the state elephant was used to choose the successor.

The favourite pastime of the king was hunting.

Revenue: The revenue of the state was from sources like customs, tolls, land tax (one sixth of the produce from land), booty from the victory in war, tributes from vassals etc. Forest produces and others like pearl fishery also accounted for the resources of revenue of the king in certain circumstances.

Military Administration: Each ruler seems to have a standing army comprised of chariots, elephants, cavalry and infantry. Besides, during times of war, militia was also organised. The armaments of the soldiers included swords, lances, bow and arrows, armours (of tiger skins and others), javelins, spears etc. Signalling in the battlefield was done by beating drums and blowing conches. The war drum of each king was carefully guarded and periodically bathed and worshipped. As the elephants formed the formidable part of the army, killing or disabling it in war was considered a valorous feat.

The king would starve unto death by facing north, vadakkinuttal, in case he was defeated or received a wound on the back in the battlefield. The people were also like the king, and a mother who went to the battlefield to see her only son who was killed, whether he had received the fatal wound on his chest or the back, rejoiced that the wound was on his chest, for she had vowed to cut off her breasts that suckled him, if he had received the wound on his back. Such was the valour of the women of the Sangam (sangam) period.

To die in the battlefield fighting against the enemy was believed to fetch them beatitude. The kings too had the same belief and it is said that kings wounded in battlefields or died a natural death on account of old age or disease, had the custom to make them lie on a bed of kusa grass and to cut with a sword before being disposed.

It was the custom to plant hero stones, the nadukal in memory of the fallen soldiers on their graves. Finding out the proper stone, fixing the auspicious hour for carving it, inscribing the name and the heroic deed, bathing it in sacred waters, planting and consecrating it are the six stages in erecting the hero stones which are worshipped with flowers.

War: Every ruler of Tamilagam (tamilagam) had his own sacred tree, the guardian (kāval) tree, which was nurtured and safeguarded. A battle cry normally beginning with the beating of the war drum culminates in the felling of the guardian tree of the enemy, the trunk of which will be used to make a war drum by the victor. For instance, kadambu was the guardian tree of the Kadambas (kadamba), margosa of the chieftain of Mohur, mango of Nannan etc.

At the end of the war, the victor collected huge booty including the crown of the vanquished, out of which an anklet or a chain would be made and worn.

The territory of the defeated king would be destroyed including the fortifications etc., in a savage manner. After burning the area, it was ploughed using asses to sow caster, gingelly, cotton and other seeds. Once, when a chieftain, Muvan was vanquished by a Chera chieftain, the latter plucked the teeth of the former and fixed them on the doors of his fort. It was considered a great feat, if a king vanquished a number of chieftains to make ornaments out of their crown. There is a reference to a Chera king wearing a chain made out of the crowns of his seven vanquished rulers.

Most of the towns were fortified, with huge walls, surrounded by a most and a jungle around it. The walls were of good height and had mechanisms mounted on the ramparts to safeguard it. For instance, the great fort at Madurai had mechanised devices fitted to its walls to shoot arrows on the enemies when they besieged the fort. Machines like the fishing rods and angles to catch those who approached the wall, that which poured hot oil and molten metals on those who scaled the walls, devices in the shape of monkey, king-fisher, vulture, serpent, horse, swan etc., were also fitted on the walls.

The method adopted to enter a fort was to cut open a wide passage through the jungle, fill up the ditch and finally scale the walls using ladders. Elephants also were used to bombard the gates.

Generally, conquests were planned during winter (kūtirkālam), roughly between October and December. To infuse enthusiasm, soldiers were served a grand feast, the peruñcōṛru nilai before the commencement of war.

Social Conditions

The four-fold caste system of the Aryans did not exist among the Tamils, though some were termed as Brahmins, mentioned by terms like intpirappālan (twice born) and pārppār. The most honoured among others, the Arivar who led a secluded life are said to possess the knowledge to know the past, present and future.

The Ulavar (ulavar) who occupied the highest status in the society, the Ayar (sheperd), Vettuvar (hunters), artisans like the Carpenter, Blacksmith, and Goldsmith, Eyinar, Valaiyar, Pulaiyar etc., constituted the Tamil society. It may not be wrong to construe that the social divisions like Antanar, Arivar, Ulavar, Taccan, Kollan, Pulaiyan, Vettuvan, Eyinan, Panan, Paratavar,

Mallar, Malavar, Maravar etc., were occupational groups, without much social disparities among them.

Dress: Men wore two pieces of cloth and the soldiers, courtiers and servants in the palaces wore a dress like the modern coats. It seems that the upper part of the body was bare and was generally adorned with sandal and other fragrant pastes. The clothing was from the loins downwards to the ankles (Kalittokai, 110: 115).

Women covered their body with clothes, but the courtesans wore scantly which hardly covered the person because of its fine texure. The women of the hill tracts wore green leaves tied to a string around their waist. References to fine variety of cotton and silk clothes are available in the Sangam works, some of them being as nice as the smoke.

Hair dressing: Women and girls dressed their hair in a fashion called aimpāl, by dividing the hair into five parts twisted and plaited beautifully, then fastening the five parts into a single entity with the ends falling over the shoulders. The five modes are called kondai, kulal, paniccai, mudi and cunul. Besides, they beautified their eyelids with collirium, a black pigment. Beautification of the face and other parts of the visible portions of body were not unknown to them.

Ornaments: Those women who can afford, wore costly ornaments of gold studded with pearls and precious stones, while the poor adorned themselves with bead necklaces and conch bracelets. Men also wore ornaments. It was a pride for a king to wear a necklace made out of the crowns of his vanquished foes. Ear rings, anklets, armlets, bracelets, necklaces of different kinds, nose and finger rings etc., are the ornaments referred to in the Sangam classics, which also mention an ornament used by soldiers, the kalal, an anklet.

Status of Women: Women from the poor families worked as hawkers, vendors etc., and in villages they worked in fields. Women, in general enjoyed freedom which enabled them to move freely with men; that young men and women used to have courtship before marriage, which sometimes culminated in elopement, but soon they returned to their villages to enter into wedlock. They shared with men in the conduct of ceremonies and entertaining guests, which was considered as a foremost duty in that age.

Conduct of Marriage: The verses (86 and 136) of Akanānāna give a detailed account about the wedding ceremony during the Sangam period.

Both the verses agree in certain details like the erection of the marriage shamiana (pandal), spread of new and nice sand on the marriage stead, observance of omens and auspicious day and time (mostly in the morning), the bride being bathed and decked with ornaments and fragrant flowers, blessing the couple by the elders by sprinkling water, rice and flowers and serving a sumptuous feast to those who attend the marriage, but they differ in certain respects. While verse 86 mentions morning of a Monday, 136th verse mentions

it as the occasion when the faultless Moon conjoins the asterism rohini as the auspicious one. Both of them give importance to elderly women who have their husbands alive and who have given birth to a number of children to function as the master of the ceremonies. Rice, flower and arukai grass tied with white thread are used during the handing over of the bride to the bridegroom, according to the 136th verse. In the night on the wedding day, the relatives of the bride presented her to the groom, probably to solemnise the nuptials.

It seems that the marriageable age of the boys was sixteen and that of the girl, twelve.

Kaikkilai (kaikkilai) and peruntinai (peruntinai) mentioned as the other forms of romantic love, were to be avoided. The former is the form in which one of the parties, the man exhibited his passion without any reciprocation from the other side. A few kinds of this form are a lover approaching the immature girl with love, the lover alone or the loved alone exhibited passion etc. But peruntinai is the form in which unequals or prohibitive unions would take place like a lover going after a woman, elder to him, a forcible union with a woman being met accidentally, loving a girl who fails to reciprocate and the violent form in which a peculiar custom of madalerutal is used to threaten the girl by the disappointed lover. According to this custom, the disappointed lover, makes a cart and horse out of palmyrah stem and its hedges of leaf-stalk respectively, to sit on it to go in a procession. Then adorning himself with peacock feathers and holding a bell and picture of the lady love drawn by him, in his hands would ride the palmyrah vehicle with his eye on the picture. Drawn by young boys, the man would ride the vehicle without food and water. If the girl gave way because of the pitiful sight, then marriage would take place, otherwise he had to die. According to Thurston, this practice seems to exist among the Badagas of the Nilgiris, even during his time. It must be noted that this practice is confined only to menfolk; and Tirumangai Alvar has sung such songs of devotees, whose love to the God is not reciprocated.

Another form of selecting the eligible bride grooms, common among the shepherds, was through their victory in catching the ferocious bull in a bull-fight competition (ēru kōdal). This belongs to the kaikkilai form of love. The girls eligible to get married used to watch from a gallery the fight in which the young men tried to catch the ferocious bulls. The young men decked with flower garlands standing ready to catch the bulls made more ferocious by the sounds of the beating of the drums. The young man who captured the bull would become the bride groom of the girl whose bull he had captured. At the end of the bull fight, all join together into a group for a dance to celebrate the joy of victory.

Amusements: Music, dance and festivals were some of the sources of amusements.

Games: Women and girls used to play games like ammānai, ūcal (swing), pantu (ball), kalangu (kalangu) etc. During work also, they sang sometimes, the vallai

(vallai) song. Kalangu is a game to be played with seven tiny balls (stones or nuts) of the size of an arecanut. The players threw the balls up and catch them on the palm or its back, one, two, three and up to seven at a time. A ball of the size of a lime was used in the game of pantu, hitting it with hand, running forward and backward according to the motion of the ball.

Vallai song was sung by two women while they pounded grains in a wooden mortar, according to the rhythm of the strokes of the pestle.

Music and Dance: It seems that a few treatises on music like Isainunukkam, Cirrisai, Pērisai, Mutukurugu etc., that were in vogue are lost.

The form of music was vocal, instrumental or both. Musical instruments made of leather and strings as well as holed instruments (tolkkaruvi, tulaikkaruvi and narampukkaruvi) were the ones popular in ancient Tamilagam, in addition to the midamukkaruvi, the throat instrument.

The flute, kulal, was the prime wind instrument, while kompu the popular one was a throat instrument. The drums like parai, muracu, mulavu, pērikai etc., constituted the leather instruments and the different kinds of lutes -yāl- like pēriyāl, cīriyāl, makarayāl, cenkōttiyāl, cakatayāl etc., were the stringed instruments.

A professional group of wandering bards of both sexes, known as Panar (pānar) and Viraliyar (viraliyar) went from place to place exhibiting their talents and skills in music and dance.

It is said that even elephants were tamed by music.

Dances: The Vēnirkādai of Cilappatikaram (cilappatikāram) mentions different kinds of dances Kankūduvari, Kanvari, Ulvari, Puravari, Kilarvari, Tērceivari, Kātcivari, Edittūkkōlvari etc. It is said that the dancing girls were well versed in these dance forms. Tunankai, a dance performed in the battlefield to mark victory in war, would be danced with the swords raised aloft to the tune of the sound of drums. Wearing the ulinai flowers, the shoulders would be raised high with the sides of the body being beaten with bent arms.

Vallikkūttu, a popular dance among the lower classes was performed in honour of Valli, considered to be the consort of Muruka, while Kalanilaikkūttu of a high order, arranged in honour of a young soldier who fought with valour in the vanguard, are the two types of dances, popular with the masses.

Kudam (kudam) and Kuravaikkūttu are dances performed in honour of Tirumal (tirumāl) (Vishnu). Kuravaikkūttu, a group dance of seven or nine cowherd women would be performed when they noticed some calamity. They stood in a ring clasped each other's hands and prayed to Tirumal. Kudam is another kind of dance by which the people prayed to Tirumal.

Vettuvavari was performed in honour of Korravai, the goddess of victory.

Siva burning Tiripuram, mounting the chariot brought by Brahma for him to proceed to Tiripuram, Krishna crushing the elephant sent by Kamsa, and wrestling with Banasura (banasura), destroying the latter's fortress, Skanda fighting against the army of the Asuras and defeating them, Kamadeva as a eunuch entering the fortress of Banasura, Durga crushing the Asuras, Lakshmi deceiving the Asuras, Ayrani, the consort of Indra appearing at the gate of Banasura etc., are some of the plays enacted by the Aryans, called Ariyakkūttu.

There was indeed a dancing community in those days. The girls were trained for about seven years from their fifth year in the art of dancing by experts in the field, including dancing masters, vocal musicians, drummers, flutists etc. With the completion of training the girls exhibited their skill in the art in the king's court to secure the title, talikkol, in the art. The Viraliyar who accompanied the Panar were also well versed in the arts of music and dance.

Supernatural Beliefs: A number of beliefs that cannot be explained rationally like the crying of the crow announced the arrival of the guests, omens etc., were entertained by the ancient Tamils. Omens based on the directions of the flight and cries of birds indicating future success or failure were prevalent. Other beliefs like demons residing in trees, driving the devil that possessed womenfolk (Pulaya woman) by burning the mustard (aiyavi), eclipses being caused by the swallowing of the Sun or Moon by the snake etc., were also in vogue.

The Kurava women functioned as sooth sayers, using kattu (kattu) or kalangu (kalangu) as their tools for the purpose. Kattu consisted of picking a handful of grains to be counted in twos to make the prediction and kalangu is a kind of dried beans.

Feeding the cow daily was considered as a religious merit.

Harlotry: There seemed to exist separate streets of harlots who were trained in music and dance to entertain the customers. They dressed themselves attractively. Fashionable young men resorted to their residences and played with them in rivers and tanks. These courtesans used to swim in rivers during festivals to lure the menfolk. When they passed through the streets in their leafy garments, the wives would be careful to guard their husbands.

Disposal of the Dead: Both burial and cremation were in vogue. Burial seemed to be the common form of disposing the dead, probably among the poor. Some left the dead in open fields and the bones that survived after a period were collected in urns to be kept in a particular manner. Cremation was also not uncommon among the Tamils.

It was a custom to perform certain rites after the funeral. A widow in remembrance of her deceased husband made a small mound, placed grass on it and offered a small ball of cooked rice to the dead husband (Pur: 234). It is further stated that liquor was also offered with the cooked rice (Pur. 360).

The life of a widow was hard. Some, probably, shaved their heads, removed the ornaments and ate poor food, like leaves and seeds of lily. Some preferred to die with their husbands by self immolation in the funeral pyre of their husbands.

Astronomy: Kūdalūr Kilār, a Sangam poet has given some astronomical details regarding the impending death of a king (Pur. 229). The names of stars or asterisms found in Sangam classics are punarvasu (kadaikkulam), kārttikai (arumīn), rōhini (satakam), whereas the planet Saturn (maimin) and constellation mēsha (ādu) are also mentioned. The astronomical data about the burning of Madurai is given in Cilappatikāram. The Tamils considered as bad omens if a comet appeared or Venus moved southward.

There were prisons and prison guards. Manimēkalai was imprisoned; Cēramān Kanaikkāl Irumporai was imprisoned when he was defeated in war. The custom of proclaiming a general amnesty to release the prisoners on occasions like the birthday of the king was in vogue.

Economic Conditions

The economic life of the people centered round agriculture, spinning and weaving, trade and commerce etc.

Agriculture: The chief occupation of the masses was agriculture, the land owners commanding a high social status. Absentee land lordism too prevailed. Such people were called Uluvittunnum Velālar, while the poor Velālar worked in their fields.

Spinning and Weaving: Cotton and silk spinning and weaving seemed to be the popular occupations of the womenfolk. There are references to the texture of the cotton clothes as thin as the skin of a snake.

Trade and Commerce: Both inland and foreign commerce were brisk. Caravans of merchants moving in their carts laden with their articles of sale from one place to another was the form of inland trade, in which salt seemed to be the important commodity. Barter played an important role in commercial relations. References to foreigners calling at the ports of the Tamil coast to exchange gold for pepper are many. Archaeological and foreign notices establish the fact that Roman ships waited on the shores of Tamilagam to exchange gold for pepper and other commodities.

The land was fertile and in the Chola country, watered by the river Kāvēri, it was said that the space in which an elephant could lie down produced enough to feed seven; and a veli of land yielded thousand kalams of paddy.

Scholarship: A significant feature of life in the Sangam period was the honour and status enjoyed by the poets and scholars in the king's court. Some of them were companions and advisers to kings and chieftains, like Kapilar in the court of Pāri. Some of them moved from one court to the other receiving gifts.

Tainiradal: Bathing in the early morning in the month of Tai (January-February), probably begun on the full moon day of the previous month and continued up to the full moon day of Tai, Tainiradal (tainīrādal), called as Ampāvādal by the poet Nallantuvanār (Pari. XI) was popular among women, particularly young ones. According to him, this bath commenced with the day of asterism tiruvātirai in the month of Mārkali (December-January). The girls, after bath at dawn, worshipped the Lord so that seasonal rains befall in time and they might get worthy spouses. In the past, this custom was prevalent throughout the country.

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ADMINISTRATIVE UNITS: KONGU COUNTRY

Known under the Imperial Cholas as Ādi rāja rāja mandalam, Cōla Kēraļa mandalam and Vīra Cōla mandalam under Rajendra I (rājēndra), Vira Rajendra and Vīkrama Cōla respectively, Kongu Nadu (kongu nādu) was always divided into four natural divisions: the east, west, north and south Kongus, the river Kāvēri being the dividing line.

The Kongu Country was comprised of twenty-four divisions called nadus (nādu). These permanent divisions are

Names as found in the Kongu Mandala Satakam	Names as found in Epigraphs	Their present location
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Satakam		
1. Arainādu	Perūnāḍu	Counbatore, Avinashi and North-west Palladam.
2. Oduvāngānādu	Oduvānganādu ·	Gobichettipalayam taluk.
3. Varakkānādu	Vayirakkānādu	West Palladam & North-east of Pollachi taluk.
4. Pongalümādu	Pongaliürkānādu	East Palladam & South Dhārāpuram taluk.
S. Kangeyanādu	Kāngayanādu	North Dhārāpuram & West Erode taluk.

6. Kurumbunādu	Kuruppunādu also West Erode taluk. Vīracōlavalanādu	
7. Kañjikoilnāḍu	Kanjikuvalnādu	
8. Vadakarainādu	Vadakarainādu	BhavāniTaluk south of the hills.
9. Pūndurainādu- Mēlkarai	Pundurainādu- Mēlkarai	North-east of Erode taluk.
Pūndurai Kī lakarai	Pūndurai Kīlkarai	Tiruchengōdu taluk
Paruthipalli	Paruthipalli	Salem taluk.
Kī lkarai Elür	Kī lkarai Elūr	North-east Nāmakkal taluk.
10. Arayanādu- Melkarai	Ārayanādu- Mēlkarai	South-east of Erode taluk.
Ārayanādu- Kīlkarai	Ārayanādu- Kīlkarai	West part of Nāmakkal taluk.
11. Tenkarainādu	Tenkarainādu	South Dhārāpuram taluk.
12. Mananādu	Manathūrnādu	South-west of Karūr taluk.
13. Vengalanādu	Vengalanādu	East of Kanur taluk.
14. Thattaiyanādu	Thattaiyūrnādu	North-west of Kulitalai taluk.
15. Kilankunādu	Kilanganādu	South of Karur taluk.
16. Talaiyanādu	Talaiyūmādu	South Karūr taluk.
17. Andanädu	Andanādu	South-east of Palant taluk.
18. Vaiyāpurinādu	Vaigāvinādu	West Palani taluk.
19. Nallurukānā du	Nalliinikkānādu	West Udumalpet taluk.
20. Kavadikkānādu	Kavadikkānādu	East Pollachi taluk.
21. Anamalainādu	No equivalent	Part of Pollachi tahık.
22. Puvaniyānādu	Vadapuvaniyā- nādu	Om alur taluk.
23. Valavanthinādu	No equivalent	North Namakkal taluk.
24. Rāsipuranādu	No equivalent	Rāsipuram taluk.

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AGASTYA IN TAMILAGAM

The story of Agastya, a great sage in Rig Vedic times, having composed a number of hymns in Rig Veda, his miraculous birth from a water-pot (hence called Kumbamuni or Kalasayōni), a progeny of Mitra and Vanuna (hence called Maitrāvānuni), is shrouded in obscure legends. He had a sister also.

The subjugation of Vilvala and Vātāpi, his wedding with Lōpanudra, giving birth to the son, Drdhasyu, drinking up the waters of the ocean and filling the seas again at the request of the celestials, checking the growth of the Vindhya mountains, taking the permanent abode in the South, the Nahusa episode, visit to Bhisma on his dead bed of arrows are some unique incidents mentioned in his life.

According to the Rāmāyana, Dandakāranya was made fit for human occupation by Agastya's successful fatal attacks on the asuras (asurā) like Sunda, the husband of Tādakai. It mentions Rama's stay in Agastya's abode wherefrom the river Kaveri (kāvēri) takes its source, another abode at the Kunjara hills in the sea near Bhōgavati, the capital of the Nagas (nāgā) etc. The Puranas (purānā) contain many such legends.

Agastya is praised in Tamilagam (tamilagam) as the patron of Tamil language, which he is said to have learnt from Lord Siva. It is said that Agastya wrote the first Tamil grammar. He had twelve disciples, of whom Tolkāppiyar, the grammarian was the most famous. The commentary to Iraiyanār Akapporul mentions Agastya as a member of the first Tamil Academy and Agattiyam as the Tamil grammar followed there. Though clear evidence is lacking in the extant Sangam classics, Manimēkalai refers to Agastya's miraculous birth and the release of the river Kaveri from his pot (kalasa).

In the Buddhist tradition Avalokitisvara (avalokitīsvara), a Buddhist monk is said to have resided at Podalake (the Potiyil mountain). Vīracoliyam, a Tamil grammatical work of the 12th century A.D. in its introductory verse mentions that Agastya learnt Tamil from Avalokitisvara.

Agattiyam, the Tamil grammar of Agastya said to have contained 12,000 sutras (sūtrā), is now extinct. But a few, said to have been quoted as Agastya sutras are available. C. Vai. Damodaram Pillai collected and published them in the beginning of this century. It is viewed that 'the whole mass of them is a bare-based forgery, not, of course, by a single writer at a single period of time but the result of different authors at diverse times'.

Agastya tradition is found in later Tamil literatures like Panninipadalam, Purapponil Venpāmālai, Akapponil Vilakkam etc., referring to Agastya and Agattiyam. Puranas like Kanda Purānam, Kāsi Kāndam etc., also have references to Agastya.

Anyhow, it is believed that sage Agastya lives to this day in the Potiyil hills, remaining invincible to mortals.

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AIRAVATESVARAM TEMPLE

Known formerly as Rājarājēsvaram after its builder Rajaraja II (rājarāja), and now as Airavatesvara (airāvatēsvara) temple is an important Chola temple at Darasuram (dārāsuram) near Kumbakōnam. The name Darasuram itself is a corruption of Rājarājapuram > Rārāpuram > Darasuram. Originally it had many enclosures, though, now only one is found in good

condition. A dilapidated tower (gopuram) towards the east of the temple complex, perhaps the main tower having a prakara (prakāra) housing the present Airavatesvara and the Amman temples, is in ruins. A series of labels denoting the sculptures adorned all the sides of the first tier of the tower having 8 in the north, 12 in the west, 4 in the south and 12 in the east. One of them in the west refers to Periadēvar, one in the east to Isana-dēvar and some to Sakti images. But surprisingly, no image is found now.

The present temple towards the west of this tower, has another tower with enclosures at the entrance in continuation, supported by pillars in a row having fine carvings of apsaras (apsarā). Beyond the tower, is a big altar (balipīda) with beautiful lotus petal decorations on one side just behind the Nandi with a dwarf idol, an artistic representation of a Sivagāṇa

A closed mahā mandapa, the Rajagambira tirumandapam (rājagambīra tirumandapam) which is installed on four pillars and towards its south, a small mandapam attached to it can be seen. This is conceived of as a chariot with artistically and realistically carved out wheels drawn by caparisoned and straining horses.

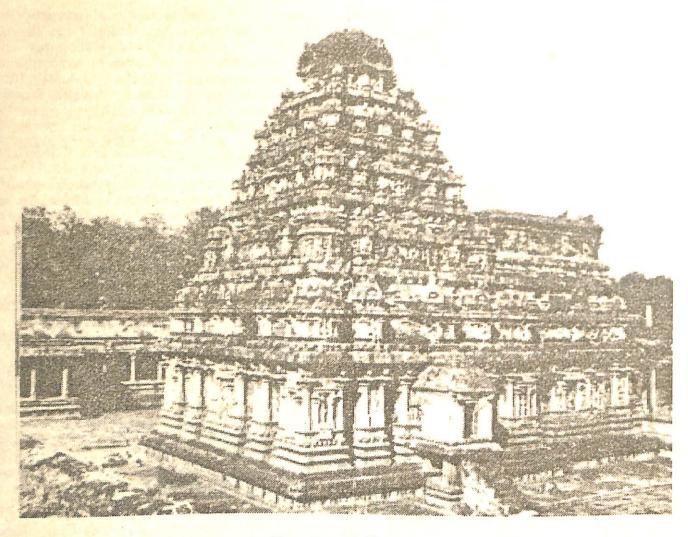
It is provided with steps on the east and the west. The Rajagambira mandapam has pillars rising from the head of the sitting lions. 'The pillars contain beautiful patterns of decorative creepers that in the circular medallions created therein are figures dancing in diverse poses'. The square and rectangular patterns having decorative designs, beautify the ceiling,

The mūkhamandapa with flight of steps on the north and south, has dvarapalas (dvārapālā) depicted as furious. Sōpānamandapa with sixteen pillars, eight of which are well carved are the other beautiful sights. The pillars stand on the viyalas (viyalā) over which the pillar is octagonal and partly decorated with pearl and floral festoons.

The five tala (tala) square vimana (vimāna) is 20.2 m in height with a circular grīva and sikhara. The cellar of the sanctum is 3.9 m square with a large linga. There are scenes depicting the anecdotes of the Saiva saints, some of them with labels in Tamil in the main shrine below the niches, around the sanctum, from south-east to the north-east corner. At the end of the scene, the episodes from the life of Sundarar are found in the relief, particularly about his wedding. The episodes depicted are found in detail in the Periyapurānam.

'All round the main shrine is a broad strip, 3.66 mm wide, paved with granite slabs and a low wall 25-40 cm high, beautifully carved with lotus pattern and Nandis in between. The numerous circular rings found with low rims beautifully carved out of stone might probably be used to keep the lighted lamps during the circumambulation of the deity'.

The niches of the walls of the shrine contain exquisite sculptures. An Ardhanārī svara with three faces and eight arms, and a unique one of Siva as Sarabha



Airavatesvara Temple

destroying Narasimha are a few of the sculptures. This latter is called Sarabhamūrtti.

There is an image of Chakrayi (cakrāyi) which is closely associated with the Tantric cult (R. Nagaswamy: S.I. studies, pp. 134-143).

The pillared platform in the inner side of the prakara, adjoining the enclosures, in the four corners of which have mandapas, approached by steps decorated with balustrades, show interesting motifs like a ferocious lion pouncing on an elephant.

Representations of holy men are found along the walls of the mandapa. While Sivaramamurthy considers them as rishis, some scholars including S.R. Balasubrahmanyam takes them to be Tevaram hymnists with inscriptions of their original and diksha names found for the 108 images.

The images of Rajaraja II and his queen found in the north prakara are now in the art gallery in Tanjavur.

Siva as bikshādanamūrti and many wives of the sages serving alms to Him are depicted in a group carving. The Lord and the women shown are beautiful. Ganas (ganā) are depicted as dwarfs playing the drums

and the gongs. This group of images are also now in the art gallery, Tanjavur.

As a result of Rajadhiraja's II (rājadhirāja) (c. A.D. 1048) third victory over the Chalukyas (chāļukya) and racing their city Kalyānapura, he got a dvarapala as trophy of war. Performing vīrābhisēka and assuming the name Vījayarājēndra, he inscribed these on the trophy, which was placed in this temple. Now it is displayed in the art gallery at Tanjavur.

The court poet and author of the three Ulās, Ottakkūttar composed Takkayagapparani (takkayāgapparani) depicting the v.sit of the Lord of this temple with His consort Uma around the destroyed field of Dakshayāga. It further testifies the construction of this temple by Rajaraja II.

The Amman shrine facing east, a tritala one with rectangular vimana and a prakara exist by the side of this temple.

K. Srinivasan (1983: p. 303) says, "The architects of Rajaraja II have attempted to make the royal vimana something special evidenced by the lavishness and variety of sculptures, the choice of special stone for niche sculptures, the proportionate use of the five talas and

embellishment of all parts with good sculptures and ornamented carving".

An interesting sculpture in the temple, worshipped as Cakrayi, represent a nude goddess seated in a frog leg posture, showing her yoni prominently. She seems to hold locks of hair in her hands. She is depicted with full blown lotus as her head. The sculpture carved on a slab of 1 by 1.5 metre is worshipped by all sections of the people, particularly the Sourashtra community people who are greatly devoted to her. After child birth, women take the new born tender babies and place them in front of the goddess in the temple and the goddess is propitiated, probably indicating her association with the fertility cult. Such figures are also preserved in the museum at Badami, Nāgarjunakonda, the Bhāraghat Chousath Yogini temple etc. "The presence of this sculpture at Darasuram shows that Tantric cult was prevalent in Tamil Nadu as well". The Takkayagapparani throws light on the Sākta customs and beliefs, referring to the temple of Devi, praised by Yoga Yamala sastras. The Yamalacharyas (yāmalācārya) are well versed in the Sakta Pancakas (sakta pañcaka), the matu, matsya, māmsa, mudra and maithuna. The Parani and its commentary indicate that, when it was written, the city was perhaps filled with the ideas of the Sakta cult.

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AJIVAKAS

A religious sect like Jainism and Buddhism, Ajivaka (ājīvaka) sect was founded in North India by Makkali Putra in Gosala (gōsāla) and so he was called Gosala Makkali Putra. He was called Markali in Tamil.

A contemporary of Mahavira (mahāvīra), the founder of Jainism and Gautama Buddha, the founder of Buddhism, Makkali Putra wanted to join Mahavira. Because of his doubtful character, at first he was denied entry into Jainism but later he was admitted. However, due to difference of opinion with Mahavira, Makkali left Jainism to find a new religious sect, the Ajivaka sect.

Navakadir, the text of the Ajivakas teaches of the soul and the four kinds of eternal atoms. These atoms will collect and separate themselves to enable the soul to mix with them. The earth, water, fire and wind are the four atoms which form everything and only the soul can recognise them. One may take different forms like black, blue etc., but which takes bright white form alone leads to beatitude. All souls attain salvation, only after a period of 84 lakhs Mahakalpas (mahākalpā). It is impossible to attain beatitude before that period nor one can have more births and deaths prior to the expiry of that period.

Another scripture of the sect, Adityam is mentioned in the commentary to Kalingattupparani

(kalingattupparani) and the founder is mentioned as Pūranar in Nilakesi (nīlakēsi).

While the commentator of Kalingattupparani and the lexicographers in Tamil hold the view that the Ajivaka is a sect of Jainism, Nānaprakāsar, an annotator of Sivañāna Siddhiyār holds the opinion that the two are different.

From the gloss on Kalingattupparani, it can be seen that the Ajivaka monks meditated inside the urns intended for the aged, the mutumakkal tāli. Manimēkalai, Nilakesi, Sivañāna Siddhiyār etc., have rejected the sect. However, Cilappatikāram mentions of Mānāygan, the father of Kannaki (kannaki) as joining the sect of Ajivakas, on hearing the end of Kōvalan and Kannaki.

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ALAGAPPA CHETTIAR

Educationist of national repute, philanthropist and social reformer, Alagappa Chettiar was born on 6 April 1909, in Kōttayūr in Rāmanathapuram district of Tamil Nadu. After his early education at Karaikkudi (kāraikkudi), he took the M.A. Degree in English Language and Literature of Madras University from Presidency College, Madras and joined Middle Temple, London from where he was called to the Bar in 1933. He was the first member of the Nagarattar community to take the M.A. degree and the first Indian to be trained in the Chartered Bank. In 1943 Annamalai University and in 1944 Madras University, conferred on him, the honorary degrees of D.Litt and LL.D., respectively. In 1945 the British Government knighted him. He gave up this title when India became independent.

Actively involved in a number of socio-cultural movements and organisations, his forte was the development of education in Tamil Nadu. With this view in mind he had donated more than one crore of rupees for many a national and regional institution. By investing fifteen lakh rupees he founded the Central Electro-Chemical Research Institution under the Council for Scientific and Industrial Research, Karaikkudi, in a Scientific and Industrial Research, Karaikkudi, in a campus of one hundred hectares of land. He donated five lakh rupees each to Annamalai University and Madras University to develop scientific and technical education. He gave one lakh rupees to the-then Travancore University to create a chair for the development of Tamil research.

At Karaikkudi, he founded an educational complex having over ten institutions, from Nursery to Post Graduate level of teaching under Dr. Alagappa Chettiar Educational Trust. This institution has grown into a new University - Alagappa University.

He has served as a member in educational committees and represented Madras University and

India in international seminars and conferences on education. He was Chairman of Madras Primary Education Reforms Commission, President of Scouts and Guides of India, India People's Famine Trust, Post War Services Reconstruction Fund Committee and Provincial Welfare Fund and also Tamil Development Council. He represented India in Pacific Relations Meet (1954) at Japan. He was awarded Padmabhushan in 1957.

He passed away in 1957.

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ALL INDIA ANNA DRAVIDA MUNNERRAK KALAGAM

Founded in 1972 by Maradhur Gopalan Ramachandran (MGR) as Annā Drāvida Munnērrak Kalagam (ADMK), it was later renamed AIADMK, to give it an all India outlook. MGR was able to use his popularity in the tinsel world to foster the new movement. With the glorious background as a good samaritan, he, with his qualities like philanthropic outlook, simplicity, soft-spokenness, gentleness, patience etc., had already earned a place in the minds of millions, acceptable as a leader to many a person, particularly the poor and the downtrodden, ever since 1953.

It is generally felt that the simmering differences between M.G. Ramachandran and the DMK (Drāvida Munnerrak Kalagam) were born out of the scrapping of prohibition by the DMK government and the projection of M.K. Muthu, the son of M. Karunanidhi, the DMK president and the then Chief Minister in the Cinema construed as a step to lower the popularity of MGR. As the treasurer of the party, MGR demanded proper accounting of the party funds and in a public meeting on the 8th of October 1972, he demanded the office bearers of the DMK to disclose their assets and liabilities to the treasurer and openly criticised the lifting of prohibition. As a result, MGR was dismissed from the party for "transgression of party discipline". But K. Mohandas who was very close to MGR has a different account altogether. It seems that "MGR wanted to continue his film career along with his ministership - a condition which M. Karunanidhi rightly declined to accept". With the open criticism of Karunanidhi doubling as DMK President and Chief Minister by MGR, both reached the point of no return. The Congress(I) in the State wanted to fish in troubled waters and a scheme to split the party using MGR was hatched with the blessings of the Congress High Command. "The topplers, and wheelerdealers in Delhi were only too willing to oblige. It was an open secret that a Union minister was put in charge of Tamil Nadu affairs, with specific instructions to destabilise the DMK Government. The master schemer quickly saw that it was essential to split the DMK party as a prelude to toppling the DMK Ministry. So he took

advantage of the discontented MGR. In addition to persuasion, a veiled warning was communicated to MGR about his problems in Income Tax, Foreign Exchange Rules' violations etc. MGR relented, but in the meantime he was expelled He quickly formed a new party" (K. Mohandas, 1992:7). Thus MGR who was not inclined to leave the party, though critical about Karunanidhi, formed the new party on expulsion from the DMK.

MGR announced his decision to launch a new political party, the ADMK on 15th October 1972 and declared that the principles and policies laid down by Annadurai will be followed faithfully and later when its name was changed as AIADMK, it "pledged first to uphold the basic theme of the Indian Constitution". With his charismatic personality, he was able to attract the attention of the people to such an extent that could fetch votes in the elections.

In the Dindugal by-election of 1973, he was able to lead his party to victory, securing about fifty-two per cent of the votes polled and its first member entered the Lok Sabha, indicating its capacity to form its government in Tamil Nadu later on. In the by-election to the Tamil Nadu Legislative Assembly that followed also, it contested and won.

As a popular leader who entered the political sphere from the tinsel world, MGR was solely responsible for winning majority in the Tamil Nadu Assembly, successively in 1977 with 126 seats, 1980 with 131, 1994 with 132 seats respectively, which has a total strength of 234 seats. During these occasions, the AIADMK formed its Ministry under the leadership of MGR as the Chief Minister. With his death in harness, the party split into two and Mrs. Janaki the widow of MGR, heading one faction and the ministry, and another by Ms. Jayalalitha. It lost its hold to the DMK in 1989. However, it again came to power in the general election in 1991, when the party united under the leadership of the charismatic leader, J. Jayalalitha, who is also from the tinsel world. She continues to head the party and the ministry in Tamil Nadu till this day.

During all these elections, save 1980, the party was fairly represented in the lower house of the Indian Parliament. In all the elections, except in 1980, the AIADMK had alliance with the Congress Party.

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ALVARS OF THE FIRST PANDYAN EMPIRE

Nedunjadaiyan Parāntakan (A.D. 768-815), a famous Pandiyan king and the author of Velvikkudi and Srīvaramangalam charters of his third and seventh regnal years, was inclined towards Vaishnavism (vaishnavism),

unlike his Saivite predecessors, because of Periyalvar's (penyālvār) influence. Defeating Adiyamān of the Kongu country, the king proceeded to Pērūr where he built a Vishnu (vishnu) temple. Mārankāri the minister of the king built the cave temple of Narasingapenumāl at Anaimalai to which a mukha mandapa was added by his brother Māran Eyinan. The dynamic personality of Periyalvar resulted in the flourishing of Vaishnavism and respect for Alvars (ālvār) in the Pandiyan Kingdom.

Periyalvar: A Vaishnava Brahmin of Srivilliputtur (srivilliputtūr), Periyalavar's Sanskrit name was Vishnucitta (vishnucitta). He tended a flower garden to make garlands to be offered to the Lord of Srivilliputtur. On the advice of Selvanampi, a scholar who came to the court of the Pandiyan king, the latter announced that the porkili (purse of gold coins) should fall of its own accord from the spot where it was tied, if a scholar dealt with the true path of wisdom, in order to know the way to attain salvation. Many a scholar tried in vain to make the purse fall, and on the persuasion of Lord Tirumal, Vishnucitta, though not a scholar, but a staunch devotee of Vishnu overcame his diffidence, went to the king's court and delivered a scholarly exposition, to the astonishment of the scholars assembled. At the end of his discourse, the purse got itself bent and came near him, who took it and got darshan of the Lord. He was the author of Tiruppallandu, consisting of thirteen stanzas, the most popular of the Vaishnava hymns, which he sang in the court itself. It was the beginning of the First Thousand of the Nālāyiram. His Tirumoli containing four hundred and sixty verses are also included in the First Thousand. Most of his verses are dedicated to Lord Krishna, as a child and a boy. It was these verses that formed the basis for the genre of the format, called Pillaittamil in Tamil literary tradition.

Andal: A pretty bonne lassie found under a tulasi grove was brought up as his own daughter by Periyalvar with the name Andal (andal). She developed a special delight in making flower garlands for Vishnu as she grew up and even chose Lord Ranganatha as her spouse. She was also called Cūțikkotutta Nācciyār, for, the Lord accepted the garland which she adorned in secrecy before being given to be adorned to the Lord. Her two poems, Tiruppavai (tinippāvai) (30 verses) and Nacciyar Tirumoli (nācciyār tirumoli) (143 verses) are also included in the First Thousand. In Tiruppavai, a religious observance among the virgin girls, is mentioned that girls who fast during the night go early in the morning to bathe in the river and observe certain rites to earn suitable spouses, abundant rain etc. The earliest commentary to it is by Periyavaccan Pillai. In Nacciyar Tirumoli, Andal narrates her wonderful dream of her marriage with Sri Ranganatha. The hymn Varanamāyiram is sung during all Vaishnavite marriages. Her importance lies in the fact that all festivals in Srivillipputtur is celebrated in her honour.

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ANANDA RANGA PILLAI

Trader, polygot, agent and diwan in the French Government, and a great diarist, Ananda Ranga Pillai (ananda ranga pillai) was born on 30th March, 1709 at Ayanāvaram in Madras as the son of Tiruvēnkadam Pillai, a reputed business man, who migrated to Pondicherry in A.D. 1716. Because of his skill in business, he became the sub-agent and diwan of the French Government. Ananda Ranga succeeded his father in 1726 and flourished in business and owned a ship, Ananda Puravi for his over-seas trade. He knew Telugu, French, English, Portuguese and Persian, besides his mother tongue, Tamil. With trade centres at Porto Novo, Lalapet, Arcot etc., he became the favourite of many a Governor of Pondicherry, like Dumas and Dupleix. The latter appointed him as the chief agent in 1742 and the diwan in 1746. The nawab of Carnatic conferred on him, 'the dignity of an Amir' with honours like the use of palanquin, the fief of Chengalpet and the title Wajrat Vijaya Ananda Ranga Rao.

With the departure of Dupleix in 1754, Ranga Pillai's influence began to wane, though under Count de Lally, it showed some improvements. His health declined with the decline of the French power and on 12th January, 1761, he passed away, just four days before the capture of Pondicherry by Eyre Coote. Being a patron of letters, he was responsible for the composition of Ananda Ranga Vijayam by Srinivasan, Ananda Ranga Chantas by Kasturi Rangan and Ananda Ranga Kōvai by Tyāgarāja Dēsikar. Besides, he built the Kannan temple at Kuyavarpālayam.

His Diary: The greatness of Pillai rests on his Tamil diary covering the period of 24 years from A.D. 1736-1760. Though the reason for maintaining the diary is obscure, it remains as the treasure house of historical material for the period covered by it, revealing the social, political, economic and religious conditions of the region, with his judgement over them.

Publication of the Diary: The diary 'unearthed in A.D. 1846 by Mon. A. Gallios Montburn containing thirteen registers maintained by Pillai had been kept uncared for in the house of the representatives of the family'. Besides, three registers maintained by his nephew for 3 years also were unearthed. When Montburn made copies of the registers, he was selective. But the 16 original registers disappeared from Pillai's relative's house without their knowledge. Later a couple of volumes was discovered.

Besides Montburn, M. Ariel made another copy, now kept in the National Library, Paris, from 1852. In the meantime, the existence of the diary was brought to the notice of the Government of Madras in 1892 by the Consular Agent at Pondicherry, Lieutenant General, H. Mac Load, as well as R.A. and G.W. Forrest, Director General of the Imperial Records, Calcutta. Using Montburn's incomplete copy, the first transcription was made. Later using another copy available at Pondicherry, the translation of the diary and the publication of the

same were taken up. Published in 12 volumes, 3 of them being edited by J.N. Prince and the remaining 9 by Dodwell in 1904-1914 and 1916-1928 respectively, the diary of Pillai saw light of day.

The 12 volumes, now available in reprint had originally been conceived as vol. I (A.D. 1736-'46), vol. II (April 1746 - October 1746), vol.III (October 1746 - March 1747), vol. IV (April 1747 - March 1748), vol. V (April 1748 - October 1748), vol. VI (October 1748 - March 1750), vol. VII (April 1750 - April 1751), vol. VIII (May 1751 - December 1753), vol. IX (September 1754 - December 1755), vol. X (January 1756 - December 1757), vol. XI (January 1757 - June 1759) and vol. XII (January 1760 - December 1760).

The portrait of Pillai is available in the Tamil original published in 7 volumes, in 1945, 1949, 1950, 1951, 1954, 1956 and 1963 respectively in its entirety.

The real fame of Ananda Ranga Pillai rests on his diary and probably, it is the first of its kind written by an Indian during the European occupation of the Indian territories.

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ANANDASAYANAM IYENGAR, M.

Freedom fighter, political scholar, jurist and parliamentarian, Anandasayanam Iyengar was born on 4 February 1891 at Tiruchanur near Chittoor in Andhra Pradesh. But soon his family moved to Tirupati which became his residence.

Educated in Mathematics, he started his career as a Mathematics teacher but soon qualified himself for the legal profession and started practising law. He was in the legal profession from 1915 to 1950.

Attracted by the constructive programmes of Gandhiji, like the eradication of untouchability, prohibition, upliftment of the Harijans, he joined the Gandhian movement and became the President of the Harijan Sēvak Sangh in his region.

He was arrested and imprisoned for nine months for his participation in the non-violent struggle in 1940. He spent his imprisonment period in the Vellore and Tiruchy jails. He participated in the Quit India Movement and was jailed for twenty-eight months.

His parliamentary career began with his entry into the Central Legislature in 1934. He continued as a member of the Central Legislature till Independence and then in the Constituent Assembly and later in the Lok Sabha till 1962. He was elected as the Deputy Speaker in 1948 and to the Speakership of the Lok Sabha in 1956. As the Speaker of the Lok Sabha, he was hailed by both

the ruling and opposition party members for his neutrality.

In 1962 he was appointed as the Governor of Bihar. He passed away on 19 March 1978.

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ANNADURAI, C.N.

Organiser, administrator, writer and orator, known popularly as Arignar Anna, C.N. Annadurai was born in a middle class family Kanchipuram on September 1909. Educated at Kanchipuram and Madras he took the M.A. degree with **Politics** History, Economics as his subjects. After serving as a teacher and as member of the Municipal Kanchipuram Council, he entered public



C.N. Annadurai

life as a member of the Justice party under the leadership of E.V. Ramaswamy. He served as the secretary of the Justice party, when E.V. Ramaswamy was its president. Being a fine orator both in Tamil and English he was the main propagandist of the Justice party.

In a sense he can be considered as the founder of the Dravida Kalakam (drāvida kalakam), as the Justice party was renamed as Dravida Kalakam at its Salem Conference held in 1944.

In 1949, due to differences of opinion on policy matters and because he did not approve of the marriage of E.V. Ramaswamy at an old age, Annadurai with the help of some youngsters of the organisation founded a new party. The Dravida Munnerra Kalakam founded in 1949 was a socio-political party unlike the former which was a social organisation.

Political Activities: While in the Justice Party, he was the leader of the movement that opposed compulsory learning of Hindi introduced by C. Rajagopalachari, the-then Prime minister of Madras Presidency.

In the early stages of the D.M.K. (shortened form of Dravida Munnerra Kalakam) its political plank was only opposition to the policies of the government. In 1957, the party decided to contest the polls and 15 members including Annadurai entered the Madras Legislature. He was a member of the Rajya Sabha from 1962 to 1967, when he became the chief minister of Madras.

As a leader of the D.M.K. he tried to imbibe in the minds of the people, self confidence, self reliance and self consciousness and respect for Tamil language and culture. Opposing the compulsory implementation of Hindi, he introduced the two-language formula, Tamil and English, in Tamil Nadu which is even now the policy of the state. The state of Madras was renamed Tamil Nadu during his chief ministership.

Endowed with the qualities of organisational skill, and effective oratory he became a popular and undisputed leader of the Tamils. He is the author of a few dramas, short stories, novels and articles.

During his chief ministership he went to the United States of America on a fellowship to lecture at the Harvard University on Tamil Culture, particularly the philosophy of *Tiruvalluvar*.

During his political career, he was imprisoned several times in connection with the struggles organised by the D.M.K. He passed away on 3 February 1969. He was awarded an honorary doctorate by the Madras University.

See also: Dravida Kalakam, Dravida Munnerrak Kalakam.

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ANNAMALAI CHETTIAR, M.

Banker, industrialist, philanthropist and founder of the Annamalai University, M. Annamalai Chettiar, known as Dr. Rajah Sir Annamalai Chettiar was born at Kānādukāttān in Ramanathapuram district on 30 September 1881. After education in the institutions of the region he entered his family business of banking. Having earned good knowledge in controlling and expanding banking business he supervised the various branches in India and other countries like Malaya, Burma and other east Asian countries. In order to expand the banking business and to start industries, he made an extensive study-tour of European countries. He laid the foundations for developing Karaikkudi as a major municipality of Tamil Nadu.

Along with his success in business, he also had an active public career. He became the member of the Madras Legislative Council in 1916 and was later elected to the Council of States in 1920. He was one of the founder-directors of the Indian Bank and had also served as the Governor of the Imperial Bank of India in 1921.

He established a Women and Children Hospital in his native place and gave a handsome donation. By providing 2 lakh rupees, he was instrumental in establishing a Ladies' club in Madras. He founded the Meenakshi College in Cidambaram, in memory of his mother in 1920, which became a full-fledged institution in 1923 under the able stewardship of K.A. Nilakanta Sastri, the famous historian. The college initially concentrated

on Tamil language and culture and the science sections were added in 1926. This college formed the nucleus of the Annamalai University that was established in 1929 with a donation of twenty lakh rupees from him. The place came to be known as Annamalainagar.

Another contribution of Chettiar was his support and encouragement of Tamil Music. Together with R.K. Shanmugam of Coimbatore, he organised the Tamil Isai Movement which popularised Karnatic music based on Tamil compositions.

He was knighted in 1921 and several Universities conferred on him the honorary degree of Doctor of literature. He was the Pro-Chancellor of the Annamalai University till his death on 15 June 1948.

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APPAYYA DIKSHITAR

Appayya Dikshitar (1552-1624) was a famous writer and interpreter of philosophical works. His knowledge of the Advaita philosophy was so deep that he was referred to as *Dvitīya Sankara* (the second Sankara). He was also well-versed in Saiva philosophy, *mī māmsa* and literature.

Appayya Dikshitar was born in Tamil Nadu at Atayappam village near Kanchipuram. His grand father Achā Dīksitar was a renowned poet. Dikshitar was taught by his father Rangaraja Dikshitar and at the age of twenty, he was already well-known for his erudition and scholarship. An inscription from the Kalakanthesalaya temple at his native village relates that the temple was built by Appayya Dikshitar, and that he taught five hundred students his work Sivarkkamani dīpika which is Brahmasutra of interpretation interpretation Dikshitar's Kalpataru, a work on Advaita, is considered as one of the five most important works in vedantic literature. This interpretation is known as parimalam. Dikshitar is credited with the writing of more than hundred works; Caturmatasārārthasangham, Upakramaparākramam, Nyaya Sanghamāla, Šivakamāmritam, Sivatatva vivēkam etc. are some of his works that have come down to us.

Cinnabomma Nāykkan, a great scholar of Vellore was Dikshitar's patron, and it was while at his āsrama that Dikshitar wrote many of his works. King Venkat apati of Vijayanagara invited Dikshitar to be the āsthāna pandita (scholar-in-residence) at his court. Dikshitar's famous work on poetics, Kuvalayānanda, was written at the suggestion of this king. Dikshitar has authored two more works on poetics viz., Vrittivārtika and Citramīmāmsa.

Dikshitar spent his last days at Cidambaram.

ARANGANATHA MUDALIAR, S.

Orator, jurist and writer, Aranganatha Mudaliar (aranganātha mudaliyār), popularly known as Pundi Aranganatha Mudaliar, was born in 1844 at Pundi in the Chengalpet district.

Educated at Pachaiyappan School and Presidency College, Madras, he took the M.A. degree in mathematics. Besides, he studied Tamil from Toluvūr Vēlāyudha Mudaliār and Tirumanam Subbarāya Mudaliār.

He composed a poetic work in Tamil named Kachikkalampakam.

Though a graduate in mathematics, he taught English in the colleges. He was the first Indian to be appointed as the Sheriff of the Madras High Court. In that capacity, he helped the judges of the High Court in solving several difficult cases. Interested in education, women's welfare, social reforms and politics, he wrote a number of articles and books on the subjects. Most of the ideas and views expressed by him in them are relevant even today.

He passed away in 1893.

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ARAIYAR SEVAI

A musical discourse, punctuated with explanation and dance performance, Araiyar Sevai (araiyar sēvai) is a kind of worship in Vaishnava (vaisnava) temples, particularly at Srirangam (srirangam), Srivilliputtur (srivilliputtūr), Alvartirunagari (ālvārtirunagari), Tirukkurungudi (tirukkurungudi) etc. by a group of performers called Araiyar. The songs used are from Nālāyira Divya Prabandam. It is a custom to recite the hymns of the Alvars (ālvār) only after reciting a verse to salute the master (guru) called 'taniyan', from which the Araiyars are exempted.

The term Araiyar means kings of the hymns. The term might be a corrupted form from araiyar which means 'one who chants' as arai means 'to say'.

According to the Koyil Olugu (kōyil olugu), the term Araiyar is a title conferred on such performers by Lord Renganātha of Srirangam. They are also called Vinnappam Ceyvār (who makes request by the hymns), Nam pāduvār (who praise the Lord in songs), Isaikārar (singers) and Tampirānmār (men of the Lord).

The Araiyar's rendering of the hymns is called tampiran padi (tampirān padi) because they are called tampiran and padi is both a granda of 32 verses and the commentary to the hymns, in the manipravala (manipravāla) style.

A devotee can recite any of the 3,000 of the 4,000 hymns, while Tiruvaymoli (tiruvāymoli) of Nammalvar (nammālvār), the 4000th can only be recited by the Araiyars.

Origin: The origin of this performance is not clear. According to Araiyirappadi, when Periyalvar, the author of Tirumoli was welcomed by Srivallabha deva at Madurai, he sang the Tiruppallandu using the bells on the elephant's neck as cymbals. But according to Kovil Olugu, Tirumangai Alvar (tirumangai ālvār) sang his Tiruneduntandagam (tiruneduntandagam) with proper gestures in the presence of the Lord on a Tirukkartikai festival. It is said that the Lord, pleased with the manner of the rendering, expressed the desire that the Vedas and Tiruvaymoli may be recited in the same way on the next Adhyayana festival day. Having known the wish of the Lord, Madurakavi proceeded to Srirangam and recited Tiruvaymoli. The Lord is said to have been pleased and placed the image on his lap. However, it was Nadamuni (nādamuni) who is credited as the innovator(?) of the institution, the Araiyar Sevai.

Nadamuni was indeed responsible for the collection of the Vaishnava hymns, setting them to music, establishing the recitation of the hymns in temples and instituting the Araiyar Sevai, with the help of his nephews, Kīlaiyagattu Alvān and Mēlaiyagattu Alvān at Srirangam. The present Āraiyars claim themselves to be the descendants of Nadamuni. The performance, as Nadamuni instituted, is of 20 days duration in two festivals, the day festival and the one at night. The former begins on pratama day of the bright fortnight, while the latter on the ēkādasi day after the New Moon in the month of Mārkali (December-January). Each of them is performed for ten days, the two festivals are together known as Adhyayana tiruvila.

Costumes: The Araiyars wear, a special conical cap on which the sectarian marker (nāmam), conch (canku) and wheel (cakra) are drawn, during the performance. They have a long cloth of silk or cotton, called parivattam, over their shoulders. Further they have the privilege to wear the flower garlands adorning the Lord.

Performance: The Araiyars recite the hymns set to the tune of a pair of bell metal cymbals. At Alvartirunagari, a set of big cymbals called Nadamuni considered to be the ones used by Nadamuni himself are kept. At Srivilliputtur, the cymbals are called Alvars. Besides, they use occasionally, the instrument, mridangam (mridangam) (a kind of drum). It is the custom for the Araiyars to perform their concerts in front of the idol intended for processions, the utsavamurtti (utsavamūrtti).

Stages of Performance: The Araiyar service begins with the sounding of the cymbals and the rendering of the kondattam (kondattam). Then they begin to recite the hymn for the day with music and gestures. The cymbals are sounded during the singing of songs. Kondattam is a collection of phrases and lines from the Nalayiram (nālāyiram), praising the glory of the Lord or His spouse. If it ends in Perumal (perumāl), it is called Penumal

Kondattam and if it ends in Nacciyar (nācciyār), Nacciyar Kondattam.

After Kondattam, "the esoteric system of dance with conventional poses (abhinaya with gesture and gesticulations) follows". The movements, forward and backward and side-ways of the Araiyars enable the audience to understand the contents of the hymns. The performers do not move, but stand firmly at a place and exhibit through abhinaya, when they do the concert in Srirangam. Then the meaning of the hymns (written commentary) is recited with pitch and tone to suit the nature and significance of the theme. The next item in the concert is the Kondattam, singing the glory of the deity.

The Araiyars have a manuscript of the text in manipravala style written in the granda or Telugu script.

The Araiyar is expected to perform the duty assigned to them daily and on festival days. They recite the hymns of the temple without music during Tirumañjanam (bathing the deity) everyday.

During night festival, on the evening of the 8th day, the festival called *Vedupari* is conducted and *Vadinēn Vadi*, the hymn of *Tirumangai Alvar* is recited on that occasion.

The 10th day witnesses the Pranaya Kalaham (sulkiness of the spouse - ūdal in Tamil) which is dramatized, when minnitta nunnidai of Kulasekara (kulasēkara) Alvar, Kādil Kadippu and Tuvarādai uduttu of Tirumangai Alvar and minnidai madavārkal nin anul cūduvār of Nammalvar are recited with abhinaya in the conventional manner.

Composition for the Performance: The composition of the hymns selected for the purpose have also undergone some changes through the ages. While reciting the hymn olivil kolam ellām from Tinuvaymoli, Alvar Tiruvarangapperumal (tiruvarangapperumāl) Araiyar (son of Alavandar (ālavandar) and the acharya (ācārya) (teacher) of Ramanuja (rāmānuja) repeated that part of the hymn for a pretty long time and suddenly stopped without completing the hymn. Nampillai has noted this in his commentary of Tiruvaymoli.

Pillai Dēvapperumāl Araiyar recited un tāmaraik kangalai nōkkāy alone from Tiruvaymoli several times. Alvar Tiruvarangapperumal Araiyar who was witnessing it intervened and asked what made him to force the Lord in such a way.

Tiruvaymoli hymn nedumidal turning often to his father who was a spectator and repeated the portion nadaminē namargaļuļļīr nām umakku ariyac connēm (Please go, Ō! my next of kin: we have expressed to you explicitly). Alavandar considered this as a divine advice and proceeded to Thiruvananthapuram to worship the Lord there.

These hymns, including a few more are not included now in the text of the modern Araiyars.

Araiyars: Some of the Araiyars well-known in the field are Tirunārāyanapurattaraiyar, Perumāļ Kōyil Perumāļ Araiyar, Rāmanārayanapperumāļ Araiyar, Tiruvarangamāligai Araiyar, Tiruvāymoli Araiyar, Pillai Tirunaraiyur Araiyar, Tirukkurungudi Araiyar, Tirunagari Araiyar, Tirukkānapurattaraiyar, Pillai Villipputtūr Araiyar and Tiruvēngadattaraiyar. They are listed in the Araiyirappadi. Now there are one family in Alvartirunagari, 2 in Srivilliputtur and 2 in Srirangam. The Araiyars of Alvartirunagari and Srivilliputtur have to go to perform at Tirukkurungudi, once a year.

Mode of Recital: The father and son sing together during recitals but the abhinaya is done invariably by the father, who recites the commentary also with gestures while the son looks at the manuscript.

Training: Being a hereditary institution, the father has to impart his son and son alone, between the ages 12 and 15. The trainee has to memorise four thousand (nalayirum) hymns and their commentaries, the pallu (pallu) songs, the Kondattam and the Muttukuri (muttukkuri) as well as the gestures of the abhinaya. As a trainee, he takes part in the performances to attain skill in the art. If an Araiyar has no son, he has to adopt a suitable boy for the profession, because girls are not eligible.

The Araiyar Sevai has undergone some changes as a result of the adoption of the learned devotees who witness the performance. For instance, during the performance of the hymn Vasudevan valaiyute (in the net of Vasudeva), the Araiyar showed a pose making his upper garment look like a net, and Ramanuja witnessing the performance drew the attention of the Araiyar that the eye was metaphorical to the net when the latter recited kamalakkan enum nedunkayiru (the long rope of lotus like eye).

When a performer exhibited rage by kicking with his legs and hitting with his feet on the ground to depict en cinam tīrvan kōlē (may I get relieved of the rage) from Kulasekara Alvar's hymn, Embār witnessing it, observed that such actions of the spouse would not pain the Lord and hence incorrect. Then he dramatised the hymn by screening the face and remaining in an unwelcome posture.

Muttukkuri, a part of the performance is conducted during the Adhyayana festival on the last day of day-song at Alvartirunagari, of the 9th day festival at Srirangam and on Adi Pūram festival at Srivilliputtur. Muttukkuri, symbolic of the languish of the lady-love in the absence of her Lord and consulting a sooth-sayer (Kuratti) gypsy about the return of the Lord is enacted by the Araiyar for two hours in a big mandapa (mandapa) in the presence of the utsavamurtti and the images of the Alvars and Acharyas. Araiyar will have a plate containing rice serving as muttu (pearl) for the purpose of drawing kūdal and sooth-saying. While enacting this scene, the Araiyar has to act the parts of the mother, the languishing lady (the daughter) and the sooth-sayer. A knot is made at the end of his silk cloth, held in one hand

and lamented looking at the languished daughter while enacting the role of the mother. The other roles are also performed in separate postures. During the performance of muttukkuri, the Araiyar, as well as the spectators dress themselves in silk, because the term pattudukkum (pattudukkum) is found in the hymn recited for the purpose.

Muttukkuri Hymns: The hymn minnuruvāy to pattudukkum in Tirumangai Alvar's Tiruneduntandagam, wherein the churning of the ocean is mentioned, is enacted as aminamadanam and forms the first part of the scene. The hymn from Indirarkum to pon ānāy and pattudukkum form the 2nd and 3rd parts respectively. To end the recital in a comedy note, are the two lines:

oru makal tannai udaiyān ulakam nirainta pukalāl

Tirumakal põla valartien cenkanmal kondu põnan

These lines from Periyalvar's hymn are recited and is finalised the theme by singing the line from the same hymn, oru kadal vannar idu ceytār kāppār yārē. (The lines mean: the only daughter I have been brought up like goddess Lakshmi, being famous in the world, whom the red-eyed Māl (Vishnu) took away: It is done by the sea-coloured Lord; then who will protect?)

Palluppattu: A part of Araiyar Sevai, palluppattu (palluppāṭṭu) is the recital of hymns accompanied by the instrument mridangam at the time of Padiyerram (padiyērram) and Tirumudi (tirumudi) sevai during the Tiruvural (tiruvūral) festival.

Granting bliss to the divine elephant (Gajendra Mōkṣam), the Tiruvural festival is celebrated in the presence of the image of the Lord, when the temple elephant is brought before a pit containing the trunk of a tree representing the crocodile that picked the leg of the elephant, from which the Lord saved it. During this festival, the Araiyar will sing the pallu songs without any gesture. According to Koyil Olugu the Palluppattu consisting of 9 verses and 4 verses in prose form included in the gloss to Tiruneduntandagam were collected from the colony (cēri) of the Pallas (pallā) by some Araiyars.

The Lord ascending the steps of the mandapa where the festival is conducted, as well as the steps of the sanctum sanctorum, padiyerram is observed as a divine function. This is conducted for the Lord at Srirangam and Srivilliputtur, while in Alvartirunagari, it is for Nammalvar.

The Lord placing his holy feet on the head of Nammalvar is represented daily in the Tirumudi Sevai during the night festival.

The institution of Araiyar Sevai is strictly hereditary with a couple of families conversant with it, which needs generous patronage for its survival.

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ARMENIANS AT MADRAS

With the loss of their political independence in the 14th century A.D. after the death of Leo VI in 1393 at Paris, the Armenians left their homes and migrated in large numbers to other countries.

Armenians attracted by the fabulous wealth of India, migrated to India to form their permanent settlement in the port city of Surat. Their far-eastern settlement was Malacca. Establishing alliance with the British traders, the Armenians through the East India Company got a great charter from the British to have trade and appointments in the company's army, as soldiers. Besides, some of them became wealthy merchants at Calcutta.

The Armenians flourished at Madras during the 17th and 18th centuries A.D. "When they had the trade of the Carnatic in their hands they carried on lucrative trade with Europe and the East. They settled permanently at Madras in the year 1666. The first Armenian church at Madras was erected as far back as 1712". Because of its high edifice, their Latin church built in the immediate vicinity of the fort, attracted the displeasure of the British and it was demolished. The present church dedicated to the Holy Virgin Mary in the Armenian street, Madras was erected in 1772. The church was built on the Armenian burial ground, which was the property of an Armenian merchant, Agah Shameer. His wife, Anna, was buried there in 1765 and a room was built in her memory, known as Shameer's Room which was attached to the church, built seven years after her death.

An eminent Armenian merchant at Madras in the first half of the 18th century A.D., Khojah Petrus, "a true philanthropist and an earnest patriot in helping and aiding his countrymen", was one of the members of the East India Company's Council at Madras. Overwhelmed by the reception accorded to him during his visit to Madras by Petrus, the Nawab of Arcot granted him the monopoly of the import trade to Madras and the interior." When the French captured Madras in 1746 under Lally, 33 houses belonging to him in the city were demolished. It was this Armenian merchant who constructed the long bridge with many arches over the river Adayar (now dilapidated). He was responsible for the construction of 160 broad stone steps from the foot to the top of the hill at St. Thomas Mount at his own cost in 1726. He died at Madras in 1751 and his remains were interned in the Vepery churchyard.

Another prominent Armenian merchant in Madras, Agah Shameer Soolthanoomean, a famous pearl trader "carried on a lucrative trade in Persian rose water and dried fruits imported from Julfa, his native town". Being enormously rich; this Armenian merchant helped the Nawab of Arcot when he was pressurised by the debtors, by paying the debts tearing the promissory notes and relieving him. The Nawab granted the firman of a village to him to be enjoyed in perpetuity. His son started

the first Armenian press in India at Madras in 1772. He died in 1787 leaving a large estate. A few more benevolent Armenians lived in Madras during that period.

By about 1781, the Armenians of Madras were divided into 3 groups, one settling at Nagapattinam, another at Srīrangapatām and the third remaining at Madras.

Armenian's printing presses were started at Madras, Calcutta and Bombay. The first Armenian publication in their own language was printed at Madras. "The first Armenian journal, Azdarar (intelligencer), ever printed in any part of the world was published at Madras", which was a monthly. It lasted for 18 months from October, 1794. Another Armenian, Shumavon, started another printing press in 1789 and published books in the Armenian language. One of them was a reprint of the Martyrology of the Virgin Marianeh.

There were also professionals among the Armenians like lawyers, doctors and civil engineers.

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ARTISAN COMMUNITIES

Castes involved in wood-work, metal-work, stone-work and masonry are collectively known as the artisan communities. They are known as Kanımalans (kammālan) in Tamil Nadu and Kerala. In Tamil Nadu the term Aimkudi Kammāla includes Tattan (tatṭān), Kannan (kannān), Tachan, Kal-tachan and Kollan - the goldsmith, brass-smith, wood carver, stone mason and blacksmith respectively. With slight variations in name and the nature of social structure, the artisan communities are the same in all the regions of South India. Though the component castes are endogamous, the artisan communities have very similar social and cultural organisations.

They are patrilineal in social organisation and inheritance and formerly daughters did not have any share in the family property. They had their caste councils which settled social disputes.

Among the Kammalans puberty rites are observed in two stages: first, kandukuli i.e., bathing on the first sight of menstruation and then the purificatory bath after the days of pollution are over. Pollution is observed for fifteen days during which period the girl is given rich and nourishing food. All the relatives are invited for food on the first and the fourth days. The girl is bathed on the fourth, seventh, and eleventh days. On the sixteenth day, the girl is given purificatory bath and after purification, the girl is allowed to enter the main house and the kitchen. On the sixteenth day the relatives are invited and a sumptuous feast will be held. If the girl is married before puberty, she lives with her parents till she attains

puberty. Their traditional officiating priest for such functions belongs to their own community.

Though adult marriage is the rule, early marriages were once practised. There are sub-divisions among them, across which marriage cannot take place. Usually a man marries at the age of twenty and the partner often chosen is the daughter of the maternal uncle.

The dead are generally cremated. They observe pollution for fifteen days during which period they do not take meat and fish.

Of the artisan groups, except the *Tōl-kollan* (leather worker) others interdine, though intermarriage is very rare.

Tamil Nadu: The system of five-fold division among the Kammalans hold good in Tamil Nadu where they are grouped in yet another pattern as Pandya (Madurai to Nellai-Kattabomman Chola districts), Tanjavur, Chengai-Anna and Arcot districts) and Kongan (Salem, Coimbatorc and Periyar districts), all being endogamous. Their original name seems to be Kannālar, as can be understood from Tondaimandala Catakam and En Elupatu of Kampan. It means one who provides the eye, probably to the idols at their consecration. It can also be interpreted as those who make articles pleasing to the eye. They believe that they are the descendants of Visvakarma, the divine architect, and hence they claim to be superior to the Brahmins and they call themselves as Visvakarma-Brahmins.

The Kammalans of Tamil Nadu are a well-knit social group with each division having its head man called Nattamaikkaran and an executive called Kariyastar. Above these two officials, they have the Anjuvittu Nattāmaikkāran common to the divisions chosen by the representatives of all the five divisions. Except the goldsmith who has ceased to marry from the blacksmith group, all the other groups intermarry among themselves. Most of them wear the sacred thread and adopt the Brahminical marriage ceremonies and rituals. In former times, the dead were disposed through burial in a sitting posture. But nowadays cremation is resorted to. Pollution lasts for sixteen days and the purification ceremony done by a Brahmin priest ends with a sumptuous feast. The mourning lasts for a year and the anniversary ceremony or Srādha is also observed with a sumptuous feast.

Pollution in the case of child birth lasts for sixteen days and on the sixteenth day the house is purified and the child may be named on that day. A feast is arranged and the relatives and friends bring presents for the child in the form of cash or gold ornaments. Pollution connected with puberty, now lasts only till the day of purification which may be on the seventh, ninth or eleventh day, but in the past it used to last for sixteen days.

The Kammalans of Tamil Nadu are mostly Saivites and they worship Siva, Ganesa and Murugan. But all of them worship their community deity called

Kamakshi Amman. A few of them in the border areas of Karnataka are Lingayats. They take the caste titles of Acāri and Pattar. These resemble the brahminical titles, Acārya and Bhatta, indicating the degree of Sanskritisation among them.

Among the Kammalans of Tamil Nadu also there are some who profess the Christian faith in some localities like Tiruchy.

An organization called Visvakarma Kulabhimāna Saba was founded in 1903 at Madras for the uplift of Kammalans.

See also: Craft Development in Tamil Nadu and Pondicherry, Tribes and Castes.

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ARUNACHALAM, P. KARUKURICHI

An outstanding exponent of nagaswaram, Karukurichi P. Arunachalam (1921-1964) was born in the village of Karukurichi near Cheranmahadevi in the Nellai-Kattabomman district, Tamil Nadu, as the son of Palavesam and Chellammal.

He began learning vocal music under Kalakkad Ramanarayanan, but soon shifted to the learning of nagaswaram at the age of seven under the maestro Rajaretanam Pillai who was then the āstāna vidwān of the Tinuāvaduturai Muṭṭ. Arunachalam began to play the nagaswaram with his master.

Arunachalam was not a replica of his master but developed a style of his own. His solo performances in India and abroad won for him name and fame as one of the leading players of nagaswaram.

He passed away in 1964 at the age of forty three.

See also: Musicians and Musicologists, Pure Tamil Movement.

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ARUNDALE, GEORGE SYDNEY

Author, freedom fighter, theosophist and educationist, George Sydney Arundale born at Surrey in England on 1 December 1878 and educated in England and Germany, took the degrees of M.A. and LL.B, joined the Central Hindu College, Benares as a Lecturer in History and became the Professor and Head of the Department there. Attracted by the theosophical ideas, he became a member of the Society. When Annie Besant founded the Home Rule League, he became its secretary. The activities of the Home Rule League were

watched by the British administration which prohibited Annie Besant and Arundale from moving out of the Nilgiri District.

When the Theosophical Society founded the Board for the Development of National Education and under its auspices, the National University was formed, Arundale became its first President. In 1920 he was appointed as the Education Minister of the Holkar of Indore. In his capacity as Education Minister, he laid the foundation for the educational progress of the Indore State. Later, he undertook a world tour to investigate and learn the nature and significance of education, society and politics in different countries.

He became the President of the Theosophical Society at Adayar in 1934 and continued in that capacity till 1945. During this period, he married Rukmani Devi. Both of them were responsible for the founding of the Kalakshetra in 1936. In memory of Annie Besant, he founded the Besant Theosophical High School at Adayar in 1934. In order to introduce the *Montessori method* in education, he brought Montessori to Adayar. Many people got trained under the model educationist.

As a Home Rule Leaguist, he worked for the independence of India. In order to propagate his ideas of Indian Independence, he started a journal, *The Conscience* under his editorship. He had also served as the Commissioner of Madras Provincial Committee of the Hindustan Scouts Movement.

Author of a number of articles and books on religion, education, politics etc. Arundale passed away on 12 August 1945 at Adayar in Madras. Arundale was one of those Englishmen who accepted India as his mother-country and worked for the progress of Indians.

See also: Theosophical Society.

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ARULNANDI SIVAM AND SIVANANA SIDDHIYAR

Arulnandi Sivacharya (arulnandi sivācārya), a profound scholar in the Agamas (āgamā) and author of Sivanana Siddhiyar (sivanāna siddhiyār) was the family preceptor of Meykandar (meykandār), who became a prodigy at an early age, as a result of the initiation by Parañjōtimunivar. Once, when Arulnandi came to Tiruvenṇainallūr, many a Saivite, save Meykandar greeted him and so he went to see him. Meykandar was giving an exposition on Anava-mala (āṇava-mala) to his disciples when Arulnandi went there, who did not even look at Arulnandi the preceptor of the family. With his profound knowledge in the Agamas, Arulnandi questioned with arrogance, the nature of Anava-mala.

The prodigy showed with his forefinger the Sakalāgama Pandita himself, which happened to be an initiation for him and he fell flat before Meykandar. Thereafter, he got the name, Arulnandi, who is the author of two treatises. Sivanana Siddhiyar and Irupā Irupahtu.

Sivanana Siddhiyar: It has two parts, the Parapakkam containing a critical discussion of rival systems and Supakkam a comprehensive statement of the true doctrine of Saiva Siddhanta (saiva siddhanta).

Parapakkam deals with the tenets of 14 alien schools, Lokayata (materialism), Soutrantika, Yogacara, Mādhyāmika, Vaibhāsika of Buddhism, Nikhanda vāda and Ajīvaka of Jainism, Bhatta and Prābhākara of the Mīmāmsa system, Sabda brahmavāda, Mayāvāda and Bhāskaryavāda of Ekānmavāda, Sānkhya and Pāncarātra of the Vaisnavism, in 301 verses in asiriya viruttam (āsiriya viruttam) metre.

Supakkam consisting of 328 verses in asiriya viruttam metre, contains mainly, the exposition of the Saiva Siddhanta system, occasionally refuting the rival systems. The subject is treated on the lines of Sivañana bodam, appearing to be its commentary in verse. Yet, it is considered to be a derived work (valinul). Before beginning the work proper, a chapter on epistemology is introduced and it exhibits the author's attempt to present the Saiva Siddhanta system in a logically coherent manner.

Commentaries: Nānaprakasar, Nirambavalagiyar, Marai Nāna Dēsikar, Sivāgra yōgini, Sivanana Swamikal (sivañāna swāmikal) and Subramaniya Desikar (sub-commentary to Sivanana Swamikal) have written commentaries to the Supakkam, the varioram editions of which have also been published. T. Muthiah Pillai and M. Tiruvilangam are the modern commentators.

The prefatory section of Supakkam, Alavaiyiyal (epistemology) deals with the logical methods to be studied to understand the different schools of Indian Philosophy.

The logical methods mentioned are kāndal (pratyaksa kātci)- observation, karudal (anumāna)inference, urai (agama)- testimony or authority, abhavam (inmai)- nonexistence, porul (artapatti)- deduction, oppu (upamāna)- analogy, olipu (pārisēsa)- inference by exception, unmai (sambhava)- co-existence, aitikamtradition and iyalpu (svabhāva)- natural inference. Each logical method has a couple of subdivisions and this section has 14 verses.

The commentaries of Tinuvorriyūr Nāna Prakasam, Tattuva Prakasar and Velappar are available for Parapakkam.

Contents: Thirty-six philosophic notes (tattuvas), the nine aspects of Siva navantanibedam, the seven aspects of Sakti, the five malas, the five avastas, the seven kinds of religious initiation (dīksa), way of the four paths (the

carya, kriya, yōga and ñāna) and the nature of the liberated souls are all described in this work.

Irupa Irupahtu: Another work Irupā Irupahtu composed by Arulnandi contain 20 different metres, odd number in venpā and even numbers in agavals. This work in a dialogue form in which Meykandar is considered as Siva to whom questions are put to clear the doubts.

Some questions posed are the following:

"If the Lord is inseparably with the self, how did the self become possessed of ignorance?; Does it not mean that the Lord was not there with the soul when it was one with Anava?; Where would the Lord be at the time of spiritual instruction, whether apart or one with the self?" etc. are some of such questions. The answers are given with subtlety quoting instances from Appar's kānbār yār kannudalāyk kāttākāle?, and Sambandar's ātpālavarkkanılum hymns from Tevāram.

The fourth stanza of the work enumerates the eight characteristics of anavamala, seven of maya and six of karma. All the basic problems of the Saiva Siddhanta philosophy are dealt with in this treatise.

Commentaries: Madurai Sivappirakāsar seemed to have written a commentary on Irupa Irupahtu (Zvelebil: 203).

Namacivāyattampirān of the Tiruvāvaduturai Math and Tattuvanādar of Sīrkāli have written commentaries on this work, for which a prose version by K. Subramania Pillai has been published by Dharmapura Adinam in 1963.

Translations: J.M. Nallaswami Pillai's (nallaswāmi pillai) English translation of Sivanana Siddhiyar (1913), reprinted in 1948 by Dharmapura Adinam, K. Sivaraman's (sivaraman) English translation with Hindi rendering published by the Kāsimath in 1949 are available. A.M. Pjatigorskij's Materialy po istorii indijskoj filosofii contains a Russian translation of Sivanana Siddhiyar-parapakkam: St. 47-82 [Moscow - 1962: pp. 217-245]. Velli Ambalavāna Tampirān, disciple of a bhasya written Kumaraguruparar has on Sivanana commentary, Nānāvarana vilakkam Siddhiyar with many citations from the Agamas. The present author has translated a couple of them into English. Dandapani Swamigal's (dandapāni swāmigal) Pulavar Purānam has a section, Meykanda Desikar Carukkam which contains 17 verses giving the life history of Meykandar and Arulnandi Sivam.

See also: Meykandar and Sivanana Bodam.

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ASCENDANCY OF THE LATER CHOLAS (A.D. 985-1070)

The period under discussion covers the rise and fall of the Imperial Chola $(c\bar{o}la)$ power from the accession of Rajaraja I $(r\bar{a}jar\bar{a}ja)$ up to the time of Adirajendra $(\bar{a}diraj\bar{e}ndra)$.

Rajaraja I (A.D. 985-1014): Greatest among the later Cholas, Arulmolidevan born in Aippasi (October-November) with the natal star catayam (satabisha), came to be known as Rajaraja, after his victory over the Cheras (cēra) at Kandalurccalai (kāndalūrccālai) in A.D. 988. Probably his first victory was the defeat of Amarabujanga Pandya before his victory over the Chera king, Bhāskura Ravivarman (978-1036), who dishonoured the Chola envoy and hence the campaign. The Chera navy was destroyed at Kandalur (kāndalūr) and marched to Udagai (near Nagercoil) to release his envoy. An image of Maragada Devar which he is said to have got was placed in the temple of Tiruppalanam (near Tiruvaiyanı). He conquered Kollam during his second campaign and then marched against Kudamalainadu (the western hill country), probably Kudagu, which he won and gave to Gangapadi (gangapādi), his help. for Nolambapadi (nolambapādi) and Tadigaipādi were also conquered.

The general who distinguished in these campaigns was his own son Rajendra I (rājēndra). His conquest of Sri Lanka materialised when Mahinda V, the king of Sri Lanka took refuge in Rohana (rohana), the inaccessible hill tract in the south-east of Sri Lanka, because of a military revolution. Rajaraja became the master of northern Sri Lanka, and named it Mummudicola mandalam with Polannaruva as the capital, because Anuradhapura, the capital city was destroyed. By defeating the Chalukyas (cāļukya), his son Rajendra returned with the spoils, making Tungabadra, the northern boundary. His conquest of the Vengi (vēngi) country, roughly the modern Krishna and Godavari districts of Andhra Pradesh (between the rivers Krishna and Godavari), was out of the intention to annex Sitpuli and Paginadu, lost during the time of Parantaka I. Then he entered the Vengi country, drove out Tatā Cōda Bhima and installed Saktivarman as the king, and appointing Saktivarman's brother Vimaladitya (vimalāditya), the heir apparent to whom his daughter Kundavai was also given in marriage. Vimaladitya became the king of Vengi on the death of Saktivarman in A.D. 1011. His last conquest was Munnirppalantivu Pannirayiram (islands numbering 12,000). His conquest of Maldives bears testimony to his strong navy which was well organised. He performed the Tulābhāra, while his chief queen, Danti Sakti Vidangi (danti sakti vidangi) (Loka mahādevi), performed Hiranyagarbha in the temple at Tinuvisalur, where on the walls, the sculptural representation of the king and the queen in the worshipping posture exists.

He took many surnames like Khatriyasihamani, Uyyakkondan, Pandiyakulasani, Keralantakan, Nittavinodan, Rajāsrayan, Sivapādasēkharan, Jananāthan, Singalāntakan, Jayankonda Colan, Mummudic Colan, Nigarilla Colan, Colendra Simhan, Rajamantandan, Kintiparākaraman etc., after which his Valanadus (valanādu) and mandalams (mandalam) we. a named. Danti Sakti Vidangi occupied the prominent position as the chief queen among the number of wives of Rajaraja, whose only son Rajendra I was the son of Vanavan Mādēvi. Kundavai, popularly known as Periya Kundavai was his elder sister whom he treated with great affection and she commanded great respect. He was tolerant towards other religious sects, though he was a staunch Saivite. He permitted the construction of a Buddhist Vihara (vihāra), the Chūdāmani Varma Vihara by Māra Vijayottunga Varman, the king of Kadaram, for which Rajaraja granted the village of Anaimangalam as palliccandam (palliccandam). It was also called Rajarajapperumapalli. His son Rajendra I who confirmed the grant engraved it on a copper plate.

It is well-known that his real greatness rests in the construction of the Brihadisvarar temple, the big temple at Tanjavur (tañjāvūr). It is said that Nambi Āndār Nambi who arranged the Tirumurais (tirumurai) lived during his time. Sēnāpati Kuruvan Ulagalandān alias Rajaraja Marāyan conducted the land survey in the 16th regnal year of the king. Tirumagal Pōla is the beginning of his Tamil Meykirtti (meykīrīti) (historical introduction).

Rajendra I (A.D. 1012-1044): Anointed the heir apparent in A.D. 1102, Rajendra, the only son of Rajaraja, had his meykirtti beginning with *Tirumannivalara*, which swelled with the addition of fresh conquests upto the 13th regnal year. They are a veritable source of information, chronologically to any historian. Born with the natal star *Tiruvādirai-(Ārudra)* in the month of *Mārkali* (December-January), he was named *Madurāntakan* and became Rajendra with the coronation as the crown prince.

Succeeding to a vast empire from the river Tungabadra in the north to Kanyakumari in the south and Sri Lanka, from his father in A.D. 1014, as the king, Rajendra anointed his son Rajadhiraja (rājādhirāja) as heir apparent in 1018 and for about a quarter of a century, both the father and the son governed the empire. Rajadhiraja's inscriptions have meykirttis beginning with tingalērtaru and they contain informations of his exploits, which may be used to supplement the informations available in Rajendra's inscriptions.

Rajendra conquered *Idaiturainādu*, Vanavasi (vanavāsi), Kollippakai (kollippākai) and Mannaikkadakkam till his 3rd regnal year. The conquest of the whole of *Ilamandalam*, Sri Lanka, took place when Mahinda V came out of his refuge in Rohana, to regain his dominion. Rajendra's formidable army captured the

entire kingdom and the crowns of the king, the queens, as well as the garland of Indra, belonging to Rajasimha Pandya kept in his custody. Rajendra seized the Chera crown and conquered the ancient islands in his 6th regnal year. It is claimed that he captured the crown of Parasurāma deposited in the Sāndimatīvu. Rajendra established the institution of viceroyalty in Madurai and appointed his son as viceroy with the title Sadaiyavarman Sundara Chola Pandiya, in his 6th or 7th regnal year, with sway over the Chera province. The first Viceroy held the post at least for 23 years. Rajendra defeated Jayasimha, the Western Chalukya king (at Uccangidurga in the Bellary district) when he tried to recover the lost territories. However, Jayasimha continued to have his sway on the north bank of the river Tungabadra.

The Tamil meykirtti gives a detailed account of his campaign through Kalinga and Odda up to the Ganges. It was led, probably by Vikrama Chola Coliyavaraiyan alias Rajaraja, one of the able generals. Besides, Rajadhiraja, son of Rajendra I also might have taken part in this campaign. The general on his return was received by the king on the banks of the river Godavari. After this campaign Rajendra assumed the title Gangaikonda Cōlan.

Rajendra's overseas expedition, probably to safeguard the interests of the merchants, found in the inscriptions from the 14th regnal year, was over Kadāram, identified as Kedaha in Malaysia. He took the title Kadaram kondan (kadāram kondan), after this memorable event.

He had also other conquests to his credit during the next 20 years that can be learnt from the inscriptions of his son, Rajadhiraja I.

His surnames, besides Gangaikondan and Kadaram kondan included Mudikondan, Colendrasimha, Pandita Cola etc. Palaiyārai was named Mudikonda Colapuram, and the river south of this village dug by him was named Mudikonda Colapperaru.

Rajendra had five wives, three sons who succeeded him one after the other, and two daughters Arumolinangai and Ammanga devi, who was married to Rājarāja Narēndra of Vengi and their son Rajendra became the first Chola (Chalukya) king, assuming the name Kulottunga (kulottunga) in A.D. 1070.

Rajadhiraja I (A.D. 1018-1054): Rajadhiraja, the eldest son of Rajendra, was anointed crown prince in A.D. 1018 and in 1044 he succeeded his father as the king. His meykirttis, Tingalerperavalar, Tingalertanı; Tinukkodiyodu Tyāgal kodi, Tinglēppara is found from A.D. 1018 to 1044 and Tin, where u throughout the reign.

Rebellions broke out in the Pandiya and Kerala (kērala) kingdoms and Rajadhiraja marched against them. The head of Manabharanan was cut and seized Virakeralan in a battle and got him trampled by an elephant. Sundara Pandiya was driven to Mullaiyur. After killing the rulers of Venadu (vēnādu) and Iramakudam, he destroyed the ships of the Cheras at Kandalurccalai. He won victories against the Chalukyas and set fire to Kollippakai. In the war against Sri Lanka, said to have been fought in his 28th year, Rajadhiraja took over the crown of Vikramabāhu.

His campaigns between A.D. 1044 and 1054 included the defeat of Vikrama Pandiya, born of a Sinhalese father and a Pandiya mother and Virasalāmēghan, of Kanyākubja, ruling a part of Sri Lanka, whose elder sister and wife were taken prisoners. The nose of the latter's mother was cut off. He fought with Rajadhiraja again to remove the disgrace and died in the battle. Srivallabhan Mandanarajan, ruler of another part of 71am was also defeated and his crown confiscated. The Chola king defeated many Chalukya chieftains, including Somesvara, Naranan Ganapati, Madusudanan etc., and erected a pillar of victory at Kampili after destroying the palace there. He defeated the Chalukya Ahavamalla, killing some of his generals, and marched his herd of elephants to the 3 bathing ghats - Siruturai, Perunturai and Daivabhīmahasi. Then he engraved the tiger emblem on the hills and planted a pillar of victory. After sacking Kalyanapuram (kalyāṇapuram) and destroying the palace, the Chola king assumed the title Vijayarājendra and performed Vīrābhisēka. The dvārapālaka at Darasuram has an inscription, Svastasri Sri Udaiyār Sri Vijayarājēndra dēvan marking the Koduvanda, Kalyānapuram erindu confiscation of the same from Kalyanapuram. Now it is kept in the Art Gallery, Tanjavur.

When Rajadhiraja, with the assistance of Rajendra marched against Ahavamalla in A.D. 1540, the latter encountered the enemies in a pitched battle at Koppam in which, Rajadhiraja riding an elephant was killed. Panic spread in the Chola camp, but Rajendra tackled the situation ably and killed several Chalukyan generals, including Ahavmalla's brother Jayasimha. Rajendra crowned himself in the battlefield as Rajendra II and Rajadhiraja, came to be called Anaimel tunjiya devar (died on the back of elephant).

Rajendra II (A.D. 1051-1063): Becoming the king in A.D. 1054 at Koppam, Rajendra began his independent rule from 1055. The co-operation he had shown to his brother in administration made Rajadhiraja to name a Valanādu as tampittunaic cola valanādu.

His meykirttis included Tirumātupuviyenum, Tirumakalmarıviya and Irattapadi elaraiyilakkam. At the battle of Koppam, he captured one thousand elephants and continued the enmity with the Chalukyas. He appointed many of his relatives in important positions in his empire. His paternal uncle, his younger brothers, sons and grandsons totalling 13 enjoyed this privilege and some of them were conferred with titles like Uttamac-cholan, Karikālac-cholan, Irumudic-cholan, Chola Ayodhyarajan, Cholakkannakkucciyan etc.

The Chalukyas marched against the Cholas to wipe out their disgrace at Koppam. The Chalukyas met

the Chola army led by Rajendra's brother Virarajendran (vīrarājendran) and son Rājamahēndra at Mudakkāņu, but they had to retreat.

A daughter of him, Madurāntaki was married to Rajendra (the Eastern Chalukya) who later ascended the Chola throne in 1070, as Kulottunga Chola. A drama, Rājarājēccura nātakam enacted during his reign, for the performance of which at Tanjavur, he instituted a permanent endowment.

Virarajendra (A.D. 1063-1070): Born under the natal star Aslēsa, Virarajendra, brother of Rajendra II, crowned as heir apparent in A.D. 1062 began his independent rule from 1063. His meykirttis begin with Tiruvalar tiralpuyattu and Viramē tunaiyāgavum, the latter being concise, while the former becomes lengthy as the reign advances. He is said to have defeated the Chalukya power under Ahavamalla on 5 occasions.

The Chalukyan army stationed at Vanavasi and Nolambapadi under Ahavamalla's son Vikramaditya (vikramāditya) tried to confiscate Gangapadi. Virarajendra drove away Vikramaditya beyond Tungabhadra.

When Ahavamalla's general Cāmundarāya tried to gain control over Vengi, when its ruler, Rajaraja Narendra, son-in-law of Rajendra I died in A.D. 1062, Virarajendra marched to Vengi, defeated and killed the general. In A.D. 1064, Virarajendra inflicted a crushing defeat on Ahavamalla, when the latter met the former with a huge army at Kudal Sangamam (kaīdal sangamam). A couple of generals like Kesavan, Kettaraiyan, Mārayan, Pottarayan, Rēccayan were killed and Vikramaditya and Jayasimha fled from the field. The queens of Ahavamalla, his elephant banner and horses were all captured and taken to Gangaikonda Cholapuram. For the 4th time, Virarajendra defeated the Chalukyas and killed many of the commanders and generals in A.D. 1066. Ahavammalla challenged Virarajendra for a fight at Kudal Sangamam from where he and his sons had fled away. Virarajendra accepted it with immense pleasure and waited there for a month. Being enraged at the silence of Ahavamalla, Virarajendra attacked the chieftains of Rattapādi, and marched towards Vengi after erecting a pillar of victory. Ahavamalla, suffering from an incurable disease drowned himself in the Tungabhadra on 29-3-1068. The Cholas got victory over the Chalukyas for the 5th time also.

After defeating Vikramaditya in the neighbourhood of Vijayavāda, Virarajendra crossed the river Godavari and marched to Kalinga beyond Sakkarakkōttam, regained Vengi and bestowed it on Vijayaditya-VIII, the cousin of Rajaraja Narendra.

Vijayabāhu of Ceylon did not succeed in his revolution against Virarajendra, who is also said to have conquered Kadaram on behalf of a king who sought his protection.

Virarajendra marched against the Chalukyas, when Somesvara II succeeded Ahavamalla and burnt Kampili and set up a pillar of victory at Karadigai. Virarajendra took sides with Vikramaditya in his struggle with his brother Somesvara II, to whom he gave his daughter in marriage. He had many titles, among which some were the titles of the Western Chalukyas.

Adhirajendra (A.D. 1070): Son and successor of Virarajendra, Adhirajendra ruled only for a few months. As inscriptions dated in his 3rd year are available, he might have been made the heir apparent in A.D. 1067-68. After his death, as there was none to succeed him, Rajendra, the Eastern Chalukya prince became king, with the name, Kulottunga.

Genealogy and Chronology

Rajaraja - I	(A.D. 985-1014)
Rajendra - I	(A.D. 1012-1044)
Rajadhi Raja - I	(A.D. 1063-1070)
Rajendra II	
Rajamahendra Virarajendra	
Adhi Rajendra	(A.D. 1070)

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AVINASILINGAM CHETTIAR

Freedom fighter, educationist and administrator Avinasilingam Chettiar was born of Subramaniam Chettiar and *Palani Ammāl* in Tirupur of Kovai district in 1903. Educated at Tirupur, Kovai and Madras he took the B.A. Degree of the Madras University from the Pachaiyappa's College, Madras.

Entering freedom struggle even while he was a student, he participated in almost all the struggles and movements of the Indian National Congress. For his participation in the 1931 satyagraha, he was imprisoned. In the non co-operation movement of 1941 and the Quit India Movement of 1942, he took an active part for which he was imprisoned.

Between 1930 and 1946 he was the president of the Kovai District Congress Committee and was elected to the Central legislature from 1935 to 1945. Entering the Madras Legislative Assembly in 1946, he was a member of the house for a period of five years when he was the minister for education from 1946 to 1949. From 1952 to 1964, he was a member of the Lok Sabha.

When he was the education minister of Madras, he introduced Tamil medium in the secondary schools. His main point of focus was basic education leading the students to self-employment. During that period the Tamil Development Council was established and under its auspices a Tamil Encyclopaedia in ten volumes called the Tamil Kalaikkalanciyam project was inaugurated.

His individual contribution to education is also praiseworthy. He founded the Sri Ramakrishna Mission

Vidyalaya at Periyanaickan Palayam near Coimbatore, a residential school with a Teacher's College attached to it. Later he established a Home Science College at Coimbatore named after him. Later it became the Avinasilingam Home Science Deemed University. An arts college called Ramakrishna College was also established in Periyanaickan Palayam.

Author of a few books in Tamil and English on education and other subjects, he had served as member of the Central Education Advisory Committee, All India Technical Educational Council, Agricultural Education Board, Gandhi Memorial Fund and National Community Development Board.

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BALACHANDER, S.

S. Balachander (1927-1990) was one of the finest exponents of the vina (vīna) of the present century. Balachander's style of vina playing was vastly different from the traditional style. He produced on the vina a far-more deep and bass sound than the usual sharper sound. This coupled with his unique style of playing, gave his music an almost ascetic touch, and his vina sounded like the chant of Vedas.

Balachander who was born at Madras, was hailed as a child prodigy. He could play on almost all South Indian musical instruments and in addition he was a brilliant player of the sitar. He took to the vina rather late in his career but within two years he could establish himself as one of the leading vina players of India.

See also: Musicians and Musicology.

BALASUBRAMANIAM, G.N.

G.N. Balasubramaniam was a reputed singer of Karnatic Music and an outstanding composer. The hall-mark of his singing style was the brevity of expression; he would lend his masterly touch only to the most characteristic aspects of the song and the raga, the mundane and the common features being given only the briefest possible statement. This sets him apart from the majority of singers of his period who were inclined to the 'realistic style' of distinctly delineating each note and embellishment with painstaking care. The distilled nature of his music gave him a more modern, stylish and urbane aura. Balasubramaniam would intersperse his singing with the most vigorous brigas (embellishments producing a ripple-like effect) in the rich baritone of his.

Balasubramaniam was born at Gudalūr village of Tanjore, in Tamil Nadu in 1910. He was given instruction in Karnatic music by his father G.V. Narayana Swami Iyer and later by Madurai Subramania Iyer. He was also tutored by Tiger Varadachari, one of the most distinguished singers of his time. Though Balasubra-

maniam earned an Honours degree in English literature from the Madras University, he became a professional musician, and at a very young age was acclaimed as a maestro. In 1939, at the age of 29, he was appointed as the court-musician at the Travancore royal house and in 1941 at Ettayapuram. Balasubramaniam was awarded the prestigious Sangīta Kalānidh title by the Madras Music Academy in 1958. Balasubramaniam served as Music producer in All India Radio, Madras. He passed away in 1965 while serving as the Principal of the Sri Swati Tirunal Music College at Trivandrum.

Gānabhāskaramanimāla is a collection of his compositions, a large number of which became very popular.

Ravi Sankar S. Nair

See also: Musicians and Musicology.

BANADARAIYAR IN MADURAI

Banas (bāṇa), a small tribe which occupied the regions near modern Kolar and Kamul districts of Karnataka and Andhra Pradesh respectively, in the early centuries of the Christian era; had chequered fortunes in Tamilagam (tamilagam).

When the Chalukyas (cālukya) extended their power, the Banas who had moved towards the south of the Palar region with capital at Tiruvallam became the feudatories of the Cholas (cola), and settled in the southern region of the river Pennar when the Pallavas lost their hold. They became the feudatories of the Pandiyas (pāndiya) and settled in the modern Tirucci and Madurai districts of Tamil Nadu, with the decline of the Chola power. They held positions of importance under the Pandiyas bearing Pandiyan names and titles. They ruled over the Madurai region, under the Vijaynagar Empire, probably as their feudatories.

Māravarman Sundara Pāndiyan I was helped by a Bana chief during his campaign against Kulottunga-III in about A.D. 1216-17. One of his inscriptions mentions a Bana chief, Sīvalavan Maduraippenumāl alias Vonakovaraiyan. A Mahābali Vānarāyar is referred to as the king's mudali during the reign of Vikrama Pandiya. A couple of Banadaraiyars (banadaraiyar) are mentioned to have occupied prominent positions under the Pandiyas. It seems that many Banadaraiya chieftains ruled during the Vijayanagar period also. Some of them, brought from Kālayārkōil to rule over Madurai, named in the Maduraittalavaralanı were Sundarattol Mavalivanadaraiyar, Anjāda Penimāl, Tinimalai Vānadaraiyar etc., who ruled from A.D. 1452-1500.

During the Vijayanagar period, Tinumālinunjolaininrān alias Māvalivānadaraiyan, also known as Madurāpuri Mahānāyakam was a feudatory of the Vijayanagara king.

Urangāvillidāsan alias Mahābalivānadaraiyar, ruling Madurai in A.D. 1453, seemed to have marched as far as Kanchi (kānci) and occupied the city for sometime, when the Vijayanagar power was weak. He seemed to have granted two villages to the Ekāmbaranātha and Kāmākṣi temples at Kanchi. Another record of A.D. 1516 mentions Sundarattōļudaiyār who was called Irandakālamedutta Māvalivāṇadaraiyan. With the rise of the Nayaks of Madurai, the power of the Vanadaraiyars (vānadaraiyar) declined.

Bhuvanēkavīran, Samarakolahalan (samarakolā-halan), Vīrakancukan, Sārvabhauman were the titles borne by the Banas, whose tutelary deity was Alagar of Tīrumālirunīcolai, which might, probably, be their capital. Their banner had the garuda emblem and they issued coins with legends of Samarakolahalan and they granted numerous gifts to the temples of Srivilliputtur and Alagarkoil.

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BHAGAVATA PURANAS (TAMIL)

Bhagavatapuranic stories in general and those on the life of Krishna (krṣṇa) (tenth book) in particular, are popular among the Tamils. Two versions, one by Sevvaiccūduvār and another by Arulala Dasar (anulāla dāsar), are available in Tamil. The former's work has 12 books (skandams) and each book is further divided into chapters (adyayas (adyāyā)). Having a total of 1970 verses, the 12 books have 155 chapters, with a minimum of 3 chapters in the second book and a maximum of 54 in the tenth book. This work is considered to be an adaptation of a Sanskrit Itihāsa Bhāgavatam written in Tamil.

Sri Mahā Bhāgavatam of Arulala Dasar, printed as Bhāghavata Lakṣaṇam in 1923, attributed to Ariyappa Pulavar, has been refuted in the printed version of the Bhagavatam (bhāgavatam) of Sevvaiccuduvar.

The Sanskrit Purāna Bhāgavatam rendered into Tamil by Nellainagar Arulala Dasar, known also as Madura kavi Varadarāja Aiyangār, is Maha Bhagavatam. This has 132 sections (paṭalams) consisting of 9147 stanzas. The author has stated that he composed the work in Saka 1465, i.e., A.D. 1543, in the 154th verse of the first section, the Tinuvarangappaṭalam. The work printed in two parts, the first with 78 sections (4664 verses) in 1923 and the second with 54 sections (4483 verses) in 1913, has a preface dated 1891 Viknuti, wherein it is stated that the first part was printed just 4 or 5 years before the date of that preface. The title page has also stated that it was printed on the basis of the earlier printed versions of three Tamil Pandits. Therefore the editions of 1913 and 1923 were reprints.

In spite of the differences in the names of the sections and chapters, both the Bhagavatams have some common episodes like the Fish, Boar, Tortoise, Vamana and Narasimha incarnations of Vishnu (viṣṇu), the Gajēndra and the churning of the milky ocean in addition to the exploits of Krishna from his birth to his return to Vaikunta.

In order to recover the Vedas ($v\bar{e}da$) carried away by the demon, $Hayag\bar{n}ba$, Vishnu took the first incarnation, the Fish, slew the demon and recovered the Vedas.

When the milky ocean was churned, the Mandara mountain was about to get immersed and Vishnu took the Tortoise incarnation and lifted the mountain on his back to help the churning.

When Hiranyākṣa of the twin brothers Hiranya and Hiranyākṣha took away the earth, Vishnu took the Boar (Varāha) incarnation, went to the nether world and redeemed the earth, after killing him. The other brother Hiranya became very powerful as a result of the boons he got from Brahma. Knowing that he could not be vanquished by any mortal being with any weapon at any time, Hiranya compelled every one to worship him as the Supreme Lord, including his son Prahlada (prahlāda), a staunch devotee of Narayana. But Prahlada disobeyed his father and hence he was put to torture. Vishnu took the form of Narasimha (half man and half lion), and came out of a pillar and pierced Hiranya with the nails of his hand in his own palace, when it was neither day nor night, in order to save Prahlada.

The incarnation of Vāmanā, the dwarf, as bramhachari requested Mahabali (mahābali) to provide him 3 paces of land to perform penance and when it was granted, he took the form of Trivikrama (a huge tall form) and measured the earth and the space in two paces by his feet and for the third, he placed his foot on the head of Mahabali. Thus he smashed the latter's pride.

Both the works narrate in detail the exploits of Krishna, which are heroic and superhuman in nature and at times appear to be fantastic. Killing Putana, the child murderess, uprooting the twin arjuna trees, subduing the serpant, Kāliya, lifting the Govardhana mountain, vanquishing the demons Trinavarta, Vatsāsura who came appearing in the form of a calf, Bahāsura as a big crane, Agāsura as a python, Arishta as a bull and Dhēnuka as a monkey are some of the episodes. Other episodes hunchbacked Kulya, concerning Göpicī raharana, woman, the gem syamantaka, vanquishing Jarāsandha, Pradyumna and Sisupāla, wedding with Rukmini, Satyabhama etc. are all well described. Besides, they contain details about Kucēlopākyana and Krishna's part in the Mahabharata war.

Arulala Dasar's work mentions Krishna's marriage with Nappinnai (nappinnai) said to be the

daughter of Kumbaka of Mithula, and on the latter's request Krishna subdued 7 ferocious bulls to get the hand of Nappinnai.

Most of these episodes are alluded to in the Nālāyira Divya Prabandam of the Alvars (ālvār) and the Asta Prabandam (the eight poems) of the staunch Vaisnava poet Pillaipperumāl Aiyengar (Pillaipperumāl aiyengār)

Pillaipperumal Aiyengar's Works: Tinuvarangakkalampakam, Sriranganāyakar ūcal, Tinuvēngadamalai, Tinuvēngadattandādi, Alagarandādi and Nūrrettuttiruppadiyandādi are the works of Aiyengar. His verses abound in yamakam and tiripu. Yamakam is repetition of the same word or phrase at the beginning of each of the four lines of a verse with change of meaning effected by dividing the words, while tiripu is found in stanzas whose initial letters, excepting the first are the same in each line and change of meaning is effected by splitting the words.

Bibliography: The Bhagavatapuranam of Sevvaicuduvar (Tamil) in two parts, T.T. Devasthanam Tirupati; Sri Mahabhagavatam of Anulala Dasar (Tamil) two parts in 1923, 1913; Sindhy S. Dange, The Bhagavata Purana-Mytho-Social Study, Ajanta Publications, Delhi, 1984.

BHAGAVATAPURANA SCENES

The episodes connected with Krishna (krisna) are described in detail in the Bhagavatapurana (bhāgavatapurāna), while Mahabharata (mahābhārata) contains some stories. The Alvars (ālvār), Pillaippenumāl Aiyengar and the authors of Astaprabandams have also indicated the episodes in the life of Krishna. Even the Tamil works of the Sangam age and Cilappatikāram have allusions to the stories of Krishna. The sculptural representation of these stories in temples are many and some of them are cited.

The episode of child Krishna suckling Pūthana to death, sent by Kamsa to suckle poison to the child is depicted in two temples, Punjai Tirunānipalli and Pullamangai (Pasupatikōil). Another found in Alagar Kōil near Madurai depicts Krishna as a child crawling to separate the mortar to which he was tied by his mother, Yasodha, in between two trees which later turned to be the sons of Kubera.

Krishna is said to have fought and killed the elephant, Kuvalayā pīṭah and the episode is shown in bas relief in Punjai as well as the Nagesvaraswami (nāgēsvaraswāmi) temple at Kumbakonam.

The episode of Krishna hiding the clothes of the gopis (gōpi) bathing in the river Yamuna is depicted in the Vishnu (viṣṇu) temple at Tirukkurungudi (tirukkurungudi) and the Brihadī svara temple at Tanjavur

(tanjāvūr). Jīvakacintāmani (verse 209) has a reference wherein it is mentioned that Krishna bent the kununda tree so that the gopis could hide themselves from his brother Baladeva. The same scene depicted in the Vāhana mandapa of Varadaraja (varadarāja) temple, Kanchipuram (kāncipuram) is interesting.

Krishna holding the hill, Govardhana, as an umbrella to protect the cowherds from the heavy rains is found depicted in the Pallava cave temple at Mamallapuram, in bas relief in the Nagesvaraswami temple at Kumbakonam and the temple at Tirukkurungudi. But the sculpture in the mandapa (mandapa) of Varadaraja temple at Kanchipuram shows Krishna holding the hill by his hand.

The inscriptions from Erode, Nālur (Tanjavur district), Tīrumukkūdal, Sirudavur (Chengalpet district) etc. mention the methods to set up images of Krishna stealing and eating butter. This posture of Krishna as Navanī ta Krishna or vennaikkutta is popularly depicted in a dancing pose, holding a ball of butter in his hand. Another popular image is the hood of the snake, Kāliya.

The child Krishna lying on the banyan leaf, (Vatapatrasāyi), is also very popular in Tamil Nādu. The bas reliefs in the Rāma temple at Madurāntakam and sculptures in the Nagesvara temple at Kumbakonam and in the Siva temple at Kolundiyāpattu (Chengalpet district) are descriptive. A bronze figure is found in Kī laiyūr (Tanjavur district). In this aspect, the child is shown lying flat on his back, suckling the big toe of his right foot.

The mandapa in Varadaraja temple at Kanchipuram, contains representations of all these motifs.

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BHAKTAVATSALAM, M.

Born in 1897 in Nazareth Village in Chengalpet district, M. Bhaktavatsalam belonged to a family which was in the forefront of the freedom movement. An able and honest administrator, he held several positions including the Chief Ministership of Tamil Nadu and earned a name as an able administrator.

After securing a law degree he became a junior to Alladi Krishnaswamy Iyer. Associated with the Home Rule Movement of Annie Beasant, Bhaktavatsalam took part in the struggle organised by Mahatma Gandhi and was jailed many times. In 1937 when the Congress

formed the ministry, he was a parliamentary Secretary to the Minister Gopala Reddy. From 1953, he was in the Congress ministry in charge of revenue, home, education and finance and finally became the Chief Minister of Tamil Nadu. In that capacity he headed the team for the First World Conference of Tamil Research in Kuala Lumpur in 1965.

BHUDAN AND GRAMDAN MOVEMENTS

Gifting of excess lands voluntarily to be redistributed among the poor, the Bhudan (bhūdān) Movement was started by Acharya Vinobha Bhave.

Through this voluntary movement Vinoba Bhave hoped to secure five acres for every landless peasant family in villages, where such families are many. He fixed 50 million acres as the target and appealed to the landowners to part with one sixth of their holdings to be redistributed.

Some of the principles suggested to the bhudan workers included ascertaining the landless in the village, the deserving persons among them and to distribute the land among them, giving preference to the Harijans.

Along with land, implements for cultivation were also gifted.

Gramdan (grāmdān), another phase of this movement, aimed at all persons of the village surrendering ownership rights and reorganise the village on a co-operative basis. "According to Gramdan Movement private ownership of land is undesirable, both socially and ethically".

The State Government passed the Bhudan Yagna Act, 1959 to facilitate the donation of lands. According to it, a State Board of 10 members should be constituted and the right of ownership and distribution of donated lands will be vested with it. Stamp duties and registration fees connected with such transfers are exempted.

So far no village has been offered for gramdan.

The bhudan movement has made very slow progress.

The extent of land for bhudan in the Rāmanathāpuram district till 1963 was 2063.17 acres and the area distributed among the landless agriculturists was 848.35 acres.

Land, collected in the Salem district till 1961, is 95 acres and no land had been distributed.

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BIOGRAPHICAL EXEGESIS ON ALVARS AND ACHARYAS

The exegestic literature on Vaishnava Alvars (vaisnava ālvār) and Acharyas (ācārya) contains their biographical sketches.

The Divya Suri Caritam (divya sūri caritam) in Sanskrit ends with the sketch of Ramanuja (rāmānuja), while Pinbalagiya Perumal Jiyar's (pinbalagiya perumāļ jūyar) Guru Paramparai, in Tamil, quotes freely from Divya Suri Caritam and so later than the latter. Both do not give Kali or Saka (sāka) eras except the Caritam in the case of Nammālvār in the Caritam.

Upadēsa Ratna Mālai of Manavala Mamunigal (manavāla māmunigal) gives the dates of the Alvars (ālvār) and Ramanuja as available in Guru Paramparai and no dates for others are given. Valittirunamam (valittirunāmam) of Appilļai also follows the chronology of Guru Paramparai, for the Alvars.

The Yatīndra Pravana Prabhāvam of Pillai Lōkācārya Jiyar mentions the death of Manavala Mamunigal, reinstalling the image of Ranganatha (ranganatha) in the Srirangam (srirangam) temple by Gōpanārya, the death of Tirumalaiyālvār, the master of Manavala Mamunigal and others.

Rāmānujārya Divya Caritai of Pillailokam Jiyar contains details of the life of Ramanuja, giving the dates in Kali and Saka eras.

Periya Tirumudi Yadavu (periya tirumudi yadavu) and Guru Parampara Prabhavam (guru parampara prabhāvam) of Tritiya Brahma Tantra Swatantra Swami (tritīya brahma tantra swatantra swāmi), dating in the Dwāpara and Kali yugas give astronomical details of the dates of the Alvars, but he is unable to give dates of those who were near to him. Many details about Ramanuja, Vēdānta Dēsika and his son Nāyinacārya are given.

Kōyil Olugu describes the invasion of the Muslims, reinstalling the image of Ranganatha, demarcation of the boundary between Srirangam and Jambukēswaram (Tinuvānaikkā) in Saka 1297, Uttamanambi getting several villages for Ranganatha from Harihara II in Saka 1304 etc., in addition to the chronology of the Alvars.

Sanniti Guru Paramparai, probably a recent work, repeats what are mentioned in Guru Parampara Prabhavam of Tritiya Brahma Tantra Swatantra Swami. Other works are *Prapannāmritam*, a Sanskrit literal translation of Pinbalagiya Perumal Jiyar and Periya Tirumudi Yadavu in Tamil.

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OF DIVISIONS **BOUNDARIES** AND TAMILAGAM

Panamparanar's (panampāranār) prefatory verse to Tolkappiyam (tolkappiyam) mentions the boundary of Tamilagam (tamilagam), as Tiruvenkadam in the north, Tenkumari (southern kumari) in the south and oceans in the west and the east. According to the commentators, Kumari referred to the river Kumari and not the present Kanyākumari.

Siru Kākkaipādiniyār, a poetess of the Sangam (sangam) age, says that in the north, Vadugu (vadugu) was the boundary and the three sides were bounded by the seas.

Vadugu was the language spoken beyond Venkadam (venkadam). Even during the time of Nannul, a Tamil Grammar of the 12th Century A.D., the northern-most boundary of Tamilagam was Venkadam, but the western boundary was said to be Kudagu.

The earliest inscriptions at Tondamanad, Kāļahasti, Gudimallam, Tirupati and Turucchānūr are in Tamil and the same was the case in the Nellore district. Therefore, the tract comprising these places might originally be in the Tamil land.

Sentamil nadu and the twelve nadus in the Tamil Country: Tamilagam comprised mainly of the three Tamil kingdoms, and the Kongu (kongu) country and Tondaimandalam (tondaimandalam) were of a later date.

Pandiya (pāndiya) country was designated "the Sentamil (sentamil) land".

Besides, the Tamil land was divided into twelve nadus (nādu), the Thenpandi, Kuttam (kuttam), Kudam (kudam), Karka (karkā), Vel (vēl), Puli (pūli), Panri, Aruvā North, Cēta, Malādu and Punal nadus.

It would be seen from the map appended, the Chera (cera) nadu comprised of Vel, Kuttam, Kudam, Puli and Karka nadus.

Though the boundaries of the five parts of Tamilagam varied at different periods, a few quatrains in venpa metre are available in relation to their boundaries.

The Pandiyan kingdom was bounded in the north by Vellaru (vellānu), Kumari on the south, open plain on the west and the sea on the east with an area of 60 kavathams (kāvatham).

The Chola (cola) kingdom's boundaries were the sea in the east, Vellaru in the south, Kottaikkarai in the west and Elam in the north, extending to 24 kavathams.

The Chera kingdom had Palani (palani) in the north, Shenkotta in the east, Calicut in the west and the sea in the south as the boundaries with an area of 80 kavathams.

The boundaries of Tondaimandalam were the eastern ghats in the west, Venkadam in the north, the sea in the east and Pināki (Pennaiyār) in the south covering an area of 20 kavathams.

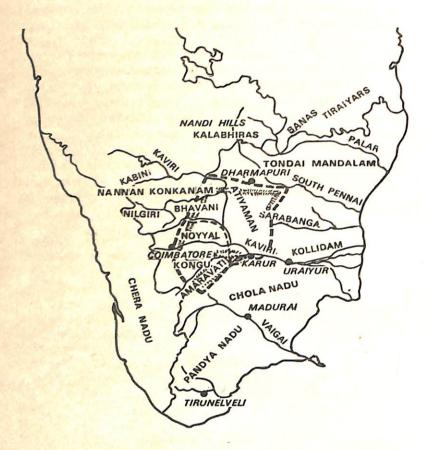
Kongu is bordered on the west by Valliyangiri, on the east by Matilkarai (of Kulittalai taluk), on the north by Talaimalai or Perumpālai and on the south by the Palani hills with an area of about 30 kavathams.

The Divisions of Pandi Mandalam: Pandiyan kingdom was divided into 52 nadus (or taluks). They were Iraniyamutta nadu, Purapparalai nadu, Paganurkkurram, Kalakkudi nadu, Tenparambu nadu, Vadaparambu nadu, Pongalūr nadu, Tenkallaga nadu, Sevvirukkai nadu, Pūnkudi nadu, Tumbūrkkūrram, Kīranūr nadu, Kalānthirukkai nadu, Ala nadu, Turaiyūr nadu, Venbaikkudi nadu, Neccura nadu, Sūrankudi nadu, Asūr nadu, Anmā nadu, Kī kalakkūrram, Kī lvēmba nadu, Mēlvēmba nadu, Tenvāri nadu, Vada vāri nadu, Kurumārai nadu, Kurumalai nadu, Mulli nadu, Tiruvaludi nadu, Murambu nadu, Tenkalavali nadu, Vanavan nadu, Kuda nadu, Ari nadu, Tirumalli nadu, Karunilakkudi nadu, Kānappērkkurram, Adalaiyur nadu, Tirumalai nadu, Koluvurkkurram, Talaiyur nadu, Mutturkkurram, Kilccembi nadu, Cembi nadu, Vedatalaiccembi nadu, Venpula nadu, Paruttikkudi nadu, Puramalai nadu, Turumā nadu, Milalaikkūrram, Idikkula nadu, and Kottur nadu. Some of the divisions are mentioned as kūrram.

Tondaimandalam was divided into 24 kottams (kōttam) and each kottam was subdivided into nadus. They were as follows:

Kottam	Nadu
1. Pulal	Nāyanı, Akudi, Attūr, Elumūr
2. Puliyūr	Kunnattūr, Porūr, Mānkādu, Amarūr,
Acceptance of the second	Kōṭṭūr
3. Ēkkādu	Kākkalūr, Kacci
4. Manavūr	Pashalai, Illattūr, Konnūr, Purisai,
	Perumur Authoristis
5. Cenkādu	Ponnalūr, Attikkalattūr
6. Payyūr	Virpātti, Chēvūr, Venkal
7. Eyil	Thandakam, Mākaral, Konēri
8. Tāmal	Karııvı du, Vakaraiyallai
9. Kalattūr	Kurumbara, Vallipuram, Pattur,
	Nadunādu
10. Uttukkādu	Pulayur, Tamalūr, Kunnam, Nīvalūr
11.Cembūr	Peraiyur, Pattanam, Mukanthur
12.Amūr	Kumuli, Paluvūr
13.Ethūr	Aramurangā nādu Peninagar, Arasūr, Maruthādu, Nellūr,
14. Venkunram	
	Tellāru Pāsūr, Taccūr, Mēgūr, Singam Ponuha
15.Palkunram	Pasur, Taccur, Megur, 5.78
	valanādu Ponnūr, Tennattūr, Mākunram
16. Ilankādu	Ponnur, Tennullur, Mutan, Virnedu.
17. Kāliyūr	Kāliyūr, Tirupulivanam, Virpēdu,
	Erikī lnādu, Pāvūr
18. Cirukārai	Aynta nadu
19. Paduvūr	Perunthimiri, Arkkādu, Cenkunram
20. Kadikai	Perunkānci, Paranci, Mēlkaļattūr
21. Centinikkai	Poliyūr, Valankulam, Alattūr,
	Arunkulam
22. Kunrapattinan	Mankulam, Vengalūr, Vinnayam
23. Venkadam	Kudakarai, Pottappi, Thondaimān Olukarai, Nenmali, Māttūr

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Ancient Tamilagam

BRAHMA KUMARIS SPIRITUAL UNI-VERSITY

An institution where everyone, irrespective of age and sex, can acquire spiritual knowledge, taught by Brahma Kumaris (spiritual sisters), the Brahma Kumaris World Spiritual University has centres in most of the towns of Tamil Nadu with Madras as its headquarters. The spiritual sisters are called Brahma Kumaris, after the spiritual name of the founder, Prajapita Brahma (prajāpita brahma) or Brahma Baba (brahma bāba). He is considered to be the human medium to realise the ultimate incorporal God, who is called Shiva or Shiva Baba (shiva bāba).

Women are given the special privilege of imparting godly knowledge and rajayoga (rājayōga) to mankind by Shiva Baba or Brahma Baba; thus spiritual stature and social status equal to men are given to them.

Founded by Dadalekhraj, later known as Prajapita Brahma in 1936 in Hyderabad (Sindh) (now in Pakistan), the institution was shifted to Mount Abu in Rajasthan, India in 1950, with its present international headquarters at Pandav Bhavan, Mount Abu.

The present chief is Brahmakumari Dadi Prakash Mani, who is the administrative head assisted by Dadi Janki, as its additional head and Dadi Nimrla Shanta and Dadi Chandra Mani as joint administrative heads.

'As a matter of principle', most of the administrative and teaching works are done by the dedicated Brahma Kumaris (sisters), assisted of course by a number of dedicated Brahma Kumars (brothers).

Presently it has, with more than 1800 centres, sub centres and teaching units, about 2,30,000 people attending the classes of the university everyday. Six monthly magazines of the university and news letters from some centres are published in India. The magazines are Gyan Amrit in Gujarati and Hindi Purity and The World Renewal in English, Vishwa Nava Nirman in Kannada, Amrikalesh in Marathi and Sangama Ulagam in Tamil. In addition, international, national and regional level conferences, seminars, chairs, rajayoga retreats, cultural programmes etc. are conducted for the benefit of all sections in the society. Between 1983 and 1990, 8 International conferences were organised in Mount Abu.

Other Activities: A Unity of India Youth March (pādayātra) was conducted in 1985 from 12 different places in India, Kanyakumari, Mysore and Belgaum being the centres in the South. A Holistic Health Conference of doctors practising different systems in 1986 and an international programme, the Million Minutes of Peace Appeal, as a part of the International Peace Year were organised. The Spiritual University was awarded Peace Medal by the United Nations on October 24, 1986.

In 1988, the Global Co-operation for a Better World, International Holistic Conference and All India Health Awareness Campaign were conducted. A conference held in Madras on 13th and 14th August, 1988, had special sessions on business, industry and media.

A declaration, the Mount Abu Declaration passed by 3000 delegates from all over the world in February 1989, was placed before the U.N. by the Secretary General in his report in September 1989 and was adopted. It was translated into UN's 5 official languages to be sent to various countries

The university was officially affiliated as a non-Governmental organization to the Department of Public Relations/Information of the U.N in 1980 and in 1983 it was placed on the roster of the Social and Economic Council of the UN to be a consultative member.

The funds of the university are the voluntary contributions made by its students numbering about 2,30,000.

World Renewal Spiritual Trust and Rajayoga Education and Research Foundation are registered institutions associated with this university.

Daily Schedule: The schedule of daily activities of the Brahmakumaris is ideal and followed strictly. It begins at 3.30 A.M. and ends by 9.30 P.M. but "there is something in the atmosphere here which does not allow one to feel tired".

The headquarters of this institution in Tamil Nadu, the Shanti Sadan is in the 3rd Avenue, Anna Nagar, Madras. There are centres at Nungambakkam and Ratan Bazar. The centres in the mofussel include Tillainagar, Tirucci, East Veli street Madurai, Sai Baba Coimbatore, besides Tiruppattur, Erode, Neyvēli, Ooty, Pattukkottai, Pondicherry, Hosūr, Cheyyāru Karūr, Tirunelvēli, Aruppukkottai, Vattalakundu, Nagercōil, Rājapālaiyam, Koilpātti, Tindivanam, Tenkā'si, Arkkonam etc., Sivakanyaji is the Director for Tamil Nadu.

Bibliography: Brahma Kumaris World Spiritual University - a brief introduction, International Headquarters of the University, Mount Abu; Brahma Kumaris World Spiritual University on the calm clean and Green Hills of Mount Abu.

BRITISH AND OTHER FOREIGN POWERS

Though the British succeeded finally in the 19th century in establishing their power in Tamil Nadu, they had to encounter with other foreign powers in achieving

The Dutch: Capturing Nagapattinam (nagapattinam) in A.D. 1658, and Jaffna in Sri Lanka in 1669, the Dutch expelled the Portuguese from Santhome (St. Thome). They had factories at Pulicat, Nagapattinam and Masulipatnam on the Coromandal coast.

Of the Dutch colonies in the East occupied by the British during the French Revolution, some were restored to them when general peace was announced.

Nagappattinam captured in 1781, was formally ceded in 1799, and since 1825, the Dutch had no settlements in the Madras Presidency.

The Danes: An association was formed at Copenhagen in A.D. 1612 to carry on trade with the East Indies. A Danish ship was wrecked on the Tanjavur (tanjāvūr) coast by about 1620 and all the crew on shore were murdered, but the captain called Roland Crope who escaped was received with hospitality by the Raja of Tanjavur, who accorded permission to found a settlement at Tranquebar (Tarangampādi), which had very little political significance.

Hyder Ali exacted ransom in A.D. 1781 and a fine of £ 14,000/- from the Danes, for helping the Nawab of Arcot with arms. The Danes who surrendered to the British in 1801, 1805 and 1815, got the place restored but the British finally bought it in 1845 and made it a part of the Tanjavur district, and the Danes had no settlements in India, since 1845.

However, Tranquebar became the cradle of the Protestant missions in India, having the services of some great missionaries like Ziengenbalg and Plutschau (the first missionaries) in A.D. 1706, Schultze (A.D. 1725) and Swartz (A.D. 1750-1798), the founder of the English Mission in Tirucci, Tanjavur and Tirunelveli (tirunelvēli). The mission was formally handed over to the Lutheran mission in A.D. 1847.

The French: The only European settlement, other than the British in the Madras Presidency after A.D. 1860, was the French settlements of Pondicherry, Karaikkal, Yanam and Mahe. The British had smooth relations with the French, governed by the European Treaty and Convention of A.D. 1814 and 1815 respectively.

British Relations with Foreigners (A.D. 1819-1834): The Madras Government represented by a general Special Agent, with Cuddalore in the South Arcot district, as headquarters dealt with the matters in the Coromandal coast. His duty was to mediate and communicate between the Madras Government on one side and the governments of the Dutch at Sadras, the Danish at Tranquebar and French at Pondicherry on the other. In 1834, his duties were transferred to the Collector of South Arcot. As the Government of Pondicherry was the centre of all the French settlements in India, important matters were negotiated through the Collector of South Arcot district. Minor matters concerning those of Karaikkal, Yanam and Mahe were dealt with by the Collectors of those regions without referring them to Pondicherry.

The relations between the Governments of Pondicherry and Madras were regulated by articles 8, 12 and 14 of the European Treaty of 1814, the European Convention of A.D. 1815, and the two subsidiary and local Conventions of A.D. 1818 and A.D. 1837.

Under the Treaty of A.D. 1814, the French agreed to erect no fortification on the continent of India and to keep in their establishments only such numbers of troops that would suffice for police purposes.

According to article 8 of the Convention of A.D. 1815, if at any time there was war between the French and the English, neither the French civil officers nor the military force should be treated as prisoners of war, but should be given three months to settle their affairs and be sent to France.

It was agreed under article 9 of the Convention that persons, crossing the frontiers for purposes of absconding from justice, civil or criminal, should be mutually restored on application by the respective Governments. This was held in force regarding heinous crimes under foreign jurisdiction and Extradition Act XXI of A.D. 1878.

The Convention of A.D. 1815, as modified in A.D. 1818, dealt with salt trade. Pondicherry agreed to make no salt for its Indian settlements but to take salt made in British India at cost price, be sold to its subjects at approximately the same rate prevailing in the British territory, the quantity being fixed as per their demand. The British gave the French an indemnity of Rs. 4,42,630, as Rs. 4,26,000 under article V of the Convention of A.D. 1815, Rs. 14,000 under article 3 of the Convention of A.D. 1818 and the moiety (half) of the expenses incurred from the transport of salt under article 6 of the Convention of A.D. 1837.

The indemnity was given in lieu of making salt and difficulties pertaining to the collection of land customs duty. Besides, a sum of Rs. 3,050 was also paid yearly in lieu of the abolition of the arrack farm in the French Pettai at Masulipatanam.

The Convention of A.D. 1837 was a renewal of the A.D. 1818 Convention, adding the proviso that either of the contracting parties could withdraw at a year's notice.

The consular agents of the Madras Government at Pondicherry and Karaikkal were concerned with duties connected with the marine acts like the Merchant Shipping Act of 1854, as amended in 1859 relating to Merchant Seamen - the Native Passenger Ships Act of 1876 and the Indian Merchant Shipping Acts of 1875 and 1880, notarial duties under Indian Evidence Act of 1872, judicial duties under Chapter VI and XXV of Civil Procedure Code, to settle the question that may arise under the Foreign Jurisdiction and Extradition Act of 1879, to see that summons sent to them from the High Court of Madras and other courts in the mofussel are clearly executed and to protectors of emigrants for Madras foreign settlements. But they are not infrequently called upon to remove misunderstandings occurring between the British and French subjects.

The Governments of America, Austria, Belgium, France, Germany, Italy, Portuguese, Spain, Sweden and Norway were represented by their consuls in Madras.

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BUDDHISM IN TAMILAGAM: POST-SANGAM PERIOD

With the occupation of the Tamil country by the Kalabhras (kalabhra), considered to be the patrons of Buddhism and Jainism, the Buddhist monks like Buddhadatta, Buddhagosha (buddhagōsa), Dharmapala (dharmapāla) etc., the champions of the Theravada school, flourished around the 5th century A.D.

Buddhadatta: Born at Uragapuram (Uraiyīr), Buddhadatta resided in the viharas (vihāra) at Kaveripumpattinam (kavēripūmpaṭṭinam), Uragapuram, Bhutamangalam (bhūtamangalam) and Kāñcipuram. He

Vilasini, wrote Madurātta a commentary Buddhavamsa, while staying in the vihara constructed by Kanadasa (kanadasa) at Kaveripumpattinam and (Vinayaviniccaya), while staying in Venudasa (vēnudāsa) vihara at Bhutamangalam, at the request of his disciple Buddhasika. At the request of another disciple, Sumati, he wrote the Abhidammavatara (abhidammāvatāra). His Abhidammavatara describes Kaveripumpattinam as a prosperous city and the vihara built by Kanadasa as a large building painted in white. In Vinayaviniccaya, the author says, "If the Chola (cola) country is compared to the human body, Bhutamangalam is the navel. This place is very wealthy". Mention has also been made to Kanadasa and Venudasa, builders of viharas and Buddhasika and Sumati, his disciples.

Buddhagosha: Hailing from Mōrandakhāta, probably Mōranam near Kanchi (kānci) was a contemporary of Buddhadatta. He returned to the Tamil country after religious service in Sri Lanka. He wrote a commentary on the Majjima Nikāya after his return, under the caption Pāpanca Sūdanī at the request of Buddhamitra, while he was staying at Mayūrapatṭanam.

Bodi Dharma: Son of a king of Kanchi, Bōdi Dharma belonged to the Dhyāna Mārga, a cult of Buddhism, which he preached in the court of Wu-Ti, a Chinese ruler, where he went in A.D. 520. He was called Ta-mo by the Chinese and his cult was called Zen Buddhism.

Dignaga (A.D. 480-540): Born in a Brahmin family near Kanchi in Simhavaktra (probably Sīyāmangalam in the Chengalpet district), Dignaga (dignāga) or Dinnaga (dinnāga) studied Hīnayāna Buddhism at Kanchi and went to the North to study Yogacara (yōgācāra) philosophy. He was a pupil of Vasubandu and studied also in the Nalanda (nālanda) University. He wrote Alambana Parikṣa and established "epistemology of presentation". He had accepted pratyaksha and anumāna as pramanas (pramāna). His students were Sankara Swāmi and Dharmapala (dhamnapāla).

Dharmapala (A.D. 528-560): Eldest son of a high official in Kanchi, Dharmapala later distinguished himself as a great master at the Nalanda University. Yuvan Chwang's anecdote that he joined a monastery and became a Buddhist, distressed in mind on the previous night of his marriage to the king's daughter and the king's high reverence to Dharmapala on his decision reveals the condition of his mind. Acquiring a sound knowledge in Buddhist Studies, Dharmapala went to the North and there he became the Chief Professor of Vināna philosophy in the Nalanda University. Sīla Bhadra who succeeded him there was his student. He spent his last days at Buddhagaya and died at the age of thirty-two. Some of his students were Visēsamitra, Jīnaputra and Nāna Sundara. He is said to have written a commentary on Vasubandu's Trinsikha.

Dharmakirti (A.D. 600-650): Born in Tirumalaya in the kingdom of Cūdāmani (probably Chola country), Dharmakirti (dharmakīrti) was a Brahmin by birth and



studied logic from Tswara Sēna, a disciple of Dinnaga. He went to Nalanda and mastered Yogacara philosophy.

Buddhanandi and Cari Buddha: They are mentioned to have lived in Bodhimangai (bodhimangai) of the Chola country. It is said that when Sambandar, in one of his tours, was passing through Bodhimangai with his followers, the Buddhists resisted them in large numbers under their leader Buddhanandi and Sambanda Saranālayar, the uncle of Sambandar chanted a hymn of Sambandar resulting in a thunderbolt that killed Buddhanandi. The Buddhists again came under the leadership of Cari Buddha (cari buddha) and in the encounter Sambandar defeated them by the exposition of his religious tenets.

Vajra Bodhi (A.D. 661-730): Born in the Malaya kingdom in South India and educated in the Nalanda University till 26 years of age, Vajra Bodhi (vajra bodhi) was one of the 3 famous teachers of Esoteric Buddhism, the other two being Subhakara and Amoghavajra (amoghavajra). (Under the influence of Hinduism, Mahāyāna Buddhism gave place to the development of a sect called Tantric Buddhism, otherwise called Esoteric Buddhism). It is said that when Kanchi faced a terrible disaster due to famine, the Pallava king Narasimhavarman II implored the help of the pious monk Vajra Bodhi who, by means of prayers, brought rain. Amoghavajra was his disciple. In A.D. 720 he went to China with his disciple and died in A.D. 730 at the age of seventy-one.

Nada Gutta: Nada Gutta (nāda gutta) was the author of Kundalakesi (kundalakesi), one of the Panca Kavyas (pānca kāvya) in Tamil. The authorship of Kundalakesi is known by the statement of the scholiast in his commentary to Nilakesi (nīlakēsi), a minor kavya (Mokkalavātā Carukkam: stanza 78). "Kundalakesi, the daughter of a rich merchant saw an young thief, Kalan, escorted by the police, while playing on the terrace and fell in love with him. Being the son of a minister, he got released and she married him. When she called him a thief, later in a sulky mood, he decided to kill her. He took her to the top of a mountain to throw her down to death. Knowing his intention, she got his permission to go round him and hurled him to death. Then she joined a nunnery of Nigrantas, but remained a bikkuni, as she was averse to part with her hairs and finally attained bliss" form the gist of the story, as published in the Journal of the Mahabodhi Society in 1900.

The commentary on Viracoliyam refer to this work as Agalakkavi (voluminous work of poetry). From the same commentary we come to know that this epic was also known as Kundalakesi Vinutam. The invocatory stanza is found in the commentary to Yapparingalam. Nilakesi was written to contradict the doctrines in Kundalakesi. Verses of the latter are available in the commentary and 19 stanzas under 10 headings, in the anthology Purattirattu.

Chinese Pilgrims: Among the Chinese pilgrims who visited India, Yuvan Chwang visited South India in about A.D. 637. He says that the Drāvida country whose capital

was Kanchi consisted of about 100 Buddhist monasteries with above 10,000 monks. Besides, he mentions about a large sanghārāma, south of Kanchi, where eminent men of the country met and discussed. Mahendravarman speaks of a Buddhist vihara near Kanchi called the Rāja vihara in his Mattavilāsa Prahasana. Being rich, it functioned as the head of several monasteries in the neighbourhood. A lay Buddhist merchant, Dhanadasa endowed it. Different schools of Buddhist philosophy and logic flourished in Kanchi.

In the beginning of the 7th Century A.D. Buddhism was prosperous in Kanchi. But Yuvan Chwang found its decline in the Chola and Malakuta (Pandiya) countries.

See also: Buddhism in Tamilagam: Sangam Age, Viracoliyam.

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BUDDHISM IN TAMILAGAM: SANGAM AGE

The information available in Sangam (sangam) literature, is too scanty to cover the spread of Buddhism in Tamilagam (tamilagam) at that period. Some references like women, their consorts and children visiting the Buddhist Vihara (vihāra) with flowers and incense to worship the Buddha in Maduraikkānci and Nakkīrar speaking about pitakam, though used in the sense of a basket, reminding one of the Buddhist technical terms in Nedunalvadai, help to infer the existence of a Buddhist vihara in Madurai during the Sangam period.

The word Cattanar (cattanar) is the Tamilised form of Sasta, an attribute of the Buddha and a few poets of the Sangam Age bore this name. Bodhi (bodhi) is the sacred tree of the Buddha and Ilambhodi literally means a man of young bhodi and the name of a poet is Ilam Pōtiyār.

According to Cilappatikāram, Madhavi (mādhavi), on hearing the tragic death of Kovalan (kovalan), became a Buddhist nun, removing her flower garlands and the hairs but Cattanar does not endorse the view. Madhavi made her daughter Manimekalai (manimekalai) to get herself rid of the ornaments and worldly pleasures, when she came of age.

Basic Buddhist Doctrines

The basic doctrine of Buddhism, called Dvādasānga-Prātī ya-Samutpāda (twelve-linked chain of dependent origination), is described in the 30th canto of Cattanar's Manimekalai. They are as follows:

Tamil	Sanskrit	English	
Pētamai	Avidyā	Ignorance	
Śevkai	Samskāra	Action	

Tamil	Sanskrit	English
Unarvu	Vijñāna	Consciousness
Aruvuru	Nāmarūpa	Name & form
<u>Va</u> yil	Sadāyatana	The five organs & mind
Uru	Sparsa	Contact
Nukarvu	Vēdanā	Perception
Vetkai	Trsnā	Desire
Parru	Upādāna	Attachment
Pavam	Bhava	Existence
Torram	Jāti	Birth
Vinaippayan	Jarāmarana	Old age and death

Cattannar confines them into four khandas (khandā) or groups.

According to the Buddhist tenets, one's deeds, good or sinful, make him take six classes of birth, which Cattanar mentions as Makkal (human beings), Dēvan (gods), Piramar (Brahmas), Narakar (inhabitants of hell), Vilangu (vilangu) (animals) and pey (pēy) (hungry spirits), omitting Asuragati, instead of which, Piramar is added.

These births occur according to one's own karma (karmā), and the 10 sinful karmas are killing, theft, lust (of the body), saying lie, speaking ill of others, harsh words, useless talk (of the mouth), desire, anger and illusion (of the mind). If one restrains these evil karmas completely, he could escape from being born as narakar (one in hell), pey (evil spirit) and vilangu (animal) of the lower world.

If one should perform good karma, he would be deemed as good man (pulavan) and such men would take to the good disciplines (sīlam) and perform charitable deeds (dāna) and would be born in the higher class of beings, "makkal, devar or piramar" and live a blissful life.

These are meant for the laity and for the monks and nuns, sila (discipline), samādhi (meditation) and prajnā (wisdom) are emphasized.

The doctrine of Pañcaskanda, uruvu (rūpa - form), nukarcci (vēdānā - perception), kurippu (samjña - mental conception), bhāvanai (samskāra - volition) and ulla arīvu (viñāna - consciousness), though mentioned by Cattanar, are not explained.

Cattanar has not given the names of the "Four Noble Truths", (catvāry Ārya satyāni), duhka, Samudaya, nirōdha and nirodha mārga, but has explained them in relation to Dvāsānga Prātitya Samutpāda.

The theology of the Buddha as Vinaya, Sūtra and Abhidamma are called pitakas (piṭaka). Sūtra Piṭaka (a basket of aphorisms), Vinaya piṭaka (a collection of treatises on discipline) and Abidhamma Piṭaka (a basket of metaphysics) are referred to by Cattanar as Periyon Pitaka Neri.

The Buddha, the Dharma and the Sangha, the three objects of veneration and worship constitute the three gems of the Buddhist theology, of which, the Sangha, consisting of erudite scholars, could explain the

religious doctrines to laymen and to uphold them in disputes.

Adi Mudalvan (one existing from the beginning), Adi sāl Munivan (sage with sublime knowledge), Bhagavan (great man having six attributes), Mannuyir Mudalvan (first of all souls), Tollon (ancient lord), Nādan (lord of the country), Purānan (ancient god) and Pūranam (perfect god) are the names by which the Buddha is referred to in Manimekalai.

The Buddha is mentioned to have the bodies of virtue (dharma kāya), dazzling appearance (sāmbhōga kāya) and that of the mortals nirmana kaya (nirmāṇa kāya) rolled into one. The Buddhas taking the nirmana kāya take their birth in Kapilavastu and the Buddha referred to as the Buddha, the Sun and the eyes of the mortals which are blind are opened by the Buddha, the physician.

Ten Bharamitas: The ten transcendental virtues to be secured to attain the Buddhahood are dana (charity), sila (discipline), sānti (peace), vīrya (courage), dyāna (meditation), prajña (wisdom), upāya (mode), kausalya (trick), pirani dāna (charity to life), bala (strength) and ñāna (knowledge).

Chaityas: It is said that there existed chaityas (shrines) for the Buddha at Vanji (vañji), the Chera (cēra) capital and Kanchi (kāñci). The former was built by a Chera prince and one Kovalan, a predecessor in the ninth generation of the name sake in Cilappatikāram, converted to Buddhism by a couple of Sri Lankan monks, while Ilam killi, a king of Kanchi, constructed the latter.

Bodhisatvas: A Buddhist monk, short of one birth to attain the Buddhahood, the Bodhisatva (bōdhisatva) should have the attributes of discipline, meditation, wisdom, peace of mind etc., and Manimekalai mentions a few Bodhisatvas like Kovalan, Sanga Dharma (sanga dharma), Punya Raja (punya rājā), Aravana Adikal (aravana adikal) etc. Kovalan was mentioned to have built the chaitya in collaboration with a Chera prince, Sanga Dharma who taught Buddhist tenets to Sutamati and her father Punya Raja, Aputtiran in the previous birth born of a cow and became king of Java, Aravana Adikal who converted Madhavi to Buddhism and taught her the Buddhist philosophy etc., are mentioned to have a couple or more of the attributes like discipline, meditation etc.

Aravana Adikal is said to have lived long and toured from Sri Lanka to the Ganges. He spent his last days in Kāncipuram.

The gods of the Buddhists

Indra: In order to inculcate devotion (bhakti) in the laity, the Buddhists sponsored a few Brahminical gods, among whom *Indra* occupies a significant place as the lord of the devas and minor gods. Designated as Vāsava, Vajrapāni, Dēvēndra, and Sahasranētra by Cattanar, Vajrakkōṭṭam is mentioned as his shrine. Many goddesses like Manimekalai were under his domination, whose weapon was the thunderbolt. The protection of land was assigned

to Sambapati (sambāpati), the sea to Manimekalai, Madurai to Madurāpuri and the islands to Devatilakai (devatilakai) at the behest of Indra.

The festival of Indra conducted every year at Pukar (pukār), had vajrayuda (the thunderbolt), the weapon of Indra as the symbolic representation. Conducted for 28 days from the day with the constellation cittirai in the month of (April-May) was once inaugurated by Todittol Cembiyan, on the advice of the sage Agastya. It is said that even the goddess Manimekalai used to witness it in the form of a nymph. Bathing the image of Indra in the sacred waters of the river (Kāvēri) was the important event of the festival when all the people used to have sea bath together with their family members.

It is said that if anything untoward befell Bodhisatva, Indra, learning it by the quivering of the pāndu kampalam, the white seat, removed his hardship.

The figure of a goddess engraved on a pillar at Cakravāļakottam in the temple of Sambapati at Pukar, Kandirpavai (kandirpāvai), used to foretell the happenings to her devotees. Her comrade Citrasena was also engraved along with her who narrated the previous births of Sutamati, Madhavi and Manimekalai. Installed also in Kanchi, the goddess had great regard for Aravana Adikal.

Manimekalai, the deity of the sea used to relieve at once, the virtuous if they have suffered a ship-wreck. Though Sāduvan and Kambalaccetti were not helped when they were shipwrecked, she helped the ancestor of Kovalan during a ship-wreck, because she knew that he would later become a Bodhisatva because of his virtue. When the festival of Indra was not conducted, she destroyed Pukar. She knew incantations (mantras (mantra)) and with them she bestowed Manimekalai, the daughter of Madhavi with powers to fly in the air, take any form she liked and relieve the distress of famine. Manimekalai built a temple for this goddess at Kanchipuram.

The guardian angel of the islands, Devatilakai guarded the Buddha pitaka at the island of Manipallavam. With the only aim to relieve herself from the sea of birth, she had the power to foresee the future. She also had great esteem for Aravana Adikal. The Chola prince at Kanchi founded a temple for her.

The proto-type of Kalaimagal, the goddess of learning, Cinta devi had a temple in Madurai. She offered the amuda-surabi to Aputtiran to relieve the people from the distress of hunger.

With a shrine in Pukar, west of Kandirpavai, called Kuccarakkudikai, probably a temple of Gūrjara workmanship the goddess Sambapati performed penance under the shade of a jambu tree and hence the name Jambu (Sambu). Without knowing her antiquity, she was called Mudiyol, the antique one. This guardian angel of river basins, old trees, temples and halls, was also called Kumari and Kanni, the adolescent.

The goddess of chastity, Kannaki (kannaki) was apotheosized after the death of Kovalan and Cheran Cenkuttuvan built a temple for her. Gajabāhu, the king of Sri Lanka was also a patron of the Pattini Cult. It can be learnt from Manimekálai that there was an image of Kovalan along with Kannaki.

Dwelling Places of the Buddhist Ascetics

The hermitage of Buddhist monks and nuns was called palli, whereas caranars (caranar) who were capable of knowing the happenings of the past, present and future, dwell in the viharas. They had also the power to travel in the air, walk on water etc. There were 7 viharas at Pukar, constructed by Mahendra, the son of Asoka. The most common term for a monastery is Aramam (ārāmam), meaning an enclosed site, usually a donation from a wealthy layman, who looked after the inmates, the monks. There were aramams at Pukar, Sīrkāļi, Kanchi and Vanji. The aramam usually had an orchard attached to it. Aramam was called as upavanam, arattorvanam (the grove of the virtuous), pūmpolil (flower garden) and dharmatavanam. A Buddha-pitikai and a hall made of crystals were situated in the aramam at Pukar. Silātalam, a rock cut bed, intended for the ascetics to live in, were numerous in Tamilagam.

See also: Buddhism in Tamilagam: Post-Sangam Period, Cilappatikaram, Manimekalai.

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BUREAUCRATIC GOVERNMENT OF THE CHOLAS

The monarchical form of government of the Cholas (cola) had the king as the absolute head of the army and navy. From the numerous inscriptions, it can be learnt that elephant-corps, cavalry and several divisions of the infantry, kaikkolap perumpadai (the strong men of the wings of the army), the villigal (the bowmen), vālperra kaikkolar (swords-men), the vēļaikkārar (the most permanent and dependable troops) and mūnrukai mahāsēnai (the great army of the three sections) constituted the Chola army. No reference to the method of recruitment is available. The Brahmin generals in the army had the title Brahmādhirāja. The naval expeditions of Rajaraja I and Rajendra I bear testimony to the existence of a strong navy.

Ministry: The king was, perhaps, assisted by a council of ministers with the Chief Minister called Uttaramantiri.

Bureaucracy: The king was assisted by a powerful bureaucracy in the task of administration with a host of officials who never interfered in the freedom of the local authorities but the former controlled the latter efficiently. Officials: The hierarchy of officials were awarded titles and distinctions like araiyan pēraraiyan etc. conferred on civil servants. Adikārigal was the general title to denote the higher officials in the civil and military administration. There existed higher and lower grades among them denoted by the terms peruntaram and sinutaram or peruntanam and sinutanam. The judges were called nyāyattār. Evidences are not available on the method of recruitment of the officials. Tirumandira Olai (tirumandira ōlai), Tirumandira Olainayagam (tirumandira ōlaināyagam) and Vidaiyiladikari (vidaiyiladikāri) are the officials who attended the king at all times.

The king's oral order, written by Tirumandira Olai, and the first draft of the order was scrutinised and approved by the Tirumandira Olainayagam, would be despatched by the Vidaiyiladikari to the persons concerned, who had to order the entry of the order in the vari. Communications to local bodies were called tirumugam. When the tirumugam reached the persons or the officers concerned, it is said that they rose up to welcome it, saluted and placed it on their heads, before reading the contents.

Remuneration: The officials were paid in most cases by the assignment of lands, according to their status. Such assignments called jīvita could be enjoyed during the lifetime of the officials concerned. At times, such assignments were a whole village or groups of villages called nadu (nādu). Many officials were described as the possessor of a particular village or nadu as in the case of Poygainādu kilavan. Of course, the assignment lapsed to the State on the death of the official.

Records: The permanent records were the Varippottagam (varippottagam) and Varippottagakkanakku (varippottagakkanakku), "apparently a register corresponding to what we now call a carefully maintained record of land rights, based on complete enquiries and accurate surveys and kept up-to-date by fresh entries made from time to time".

The term Puravun varittinaikkalam may mean the Department of Land Revenue, for puravu means cultivable land and puravuvari, land tax. The department had such officials as Puravuvarittinaikkalanāyagam (the head of the department), Puravuvarittinaikkalattukkankāni (the supervisor who scrutinises the entries made in the village records), Varippottagam, Varippottagamayagam, Varippottagakkanakku, Variyilīdu, Mugavetti ("the affixer of the royal seal"), Kīlmugavetti and Pattōlai ("the keeper of palm-leaf records").

There were officers who regulated the receipts and expenditures of temples by auditing the temple accounts, purchased lands on behalf of the Government after paying the value in cash to the village assembly and attested public documents drawn by the local sabhas (sabhā). Some of them enjoyed magisterial powers also.

Some high officials called *Udankūtṭam* "were on immediate attendance on the Kings".

The king as well as the officers, occasionally toured the country, witnessed the local administration, attended the periodical festivals in big temples and dealt with "offences against the king or his close relations".

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CAVE TEMPLES OF MAHENDRAVARMAN I

The earliest form of temple architecture inaugurated by the Pallava king Mahendravarman I (mahēndravarman), the cave temples are spread over his entire kingdom, Pallavaram (pallāvaram) in the north to Tiruccirappalli (tinuccirāppalli) in the south.

Tiruccirappalli: Of the two cave temples, one on the midway leading to the top of the hill belonged to Mahendravarman, while the other in the lower part of the hill belonged to his son Narasimhavarman. Measuring 3 m by 3 m having a height of 3 m with a sanctum on the eastern side constitute the cave temple of Mahendravarman. Within the sanctum, there are two pits, one 0.6 m in depth, perhaps intended for the installation of the Sivalinga (sivalinga) and another pit for the sculpture of Mahendravarman. The doorway at the sanctum has two dvarapalas (dvārapālā) (door keepers) placing their hands on the gadāyuda. There is a bas relief of Gangadhara (gangādhara) on the western wall.

Pallavaram (near Madras): A cave temple in one of the hills here, now being converted into a mosque by the Muslims who occupied it, has a mandapa (mandapa) 9.6 by 3.7 m with a height of 2.7 m There are two rows of pillars, four in each row and behind the mandapa, five square sanctums of 1.5 m cut on the rocks.

Vallam (near Chengalpet): Of the 3 caves in the hill here, 2 are unfinished and the third, a finished one hewed into a cave temple by one Kandasēna, son of Vasantapriya, probably a Pallava feudatory, has an inscription in the Pallava Tamil characters to this effect. This temple is a place of worship.

Mandakapattu: This village 19.2 km north-west of Viluppuram has a mandapa 6.6 m by 7.2 m with a height of 2.7 m, having 3 sanctums with pits, probably to install the images of 3 gods. A Sanskrit verse in this cave temple states that the king Vicitracittā caused to construct this temple for Brahma, Iswara and Visnu without the use of bricks, timber, metal and mortar. Therefore, it can be deduced that temples before his time were constructed using bricks, timber and mortar and Mahendravarman might be the first to hew cave temples and the one at Mandakapattu (mandakapattu) might be his first cave temple.

Dalavanur: About 10 km north-east of Mandakapattu, the Dalavanur (daļavānūr) cave temple, called the Satrumallēswarālayam in a Tamil verse inscribed on its

wall, has a mandapa 6.55 m by 5.7 m with a height of 2.65 m. A sanctum of dimensions 2.55 m by 2.35 m and a height of 2.1 m, having a Sivalinga is situated on the northern part of the mandapa.

Mahendravadi: This is near Sholingar railway station. The cave with a mandapa of 5.4 m by 4.1 m with a height of 2.7 m and a sanctum with an image of Narasinga Perumāl, perhaps of a later date, called Mahendra Vishnugriham is situated in Mahendravadi (mahēndravādi). There is a tank nearby called Mahendra tatāka. The 4 pillars of the mandapa have lotus on their square parts.

Mamandur: Situated 10 km south of Kanchipuram (kancipuram) Mamandur (māmandur) has a tank, for which a rock forming part of the bund has two cave temples, dedicated to Siva and Tirumal respectively. The tank is called Chitramegha tatāka. A mutilated inscription of Mahendravarman, wherein some names like Gandharva Sastra, Mattavilasa, Satrumalla are found, is available here.

Melacceri: Five kilometres north of Śeñji, the cave temple of Melacceri (mēlaccēri), now known as Mattileswara, was named as Sri Sikari Pallaveswaram according to an inscription in the cave. The dimensions of the mandapa are 10 m by 2.6 m. Within this area, a cell or sanctum with an area of 8.6 sq. m and a height of about 2 m having a Sivalinga cut out of the rock there itself, can be seen. This cave caused to be cut by one Chandrāditya, is even now a place of worship.

Sittannavassal: A Jaina monument near Pudukkottai (pudukkōttai), Sittannavāsal has a mandapa with an area of 23.63 sq.m having 2 pillars. The square sanctum having an area of 9.42 sq.m has an entrance of 1.68 m in height and 0.75 m in width. On the backwall of the cell are cut in bas relief 3 seated figures of Tirttankaras (tīrttankarā) bearing the triple umbrellas. A seated figure with an umbrella over its head and the other on the opposite side with a five headed serpent are found on the sides of the mandapa. Paintings of two women dancers and busts of a king and queen are painted on the pillars and the cubical portion of a pillar respectively. A grand fresco adorning the ceiling, is a tank containing water lilies and many kinds of animals considered as the Samavasarana. The ceiling of the sanctum has paintings of the swastikas (swastika), the Arhats (arhat), the animals, the trident and the lotus which make up the design.

Siyamangalam: Situated in the Vandavasi taluk of the North Arcot Ambedkar district, the name of the village may probably be a corrupt form of Simhavishnu Caturvēdimangalam has a cave temple with a mandapa and a sanctum in which Sivalinga is installed. The corners of the mandapa has two figures of warriors having swords in one hand and shields (kedayam) in the other. An inscription in this temple, Avanibhājana Pallavēswaram. mentions one Lalitankumāra as the person responsible for hewing this cave temple, which is still a place of worship.

Kuranganilmuttam: Situated about 5 km south-west of Kānci, the cave temple is in a place called Pallavaram near this village Kuranganilmuttam (kuranganilmuttam). It comprises of a mandapa and 5 cellar, 3 of which opposite and 2 each on the sides of the mandapa. The 3 sanctums would have been intended for the Trinity, while the function of the other 4 cannot be conjectured though the temple is considered to be one for Vishnu. The dimensions of the mandapa are 8.5 m by 4.2 m and a height of 2.5 m.

Singavaram: A cave temple for Ranganatha (ranganātha) in the Ananthasayanam posture at Singavaram (singāvaram) has an inscription of Kopperunjinga mentioning the God of this temple as Tiruppanrikkunruemperuman. So it can be inferred that the temple, originally intended for Varāha Penumāl, later had the image of Ranganatha installed. Even now, it is a place of worship.

Tirukkalukkunram: Situated about 15 km east of Chengalpet, the cave temple at Tirukkalukkunram (tirukkalukkunram) called Orraikkāl mandapam faces east. The mandapa 6.75 m by 5.1 m has a height of 2.7 m. The sanctum has an area of 5 sq.m. There are steps to reach the sanctum, having dvarapalas and a big Sivalinga which is not worshipped. The walls of the mandapa outside the sanctum have the images of Brahma on one side and Vishnu on the other respectively in bas-relief. The southern and northern walls of the mandapa have the dvarapalas in bas-relief. An incomplete inscription here of Narasimhavarman I, stating his exploits at Vatāpi, leads to presume that the cave temple might have been completed during his time.

Tirukkokarnam: This cave temple at Tirukkokarnam (tirukkokarnam) in the Pudukkottai district has a sanctum with a Sivalinga, and the walls of the mandapa have images of Ganesa and Gangadhara in bas-relief.

Mahabalipuram (Mamallapuram): There are here, 3 cave temples, the Adivaraha (ādivarāha), Kodikkal (kōdikkal) and Dharmaraja (dharmaraja) mandapas.

Adivaraha Mandapa: Some are of the view that this was cut during the time of Simhavishnu, the father of Mahendravarman. It is still a place of worship and inaccessible to strangers. The mandapa in front of the cave is 5.5 m by 4.2 m with a height of 3.45 m. The portraits of Simhavishnu and Mahendravarman are in bas-relief in this mandapa, the northern wall of which has Gangadhara image in bas-relief. Adivaraha image is found in the sanctum. An image of Harihara is found near the dvarapalas and a list of Vishnu's ten incarnations is engraved on the walls in the Pallava-grantha characters. The image of Korravai with 8 arms is found on the eastern wall. The portrait sculptures of Mahendravarman I are available on the eastern and southern walls. As there are sculptures of Simhavishnu and Mahendravarman I, some think that the cutting of this cave temple might have been began by Simhavishnu and completed by Mahendravarman.

Koddikkal: The 'Koddikkal mandapam' intended for Durga has a sanctum within the mandapa, the pillars of which are of Mahendra's style. Female dvarapalas are seen on both sides of the entrance.

Dharmaraja Mandapam: This mandapam facing east is 6.3 m by 4.35 m with 3 sanctums, the centre being bigger than the other two. The south wall of the mandapa has 12 Sanskrit verses. According to an inscription here, this temple was called Atyantakāma Pallavēswara graham and was constructed by Ranajaya. Atyantakāma is the surname of Narasimhavarman I, his grandson Parameswaravarman and his great grandson Rajasimhan. Some assign this temple to Mahendravarman and some to Parameswaravarman.

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CENTRALLY SPONSORED SCHEMES

For the overall development of the country, the Government of India has from time to time sponsored schemes to function in the States and Tamil Nadu is also a beneficiary in some such schemes like, guarding the coastal regions, controlling air and water pollution etc.

Coast Guard: To protect the maritime and other national interests in the maritime zones of India, covering an area of 28 lakh sq. km, the Union Government constituted an armed force in 1978 under the Coast-guard Act. Headed by the Director General, it functions with headquarters at New Delhi, one of the regional headquarters being Madras and Port Blair in the South. Now districtwise headquarters and stations are also functioning at Mandapam and Tuttukkudi (tūttukkudi) in Tamil Nadu.

Air enclaves of the coast-guard are functioning at Goa and Madras and the station at Mīnambākkam is planned with an eye on the future.

Functioning effectively in high-risk areas, trawlers fishing illegally are apprehended by the Coast guard ships, which assist the customs authorities in their anti-smuggling operation.

Navodaya Vidyalayas: To promote the talents of children with special aptitude, a scheme to open co-educational residential schools, the Navodaya Vidyalayas (navōdaya vidyālaya) on an average of one in each district, to function under the Navodaya Vidyalaya Samitis, an autonomous society under the department of Education in the Ministry of Human Resources Development. Registered as a society on 28-2-1986 and affiliated to the Central Board of Secondary Education, the Samiti proposed to open 489 institutions, in the seventh plan

period. It had opened 261 schools in 29 States/Union territories, except Tamil Nadu.

U.G.C.: Of the 103 colleges approved for autonomous status, 43 are in Tamil Nadu. Further it provides grants to universities and colleges, as well as to individual teachers to improve their qualifications under the faculty improvement programme and also for research.

Prevention and Control of Water and Air pollution

The Central Pollution Control Board (CPCB), to assess, monitor and control water and air pollution, has the executive responsibilities to enforce the Act for the prevention and control of pollution of water (1974) and air (1981) and also of a water (cess) Act (1977). Twenty three States of the Union including Tamil Nadu have already adopted the act and the respective Pollution Control Boards of the States have been constituted. The Central Board in consultation with the State Boards has identified 15 problem areas, of which, one of them is Manali (manali) in Tamil Nadu. It has completed the assessment of pollution load, water and air quality of Manali and some other places.

Eco-regeneration and Development: Eco restoration work through afforestation and soil conservation measures in highly degraded and inhospitable selected areas has been undertaken, including Coimbatore in Tamil Nadu.

Mangroves: A specialised forest eco system of tropical and sub-tropical regions bordering the sheltered sea coasts and estuaries, the Mangroves Act as a defence against encroachment by the sea was passed. Such forests are dominated by salt tolerant intertidal sea plants. A scheme for conservation and management of Mangroves initiated by the Ministry and executed by the National Mangrove Committee has identified 15 mangrove areas of which *Piccavaram and Point Calimer* are in Tamil Nadu. The Gulf of Mannar is one of the 4 coral areas, identified to help the conservation programme of coral reefs.

Visually Impaired: The National Institute for the visually handicapped, an organisation for training, research, vocational guidance, counselling and rehabilitation for the South zone and development of suitable services for the blind, has regional centre in Madras. It is also the premier documentation and information centre for the visually handicapped. A model school for blind children, a training centre for adult blind, a workshop for the manufacture of Braille, a system of writing and printing for the blind, function at the apex institute. It organises training courses also for teachers of visually handicapped at regional centres like the one in Delhi, Patna, Bombay, Calcutta and Hyderabad.

Rehabilitation Centres: A scheme envisaging comprehensive services to detect and prevent disabilities and provide economic rehabilitation to the disabled within the community through the District Rehabilitation Centre (DRC) was launched on a pilot basis in 1983-84.

It predominantly benefits the rural disabled. Among the DRC's, one is in Tamil Nadu.

Women's Development Corporation: A corporation to act as an agent to generate activities that aimed to increase the income of women was launched during the seventh plan period. This corporation is functioning in a few States including Tamil Nadu, Andhra Pradesh and

National Perspective Plan for Women (1988-2000): The National Commission for Women set up to check discrimination against them and to redress their grievances, consisting of 29 members was reconstituted with the Prime Minister as the head in February 1988. The National Commission for self-employed women has presented its report, Shram Shakti, in July 1988 and its recommendations are being pursued.

Cattle/Buffalo Development: Of the 7 cattle breeding farms engaged in scientific breeding programme and progeny testing of indigenous and exotic breeds of cattle and buffaloes, one is functioning at Alamadi (alamadi) in Tamil Nadu. Besides, 7 regional stations to provide nutritious fodder established in different agro-climatic zones, are established of which one is at Alamadi. They are also engaged in producing and propagating good quality fodder seeds.

The Central Institute of Fisheries Nautical and Engineering Training (CIFNET), Cochin: It aims at training sufficient number of operators for deep sea fishing and technicians for shore management. It has a unit, each at Madras and Vishakapatnam. The Institute has an intake of about 350 trainees a year.

Madras Fertilizers Ltd. (MFL): It is a joint venture, the Government holding 67.55% of the equity share capital, while 32.45% being held by the National Iranian Oil Company, has an operating unit at Madras.

The Indian Drugs and Pharmaceuticals Limited, incorporated under the Companies Act of 1956 on 5-4-1961 has 5 plants, of which the Surgical Instruments and Formulations has been set up at Madras, while the other 4 are at Rishikesh, Hyderabad, Muzaffarpur and Gurgaon engaged in producing drugs and other intermediaries.

With 3 functional wings, the Engineering Industries Division, the Chemical Industries Division and the Management Wing, the Director General of Technical Development (DGTD) functions under the Ministry of Industry, to advise the Government on industrial development of the country.

Sensing the need for description to have far reaching industrial growth, 24 regional centres or directorates headed by an Industrial Advisor/Additional Industrial Adviser have been set up. The Madras Centre with a camp office at Bangalore was set up in 1979.

The Regional offices accord registrations, process the Central grant applications up to a specific value and provide assistance to import raw-materials and

components as well as issuing "not manufactured in India" and "not repairable in India" certificates to the applicants within their jurisdiction.

Export Processing Zones: Intended to increase exports of manufactured products and to provide an internationally competitive, duty-free environment to exports, there are 6 zones including Madras. Kandla (Gujarat); Santacruz (Bombay); Noida (U.P.), Cochin and Falta (West Bengal) are the others, of which Kandla free trade and Santacruz electronic exports processing zones are the established ones, the others being in the notified and implementation stages.

Madras	Exports (Rs. Crore)
1987-88	17.00
1988-89	24-00
1989-90	30.00
1990-91	30-00
	(April to October)

The Import Export Trade Control Organisation: Headed by the Chief Controller of Imports and Exports, the organisation is responsible for the execution of export and import policies, besides looking after the import and export licencing of iron, steel and ferro alloys. It has 27 regional offices including Madras, and Tuttukkudi in Tamil Nadu and Pondicherry. The export promotion office at Madras, is also functioning under the Controller Chief Joint Regional Chief-Controller of imports and exports.

The Integrated Education for Disabled Children: A scheme started during 1987-88, to provide cent per cent financial assistance to State Governments/voluntary organisations to set up necessary facilities in schools because it has been noticed that disabled children studying with normal children showed "better progress academically and psychologically". Assistance is also given through the UGC to selected universities and institutions to run training courses to teachers on special education for the handicapped children. The scheme functions in all the States including Tamil Nadu.

Technical Education: A massive project to upgrade the polytechnics in capacity, quality and efficiency in the States has been launched, with the assistance of the World Bank estimated to cost over Rs. 1650 crores. The first phase has been implemented and the second phase covering the polytechnics in States including Tamil Nadu has commenced from 1991-92.

Of the 5 national institutions to provide facilities for undergraduate, postgraduate and research courses, primarily in engineering and technology, one, the Indian Institute of Technology, is in Madras. Seventeen Regional Engineering Colleges in various branches of engineering and technology, are functioning and one of them in Tamil Nadu is at Tirucci.

With a view to strengthening "cultural kinship transcending territorial bounds, "seven Zonal Cultural Centres including the Southern zone at Tanjavur (tanjāvūr) were established on 31-1-1986, the others being at Patiala, Santiniketan, Udaipur, Allahabad, Dimapur and Nagpur. The centre at Tanjavur has brought out the work, the "Spell of the South" in 1987.

Nuclear Power Corporation of India Ltd., was set up in 1987 to implement the nuclear power generation programme on commercial lines by converting the erstwhile Nuclear Power Board. "It is responsible for designing, constructing, commissioning and operating the nuclear power reactors in the country.

The 7 operating reactors installed with a total capacity of 1435 MWC, include the 2 units of 235 MWC at Kalpakkam near Madras.

In order to meet the demand for electricity in the Southern region, it has been proposed to have two units in Kūdankulam, with Soviet assistance, which is not yet implemented.

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CHEMPAKARAMAN PILLAI

Astute politician and ardent freedom fighter, Chempakaraman Pillai spent the formative period of his life in Berlin, the capital of Germany organising movements for the freedom of India.

He was born in 1891 in an ordinary family in a village near Eranial in the Kalkulam taluk of the present Kanyakumari district of Tamil Nadu. As his father secured appointment in the police service in Thiruvananthapuram Chempakaraman spent his early days and schooling in Thiruvananthapuram. He was sent to a Tamil school run by one Thanu Pillai in the Kanthariyammankoil street, Puthanchanthai, Thiruvananthapuram because his maternal grandfather wanted his grandson to study Tamil. It can be learnt from the records that he was a student in the Government School, Puthanchanthai till 1906, pursuing higher studies.

The partition of Bengal in 1905 had its repercussions throughout the country. Young Chempakaraman gathered the students of his age and conducted a protest rally through the streets of Thiruvananthapuram raising anti-British slogans. It seems that this incident was the beginning of Chempakaraman's political activities. At this time a friend of his, one Padmanabha Pillai came into contact with a German scientist, Strickland, engaged in Zoological research. The scientist enjoyed certain concessions from the Government.

Once when Strickland was not well Chempakaraman and Padmanabha Pillai nursed him and this brought them into close intimacy with the scientist. Strickland took Chempakaraman and his friend with him

to Sri Lanka with the consent of their parents in 1906. After a short sojourn of two years, they went to Italy in 1908 in the German ship N.C. Yorth. As Italy did not suit his health, Padmanabha Pillai was sent back to Travancore. But Chempakaraman never returned to India. He studied, took higher degrees in Politics, Economics and Engineering, organised movements and prepared propaganda materials for the freedom of his country, staying in Germany throughout his life.

Strickland admitted him to the Berlist School for a course in Engineering which he did not complete but went to Germany where he continued his higher studies. He joined the Apralanguage School and later the University from where he took doctorates in Economics and Engineering and gained mastery over twelve languages.

The first organisation founded by Chempakaraman to help India and to have contact with Indian leaders fighting for freedom was the International Consortium to Help India. He was inspired by the philosophy of Bala Gangadhara Tilak and Chempakaraman Pillai was instrumental in spreading the idea of Tilak, 'Freedom is my birth right; I will attain it at any cost' in the West. Then he started the India Association Centre which was instrumental in bringing out anti-British publications in the form of books and pamphlets.

When the first world war broke out in 1914, the sympathies of Chempakaraman Pillai and other Indians in Germany and Europe were with the Germans. In 1915, they founded an Interim Government of the Indian Republic in exile with Raja Mahendra Singh as the President of the Republic. Chempakaraman Pillai was the Prime Minister and one Ubaydullah was its secretary. There is also a view that the interim government functioned with Kabul as headquarters and not Berlin in Germany. However this interim government prepared hand-bills, anti-British propaganda materials like pamphlets and booklets which were air dropped in the Indian soil. It was widely rumoured at that time that Chempakaraman Pillai also flew in those air-crafts that dropped the materials. The British Government fixed a heavy price for his head. But this interim government lost its existence during the first world war. By this time Chempakaraman became an important leader and he was instrumental was instrumental in establishing movement movement for the cause of Indian independence. He started the Indian Ind started the Indian Independence Council and a voluntary Corps and brought out a Pro-Indian journal to project the cause of India It and It the cause of India. It published propaganda material to motivate the Indians in Williams motivate the Indians in Western countries to organise themselves for the themselves for the cause of Indian independence.

Moreover the institution of Indian independence. Moreover the institutions founded by Chempakaraman Pillai tutored the Indian Pillai tutored the Indian prisoners of war in Germany to organise themselves organise themselves against the British. Another organisation, the Indian B organisation, the Indian Revolutionary Movement had secret contacts with Indian secret contacts with Indian leaders in India. During this period he had contacts in India. During this period he had contacts in India. period he had contacts with Indian leaders in general and Netaji Subash Chandle Indian leaders in general and Netaji Subash Chandra Bose in particular.

When the war-ship Emden of Germany visited the shores of Madras, Chempakaraman Pillai was assisting its captain Muller. Though the news spread throughout India, the British were not able to capture him. Even when the ship was compelled to surrender during its activities near an island in the Australian coast, Chempakaraman Pillai escaped.

Serving as an activist of the association, Indian Federation of Commerce till 1930, he helped the Indian merchants to get good market for their commodities in the West and organised an Exhibition of Indian goods in Berlin in 1924.

Chempakaraman Pillai married one Lakshmi Bai belonging to the native state of Manipur while in Germany. His married life was a happy one though short-lived.

On 26 May, 1934, he passed away. His body was cremated in Berlin and Lakshmi Bai returned to Bombay in 1935 with his mortal remains. His photograph was unveiled in 1948 in Bombay. But only in 1966, she was able to go over to Travancore to immerse the ashes of her husband in the seas of Thiruvananthapuram and Kanyakumari.

In 1933, Chempakaraman Pillai met Nethaji Subhas Chandra Bose at Vienna and discussed their future course of action. But within Chempakaraman Pillai died. There exists a rumour that Hilter with whom Chempakaraman Pillai differences, had a hand in his premature death.

M.E. Manickavasagom

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CHERA KINGS OF THE SANGAM PERIOD

It is possible to reconstruct the history of about 17 Chera (cera) kings from the Sangam (sangam) works, of which Patirruppattu (patirruppattu) alone narrates the story of 8 Chera kings, as the first and the last tens of the work are missing. Other works like Purananuru (puranānūru), Akananuru (akanānūru) etc., help to glean the history of a couple of other kings.

Chera kings in Patirruppattu: Though Utiyan Ceralatan is not celebrated in the work, it can be construed that the first 10 (hence lost) might be an eulogy on him, for the colophon of the second 10 on Imayavaramban Netuncheralatan (imayavaramban netuñceralatan) mentions him as the son of Utiyañceral, who is sung by Murañciviir Mudināgarāyar in the second verse of Purananuru. It is said that he supplied food to the contending armies throughout the Kurukshetra battle during the Mahabharata (mahābhārata) War. The distribution of food during the Mahabharata war is also mentioned in

Cilappatikaram (cilappatikāram). Noted for his hospitality in feeding, his kitchen became a byeword for sumptuous feeding. Some are of the view that the grand feeding may be offerings to the spirits of the heroes of the great war from whom he traced his descent or to a dramatic troupe that staged the episode in his court. The poet mentions the "five elements" (aimperumputam) which the Sankya philosophy analysed as the objective world in the first 6 lines of the verse.

Netuncheralatan: Imayavaramban Imayavaramban Netuncheralatan, son of Utiyancheral and Nallini, and the hero of the second 10, is said to have conquered 7 kings, incised the bow insignia on the Himalayas, and felled the Kadampa tree in an island where it was planted, when he sailed to that island, and made a war-drum out of it. Such trees, called Kavalmaram (kāvalmaram) (guardian trees) and felling this totem tree was like capturing the flag of the chief. He is also said to have won a victory over the Yavanas, whose arms were bound behind their back and heads were made as stands for ghee lamps. He is said to have reigned for 58 years and rewarded Kumatturk Kannanar, the composer of this 10, with the revenue of 500 villages in Umbarkkadu (umbarkkādu) for 38 years. K.G. Shesha Iyer says that "there is still, a house bearing the name of Umbarkkadu Vidu at Vaikam in North Travancore".

Palyanaiccelkelukkuttuvan: Palyanaiccelkelukkuttuvan (palyānaiccelkelukkuttuvan), brother of Imayavaramban is the hero of the 3rd decad who is described as the lord of Pulinadu, the Ceruppu mountains and the Aiyiraimalai. As a warrior, he worshipped Korravai, to whom sacrifices were made at the beginning of a war. He became the disciple of Nedumbarrayanar in his later years and became an ascetic, following the precepts of his teacher. He helped the poet Pālaikkavutamanār, the author of the third ten to perform ten yagas (yāga) and reigned for 25 years.

Kalankaykkanni Narmudicceral: Kalankaykkanni Narmudicceral (kalankāykkanni nārmudiccēral), the son of Imayavaramban Netunceralatan and the hero of the 4th decad wore a crown made of palmyra fibre with the festoon of small black berry on it. He treated his enemies with magnanimity and defeated Nedumidal of Añci and Nannan. Among the shrines in his kingdom, mention is made of the one for "kamal kural tulay alangal celvan" the lord with the garland of tulasi. Some view this lord as the presiding deity in Thiruvananthapuram. The author of this 4th decad Kāppiyārnık Kāppiyanār was given 40 lakhs of gold coins as gift. This king reigned for 25 years.

Kadalpirakkottiya Velkelukuttuvan: Kadalpirakkottiya Velkelukuttuvan, another son of Netuncheralatan and the hero of the 5th decad by Paranar (paranar), is also mentioned in Cilappatikaram. He conquered vast territories from Kanyakumari to the Himalayas. He subjugated the chieftain of Mokur, with the neem tree as his totem. He also waged successful war against the Kongar. He won a naval victory which earned him the epithet Kadal pirakōttiya to be prefixed to his name. He destroyed Viyalur and Kodukūr. When 9 princes contested the right of Perunkilli, the brother-in-law of Senkuttuvan (senkuttuvan) in a war of succession in the Chola country, he defeated the confederacy at Nērivāyil and secured the throne for his brother-in-law.

He undertook two expeditions to the North, one to immerse the remains of his deceased mother in the Ganges, when he defeated a few Aryan princes and the other to the Himalayas to fetch a stone for the effigy of the goddess of chastity, presumed by some as Kannaki (kannaki), who was apotheosised. Paranar was given the revenue of Umbarkkadu as gift for the fifth decad sung by him. Senkuttuvan reigned for 55 years. It is said that the consecration of a temple to Kannaki was a significant event of his reign when Gajabāhu of Sri Lanka was present.

Adukot pattucceralatan: Adukōt pāttuccēralātan, another son of Imayavaramban Netuncheralatan, and brother of Narmudicceral and the hero of the 6th decad sung by Kākkaipādiniyār Naccellaiyār used to dance with a sword held high during victory in battle which earned him the epithet Adu kotpattu. Another explanation given to this title is that he recovered a herd of cattle lifted by a chief of Tandāranyam, as a prelude to a war. His kingdom extended beyond the port of Naravu, probably the Naura of the Periplus (in all probability Mangalore). The king gave Naccellaiyar gold for jewels and a royal seat in par with him, a unique privilege extended to a poet. He reigned for 38 years.

Selvakkadunko Valiyatan: Selvakkadunko Valiyatan sung in the seventh decad by Kapilar, who went to his court after the demise of Pari (pāri), reigned for 25 years. Kapilar says that this king rivalled Pari in munificence. At the close of a yajña (vedic sacrifice) this king dedicated Okantur, a village to Tirumal, whom he worshipped. Kapilar was given 100,000 gold pieces and the entire land one could see from the top of a hill as reward. Perunkunrur Kilar in another instance exclaims that he got more villages than what the renowned poet Kapilar obtained. Kapilar has also sung two verses on this king in Purananuru. Paranar too has sung about the munificence of this King in Akananuru. This king who reigned for 25 years, had Kodumanam (near Coimbatore) included in his kingdom. Whether this king may be identified with the Atan Ceral Irumporai of Amattarmalai inscription is yet to be confirmed.

Perunceral Irumporai (penunceral irumporai), son and successor of Selva- kkadunkō Vāliyātan, sung in the 8th decad by the poet Arisil kilar (arisil kilar) won a great victory at Takadūr against Adiyamān and two great kings. This victory has been celebrated in a work called Tagadūr Yāttirai, of which a few stanzas alone are available. He has been sung by Mōcikīranār in Purananuru that when he arrived at the palace of this king, the latter had gone for a hunt and so the poet who was tired, fell asleep by mistake on the couch intended

for the royal drum. The king on his return, not only did not disturb the poet but fanned him till he woke up and this act is immortalised by the poet in his verse on the king. For his verses of the eight ten, Arisil Kilar was offered the throne itself, which the poet declined and the king then made him his minister. He reigned for 17 years.

Ilam Ceral Irumporai (ilam cēral irumporai), son and successor of Perunceral Irumporai and the hero of the 9th decad, sung by Perunkunrūr kilār, was the lord of Tondi (tondi), Kongu and Pūli. He defeated Peruncōla, Ilam Palaiyan Māran and Vicci and destroyed the 5 forts. He reigned for 16 years.

Other Chera Kings

Ceraman Karuvur Eryia Ol vatkopperunceral Irumporai: Reference to this king (cēramān karuvūr ēriya olvātkōpperuncēral irumporai) is available only in the colophon to the 5th verse of Purananuru sung by Nariverūttalaiyār, who seems to have sung on no other king or chieftain. This ruler may belong to the line of Chera kings, bearing the name Irumporai with head-quarters at Tondi.

Antuvan Cheral Irumporai: Two references, one in the colophon of the 7th decad of Patirruppattu, where Selvakkadunko Valiyatan is mentioned as the son of Antuvan Cheral (antuvan cēral), and the other in the colophon to Purananuru (13) of Uraiyūr, Eniccēri Muda Mōciyār are available on this king Mudittalaikkō-ppenunarkilli entered the precints of Karuvūr, due to his inability to control a rutted elephant which he rode, and the poet Mōciyār tried to dissuade Antuvan Cheral Irumporai from mistaking the Chola king of having done an act of hostility, in this verse of Purananuru.

Kuttuvan Kotai: This king may probably be Kuttuvan Ceral (kuttuvan cēral), a son of Senkuttuvan left under the guardianship of Paranar, might have succeeded his father, assuming the name Kuttuvan Kotai (kuttuvan kōtai) who is sung by Kōnāṭṭu Ericcalūr Māḍalan Maturaik Kumaranār, in Purananuru (54).

Ilankuttuvan (ilankuttuvan), the author of Akananuru (153) verse is perhaps the son of Kuttuvan Kotai.

Palai padiya Perunkadunko: Palai padiya Perunkadunko (pālai pādiya perunkadunko) is the author of Palail Kali (pālail kali) in Kalittogai, one of the 8 Sangam anthologies. Pēymakal Ilaveyini has sung on him in Purananuru (11). Palaikkali, 10 verses in Narrinai (narrinai), 10 in Kuruntokai, 12 in Akananuru and one in Purananuru are attributed to his authorship.

Mavenko: Mavenko's (māvenkō) name is found as the friend of Ukkirappenuvaluti and Rājasūyam Vēṭṭa Penunar Killi, in the colophon to a Purananuru (367) verse.

Yanaikkatcey Mantaram Cheral: Yanaikkatcey Mantaram Cheral (yānaikkatcēy māntaram cēral), a wise ruler and redactor of Ainkurunūru, a Sangam anthology, won a victory at Vilankil (Purananuru-53), but was defeated

and taken a captive by the *Pāndiyan* king at the battle of *Talaiyālānkānam*. His valour and strategy, however helped him to escape (Purananuru-17). The poet *Kūdalūr Kilār* had witnessed the falling of a star at midnight and decided that the king would pass away and the poet lamented his death in Purananuru (229).

Kokkodai Marpan: Kokkodai Marpan (kōkkōdai mārapan), who ruled from Tondi is sung by Poygaiyār in Purananuru (18 & 49).

Kanaikkal Irumporai: Mūvan, who earned the displeasure of this Chera king was defeated and punished by pulling out his teeth to be fixed at the gate of his capital, Tondi (Narrinai:18). Kanaiyan, a feudatory and general of Kanaikkal (kanaikkal) Irumporai, who defeated and killed Palaiyan, a Chola general, was attacked and defeated finally by the infuriated Chola king who occupied Kalumalam, a Chera city (Akananuru : 250). The Chera king marched against Koccenganan (koccenganan), the Chola king, who defeated the former in the battle at Ovur and took him a captive, and interned at Kunavāyil Kottam (Purananuru:74). Poygaiyar, the Chera court poet sung Kalavali Narpatu in praise of Koccenganan to secure the release of the Chera king, who in the meantime feeling insulted when he was not given water to quench his thirst, breathed his last before being ordered to be released, leaving behind a verse in Purananuru (74) on this occasion.

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CHINNASWAMY MUDALIAR

Chinnaswamy Mudaliar adapted the Western Staff Notation for writing Karnatic Music. He entered Government service as Superintendent of Government Press at Madras after taking M.A. degree in English.

He had deep knowledge of Western and Karnatic Music. He wanted to make known to the Western World, the grandeur of Karnatic Music. With his easy access to Umayalpuram Krishna Bhagavatar and Sundaram Bhagavatar who were disciples of Saint Thyagaraja, Mudaliar learned the compositions of Thyagaraja. With his knowledge and skill in Karnatic and Western Music, he provided Western Staff Notations to the compositions of Thyagaraja and others. His contributions opened up a new vista and the Westerners were able to understand the intricacies of Karnatic Music.

To begin with, he published his renderings in Western notations in the journals and in the form of pamphlets. Later in 1892, he collected and published the notated compositions in the form of a book in English with a lengthy introduction, on the basic principles and the grammar of Karnatic Music.

It was Chinnaswamy Mudaliar who encouraged Subbarāma Dīksitar to write the Sangīta Sampradāya Pradaršini (Exhibition of the conventions of music) and the Raja of Ettayapuram came forward to provide for the printing and publishing of this work. He published a book that contains some Tamil folk songs besides the compositions of Thyagaraja and others. It is said that there is much more of his works, to be published which are still in the form of manuscripts.

See also: Musicians and Musicologists.

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CHOLA ECLIPSE

With the occupation of Tamilagam by the Kalabhras (kalabhra), there was lull in the fortunes of the Cholas till the rise of Vijayalaya (vijayālaya), the founder of the later Chola empire, and hence the Chola eclipse.

Koccenganan: Considered to have held sway in the Chola country in the Post Sangam (sangam) period, Cenganān is said to have defeated the Chera (cēra) king Kanaikkāl Inumporai and imprisoned him. Poygaiyār sang Kalavali to secure the latter's release, but he committed suicide before the issue of the orders for release.

Koccenganan (kōccenganān) is mentioned in Tinuvālangādu plates of Rajendra Chola I (rājendra chola). Appar and Sundarar refer to his previous birth. The Kalingattupparani and Vikrama Cholan Ulā speak of him. Tirumangai Alvar (tirumangai alvar), sings of his prowess and refers to him as Tennadan and Kuda lingan and he is credited with the construction of 70 temples to Siva. The hymns of Sambandar and Sundarar mention that he constructed the Siva temples at Ambar, Vaigal and Nannilam. The Anbil plates of Sundara Chola also state that he built several shrines to Siva all over the Tamil country and that Nalladi was Cenganan's son. Sēkkilār says in his Periyapuranam (periyapurānam) that he was the son of Subhadeva and Kamalavati, and his birth was delayed artificially for the auspicious moment, and that Tillai (Cidambaram) became famous during his time.

The Pandiyas of the Kadungon line and the Pallavas of the Simhavishnu line had almost divided the Chola country between themselves for a long time till Aditya I (āditya), son of Vijayalaya rose to power. It seems that the Cholas lost their hold on Uraiyur (uraiyūr) during this period. Buddhadatta, a Buddhist monk says that during his stay at Kāvēripūmpattinam, Accuta Vikrānta, a Kalabhra was the king, who is also said to have imprisoned the three Tamil kings. After Accuta's death, the Pallavas and Pandiyas established their powers, by overthrowing the Kalabhras but the Cholas remained as chieftains on the banks of the river Kaveri (kāvēri).

Gleanings from Periyapuranam

The Pandiya contemporary of Sambandar was Nedumāran of Nelvēli fame. He married Mangaiyarkkarasi, a Chola princess, whose father was Manimudic Chola. Pugalccōlar was a ruler of Uraiyur with Kanıvūr under his sway, conquered one Adigan and promoted Saivaism.

Tirunavukkarasar (tirunāvukkarasar) visited the temple of Palaiyarai (palaiyārai) Vada tali, where he took to fast unto death till he was able to have the darshan of Siva of the temple, converted into a Jainappalli. The Chola king of Palayarai removed the obstacle made by the Jainas in the temple to pave a way for Tirunavukkarasar to worship Siva.

When Kunguliyakkalaya Nāyanār went to Tiruppanandāl to worship Siva, where the Sivalinga was in a bending posture, the Chola king tried in vain to straighten the idol, but the saint by his sheer act of devotion made the Sivalinga erect, on seeing the king's plight.

The forefathers of Eyarkon Kalikkamar, a contemporary of Sundarar and resident of Tinippenimangalam on the banks of the Kaveri, were said to have been in the military service of the Cholas. Kōṭpuliyār was another Nayanar, who was also in the military service of the Cholas. The presence of a Chola prince at Tinivānīr is noted in Tandi Adigal Purāṇam.

When Sundarar visited Madurai in the company of Cheraman Perumal (cēramān perumal) and improvised a decad at Tiruparankunram, he had recorded that he sang in the royal presence of the three crowned kings, for in addition to the Pandiyan and Cheraman Perumal, a Chola prince who had married a Pandiyan princess living in the Pandiyan country was also there

Vaishnava Manuals: A certain Dēvadēvi, a courtesan is said to have met Tondar Adippodi Alvār for the first time, when she was returning from the Chola court at Uraiyur. Uraiyur Nācciyār who declined to marry none other than the Lord was the daughter of a Chola king, Dharmavarman of Uraiyur. Tinumangai Alvār started his life as a military official under a Chola king.

Epigraphical Notices

The Velurpalayam (vēlūrpālayam) plates describe Buddhavarman as the "submarine fire to the ocean of the Chola army". Simhavishnu Pallava (A.D. 575-615) is stated to have taken possession of the Chola country watered by the Kaveri. Mahēndravarman I was proud of his sway over the Chola country. Kūram plates of Paramēswaravarman I state that the Pallava king conquered the Chola country.

The Chalukyas (cālukyā) claim to have conquered the Cholas, probably the Renandu (rēnāndu) Cholas during that period. Aihōlē inscription of Pulakesin II (pulakēsin) (A.D. 634) states that by making the Pallavas

shut themselves in the fort of Kānci, he brought prosperity to the Chola, Kērala and the Pandiya.

Vikramāditya I, the son and successor of Pulakesin II claimed in his Gadvāl plates (A.D. 674) that he camped at Uraiyur, after the victorious conquest of the Chola country.

The *Udayendram* plates of Nandivarman II state that he was besieged at Nandipuram by the Cholas.

During the time of Nandivarman III, a Chola prince, called Cōlanāttuccolanār Ulaga Perumānār, made a gift of 30 kalancu of gold for a light to be burnt in Ilankōyil at Tiriccānūr.

The Velvikkudi grant mentions that Kōccadaiyan Ranadhīran, the Pandiya ruler, assumed the title Sembiyan, among others, indicating that considerable part of the Chola territory was under his rule.

Varaguna Pandiyan I (Mārañjadaiyan) calls himself a member of the Pandiya and the Chola races in his Tiruccirāppaḷḷi inscription.

The Sinnamānūr plates of Sri Māra Sri Vallabha (A.D. 815-862) state that the Cholas were among the alies of the Pallavas who were defeated near Kumbakōnam.

The Velurppalayam plates state that in A.D. 831, there was a Chola prince, *Kumārānkusa*, a great warrior, noted for his munificence and virtue.

From the foregoing, it may be inferred that the Cholas were ruling one part or the other on the basin of the river Kaveri, that they were fighting with the Pallavas or the Pandiyas from time to time, that they were found in various parts of the country and that some of them were permanently ruling around Palayarai, which later became the second capital of the later Cholas.

Renandu Cholas: Two copper plate grants giving the names of four generations and some stone inscriptions of the 7th century A.D. are found in the Cudappa district of Andhra Pradesh, in which the donors call themselves, the Renandu Cholas, claiming descent from Karikāla. Their territory was called Renandu 7000. Cunningham considers it to be the modern Kumūl district. The Chinese pilgrim Yuvan Chwang has noted that he has seen this Chola kingdom. The copper plates from Mālepādu which may be assigned to the 7th century A.D. contain the following genealogy:-

Nandivarman (Kāsyapagōtra)

Simhavisnu -

Sundarānanda

Dhanañjaya Varman

Chola Mahārāja Mahēndra Vikrama Varman, Mudita Silākshara, Navarāma, Lord of Chola, Kerala and Pandiya countries.

Gunamudita Punyakumāra, Põrmukharāma, Mārdavaccitta, Madanavilāsa, Prithivi Vallabha etc.

The titles of these kings show their political connections with the Pallavas and Chalukyas. Some seem to show their ambitious claim to the overlordship of the three Tamil kingdoms. The title Prithvi Vallabha shows his connection with the Chalukyas and his wife was Vasanta Potri Chola Mahadevi.

There was also another ruler Cholamahārājādhirāja Vīkramāditya Satyāditya. His mother was Chola Mahadevi. His territory included Sidhout 1000 besides Renandu 7000.

Though the history of this line of Cholas cannot be understood clearly, it seems certain that they form the link between the Cholas of the Tamil country with the petty chieftains in the Telugu country and that they claim to have descended from Karikāla.

See also: Ascendancy of Later Cholas.

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CHOLA FOUNDATIONS: (Rajaraja III and Rajendra III)

Rajaraja III (1216-1256): The Atidisvarar temple in Vaniyambādi (North Arcot district) has an inscription dated Saka 1143 (A.D. 1221) mentioning that the temple of Vidukādalagī svaram Udaiyār was built by Vijaya Nallulan Singan Aludaiyan Nulambarayan of Anımpākkam, a feudatory of Kulottunga III (kulottunga) who lived during the reign of Rajaraja III (rājarāja).

The Ganapati temple at Nallur (nallur) (Tanjavur (tanjāvūr) district), is built by the servants of the Nallur Siva temple having the inscription of the 5th year, while Tirumananjeri Amman temple, built by a lady raising funds by public donations, has an inscription of the 7th year and the inscription at the Amman shrine of Mayūranādaswāmi temple at Mayilāduturai bears the 14th regnal year of Rajaraja III.

The Anımbāvūr Kailāsanādaswāmi temple has an inscription of the 14th regnal year while the construction of the second prakara (prakara) of the Alangudi Apatsahāyēsvarar temple, mentioned in an inscription of the 15th year (Saka 1152), in the Pālaivananāthar temple at Tiruppālaivanam (Chengalpet district).

Vyägrapäda Mahämuni svarar temple at Puliväy (Chengalpet district) having the inscription of the 23rd year, Neyyādippākkam (Chengalpet district) Amman shrine, built in the 27th year, Vayalaikkaviir (Chengelpet district) Siva temple built by Vārana Vāsi Udaiyān in the 27th regnal year, Māgarat Vaikunta Perumāl temple having the inscription of the 23rd regnal year, Nandikēsvaraswāmi and Nallanāyakiyamman shrine, Kāsi Visvanātha Swāmi temple and Vēnugopalaswāmi temple at Turaiyūr are all attributed to the reign of Rajaraja III.

Known as Tiruvusattanam (tiruvusattanam) in the Tevaram hymns, Kovilur (kovilūr) (Pudukkottai district) has a decad of Sambandar. While the inscriptions of Vikrama Chola (vikrama cola) and Kulottunga III are on the walls of the mandapa, the inscriptions of Rajaraja III are on the walls of the Candesavarar shrine. The inscription of his 20th year states that the Amman shrine came into being. (It may be presumed that the Usattanam Udaiyar temple would have been reconstructed of stone during the period of Vikrama Chola.) A Sūryadēvar shrine was also constructed during this period.

Rajendra III (A.D. 1246-1279): Shrines for Sambandar and Appar were constructed, the main shrine was repaired and special attention was paid to the Kūttadunāyanār matham in Kovilur (Tiruvusattanam) during the reign of Rajendra III.

The Chennakesavaperumal temple came into existence during this period at Chennur in the Gudur taluk of Andhra Pradesh.

The Amman shrine in the Kailasanathaswami temple was constructed by the Hoysala general of Vira Somesvara by about A.D. 1260 at Mannargudi in the Tanjavur district.

The Colesvara temple at Manur was also constructed during this period.

It is to be noted that by the time of the few later rulers of the Chola empire, very few new constructions of were undertaken; mostly construction of towers, outer prakaras and Amman shrines were undertaken.

See also: Later Cholas.

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AND CHOLA KINGS: (PRE-HISTORIC SANGAM PERIODS)

Pre-historic Period

Cilappatikaram (puranānūru), (cilappatikāram) and later Tamil literature refer to Sibhi as an ancestor of the Cholas (cola). When a pigeon pursued by a kite sought the refuge of Sibhi, he is said to have cut off a piece of flesh from his thigh and offered it to the kite instead of the pigeon, to save the latter.

Muchukuntha: The prowess of this king of Karuvur earned for him the friendship of Indra, the lord of the celestials, who presented him with seven Sivalingas (sivālinga) which were consecrated at Tiruvārūr, Tiru Nāgaikkārōṇam, Tirukkāreyil, Tirukkōlili, Tirumaraikkādu, Tiru Nallāru and Tiruvāymur. These places came to be known as Sapta Vidanga Ksētrās.

The demon sent by Indra and stationed in the market between the Maruvūrppākkam and Pattina-ppākkam in Pukar (pukār), is mentioned in Cilappatikaram, Manimekhalai (manimēkalai) etc.

Kanthaman: Ruler of Kaverippumpattinam (kāverippūm pattinam) at the time of Parasurama's advent to the South, Kanthaman (kānthaman), on whose request, the river Kaveri (kāvēri) was born when the water pot (karagam) of Agastya was upset. He was probably called Kakantan (kākantan) and so Pukar might have been called Kākanthi in later days.

Tungeyil Erintha Sembiyan: Considered to have destroyed a castle of the demons hanging in the sky, extolled in Cilappatikaram and also by Mārōkkattu Nappasalaiyār in Purananuru (39), Tungeyil Erintha Sembiyan (tūngeyil erinta sembiyan), on the orders of Agastya, requested İndra to be present at the Indra festival at Kaverippumpattinam celebrated for 28 days.

Sangam Period

Ceruppali Erintha Ilam Set Chenni: Akananuru (akanānūru) (69, 251 and 281) and Purananuru refer to the Mauryan invasion. The Moriyar (moriyar) (Mauryas) in conjunction with the Kosar (kosar) attempted in vain, a raid on the Tamil country. The Kosar as the vanguard, entered the Tuluva country and making Nannan to take refuge in a forest, the army was stationed in his capital Pali (pāli). Then the Kosar attacked Pittan Korran and marched against Elini Athan who died in the battle that ensued while their attack on Titiyan was repulsed. Their march against the chief of Mogur could not defeat him. The Moriyar came to support the Kosar on the vanguard coming in their golden chariots for whose movements the hill was also cut down. Now the Chola king Ilam-set-chenni encountered and defeated the Moriyan army, in a pitched battle at Pali and hence his name Cerupali erintha Ilam sett Cenni (cerupāli erintha ilam sēt cenni).

Manu Nithi Cholan: A Chola king, a devotee of Siva, who ruled from Tiruvarur (tiruvānūr), had a son, Vīthi Vidankan. When he was going to the temple, a calf was killed by the wheel of his chariot. When the cow struck the bell by her horns, the Chola king came to know the cause of the calf's death, meted out justice by sentencing his only son to death. But the calf and the son were brought to life by the grace of God and there is a stone monument in Tiruvarur, representing this incident. Cilappatikaram and Manimekalai refer to this incident, which is found in the Mahavamsa also. This king is mentioned as Manu in the Periyapuranam. A grant of Vikrama Chola from Tiruvarur registers the grant of a mansion (māļigai) to one Chandrasēkharan Adividankan alias Kulottunga Chola-Mahābali Vānādirāyan of Pālaiyūr. The preamble of the document mentions this episode and adds that the donee was the descendant of the minister of Manu-nīti Chola.

Karikal Chola I: Belonging to the Chenni family which ruled from Alundur, a part of the Chola country, while

the Killi family ruled over the other portion from Uraiyur, Karikal's (karikāl) second capital was Kudavāyil.

He defeated the confederacy of 11 velirs (vēlir) and the two crowned kings at Vennivāyil and encountered 9 kings at Vākaipparantalai. Perunchēralātan, hit by an arrow on his back in the battle felt ashamed and took to self-immolation, Vadakkiruttal (vadakkiruttal). Kalāttalaiyār and Vennikkuyathiyār in Purananuru (65 and 66) respectively have described this incident.

Karikal Chola II, known as Tirumāvalavan and Karikāl Peruvalattān, was the son of Ilam cēt Chenni who was not a king and the daughter of Alundūr Vēl. When the ruling king passed away without a heir, he was at Karuvur and the elders of Uraiyur, according to custom, bade the royal elephant to fetch a ruler and it garlanded Karikal and returned with him to Uraiyur, from Karuvur. Thus he became the king. But he had to face the trouble created by those aspired for the throne. Though he was imprisoned, he escaped and obtained the right to the throne.

He vanquished the Pandiya and Chera kings at Venni, and decided to enlarge his dominions in all directions. He destroyed the power of the Oliya chief of the Aruva country, supressed those of Kudanādu and extended his sway beyond Vēnkadam.

It is said that he marched uninterrupted as far as the Himalayas (himālaya) where he planted his tiger seal. On his way, the Vajra king presented him with a triumphant canopy, Magadha king a hall of audience and the Avanti king an ornamental arch.

It seems, Karikala turned his attention to Sri Lanka and after a victorious campaign, he returned with 12,000 prisoners of war.

He cleared the forests for reclamation of land, dug many irrigation tanks and increased the prosperity of his country.

Once two elderly men preferred a dispute between them to the young king with the impression that he could not resolve it. But the king wearing a grey wig to appear as a wise judge resolved it to the satisfaction of the disputers.

Mudattāmakkanniyār wrote a panegyric on the munificence of Karikala, the Ponunar Ārņuppadai which is the 2nd idyll in the 10 Idylls.

Another idyll dedicated to Karikala is Pattinappālai which is the 9th idyll of the series, by Kadiyalūr Uruttiran kannanār. It is said that Karikalan rewarded the poet with 16,00,000 gold pieces. A later Pandiya inscription informs that Karikalan constructed a hall in honour of the poet at Uraiyur.

Besides, he was sung by Kaveripumpattinattuk Kārikkannanār, Maruttuvan Dāmodaranār, Kōnāṭṭu Ericcalūr Mādalan Maduraikkumaranār etc., who were also well rewarded.

He married the daughter of Nangur Vel, and his daughter Adimandi, is said to have brought back to life, by the power of her chastity her husband, Attan Atti drowned in the river Kaveri.

It is said that Karikalan breathed his last at Kurāppalli (modern Tiruvidaikkali in Tanjāvūr district).

Nalankilli: Son of Karikal Peruvalattan, Nalankilli (nalankilli) was sung by Uraiyur Mudukannan Sattanar, Kovur Killar (kovūr kilar) and Alattūr Kilar. As soon as he became king there was a civil war between Nalankilli and his rival Nedunkilli (nedunkilli). Nedunkilli ruling from Avur annexed Uraiyur and hence the civil war, in which Nalankilli besieged Avur and Nedunkilli who probably ran to Uraiyur, which was also besieged and it lasted till the death of Nedunkilli at Kāriyāru. He had a brother, Māvalattān. He was himself a poet, as evidenced by Purananuru (73) wherein he took an oath to vanquish his enemies. Nalankilli is said to have died at Ilavantikaippalli.

From a verse eulogising him, it can be learnt that Alliyam, a dance form was popular at that time.

Killivalavan: Celebrated in 18 songs by 9 poets, Killivalavan (killivalavan) ruled from Uraiyur. Himself an author of a poem praising the benefaction of Pannan, he laid siege to the fort of Karuvur and captured it from the Chera king. He had to sustain a defeat at Madurai at the hands of Palaiyan Maran, the Pandiya commanderin-chief. He waged war against the Malayaman, a chieftain of Maladu and captured his two children. When those innocent children were about to be crushed to death by an elephant, the poet Kovur Kilar, succeeded in releasing them. It seems, there was a court of judicature at Uraiyur. He is said to have died at Kulamurram.

Kopperun Cholan: Himself a poet and the friend of Picir Antaiyar (picir āntaiyār), Kopperuncholan (koperuncolan) ruled from Uraiyur. The friendship between him and the poet became a classic example in literature, though they had not met till the last days of the king. He and his two sons had a serious quarrel and hence the king had to go to war with them. The poet Pullarrur Eyirriyanar tried to pacify the king, who decided to end his life by Vadakkiruttal (starvation to death), and was eager to meet Picir Antaiyar before his death. The poet joined the king in time. When the poet Pottiyar, another intimate friend wanted to follow suit, the king forbade him to wait till he was blessed with a son. A stone was planted in his memory at the place of his death.

Rajasuyam Vetta Perunarkilli: Performer of the Rajasuya (rājasūya) sacrifice, Rajasuyam Vetta Perunarkilli (rajasūyam vētta peninarkilli) supported by Malayaman of Tirukköyilür, waged a war against the Chera king Mantarancēral Irumporai, while Māri Venko, another Chera king was his friend. Kānappēr tanta Ukkirappērvaludi, the Pandiyan king was also his friend. When she saw the

three at the same place at the same time, Avvaiyar sung a verse on them and their unity.

Porvaikkopperunarkilli: Son of Tittan, a Chola king, Porvaikkopperunarkilli (pōrvaikkōpperunarkilli) and his father were not in good terms and hence the son left the royal city and led a life of poverty. Once in an encounter with a mallan (boxer) of Amur, he killed the mallan. Nakkannai, the daughter of Perunkolinaykan, seemed to have fallen in love with the prince on whom she has sung three poems praising his prowess. (Pōrvai may be a place for military training).

Velpahradakkaipperu-Velpahradakkaipperuvirarkilli: virarkilli, sung by Paranar and Kalāttalaiyar, waged a war with the Chera king Kudakkō Netunceralatan in which both died in the battle field.

Tittan (Father of Porvaikkopperunarkilli): A Vaduga chieftain, Katti and his companion, a Bana (bana) king, besieged Uraiyur and they ran away in disorder when they heard the sound of the war drum of Tittan, who was also called Tittan Veliyan and Ayai was his daughter.

Nalluruttiran: Author of Purananuru (190), he is the author of a section of Kalittokai/Mullaikkali, containing 17 verses.

Nedumudikkilli: Son of Karikal Nedumudikkilli's (nedumudikkilli) sister was Narconai, the mother of Cenkuttuvan (cenkuttuvan). He had to encounter a confederation of 9 princes when Karikal died, at the battle of Nērivāyil. Cenkuttuvan vanquished all of them and made him the Chola king.

Nedumudikkilli married Certti, the daughter of a Bana chieftain and their son was Udayakumaran. His brother, Ilankilli reigned at Kanchi (kānci). Once he fought against the Chera and Pandiya princes at Kariyaru and vanquished them. The Chola king once saw a damsel in a grove at Kaveripumpattinam with whom he lived for a month and she suddenly disappeared. The king learnt from a Sarana that she was the daughter of a Naga (nāga) king Valaivānan that the town according to a curse would be devoured by the sea. Pīlivalai, the Naga princess sent her son through a merchant to the Chola country but the ship was wrecked and the whereabouts of the child could not be ascertained. When the king came to know about the events, he forgot to conduct the Indra festival. As a result, Pukar came to be devoured by the

Koccenkanan: The red eyed Chola, the builder of 70 shrines to Siva and the contemporary of Ceraman Kanaikkāl Irumporai, Koccenkanan (koccenkanan) is dealt with elsewhere.

See also: Chola Eclipse.

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CHOLAMANDALAM AND JAINA CENTRES

The Cholamandalam (colamandalam) comprising the modern Tanjavur, Tirucci and Pudukkottai districts had Jaina centres, as can be learnt from different sources.

Tanjavur district: Saiva-Jaina conflict at Tiruvarur (tiruvārūr) described in Dandi Adiga! and Naminandi Adiga! Puranam in Periyapuranam (periyapuranam) which mentions the victory of the Saivites againist the Jainas by the grace of Siva and with the help of the ruling Chola princes.

The Jainas at Palaiyārai converted the Siva temple there into a Jaina one and when St. Appar began to fast unto death on the issue, the ruling Chola prince intervened to set right, the status quo ante.

The Vardhamānēccuram shrine in the Tiruppugalūr which has a decad by Appar, was a Jaina one converted into a Siva temple, as its name itself testifies to the fact.

An inscription on the pillar of the Mandapam (mandapam) at the end of the street of the Siva temple at Tirunāgēsvaram states that the perunagarattār there provided funds to renovate the Tiruccurrālai and the tower of Milādudaiyār Palli, a Jaina temple.

An inscription of Parakesarivarman (parakēsarivarman) on a stone in the outer prakara (prakāra) of the tower of the Sendalai (sēndalai) Siva temple states that one Arambavīran of a Jaina temple, Palliyudaiya, received 150 Tlakkāsu from Palliyudaiya Kanaksēņa Bhatāra to repair a tank. It is evident from this that the stone containing the inscription belonged to a ruined Jaina temple in Sendalai.

An incomplete epigraph of Kulottunga I (kulōttunga) at Kurur (kūnur) "seems to register a gift of land to Kulōttunga Colappenumpalli", named after the king and Kūhūr was called Kurur in those days.

An inscription of Kulottunga I in his 15th regnal year (A.D. 1194) mentions about the Chitralekappalli, a Jaina temple at Avarāni.

An inscription of the 16th regnal year of Kulottunga-I (A.D. 1195) in the Siva temple at Maruttuvakkudi mentions about 2 Jaina temples there, the Sēdikulaniānikkapperumpalli and Gangarula Sundarapperumpalli.

An inscription of Rajaraja III (rājarāja) at Tirutturaippūndi refers to a palliccandam (palliccandam) at Sāṭṭamangalam.

At Mannārgudi, there is a "Jaina temple which is visited by a fair number of people." At Dīpangudi also there is "a fairly well-known Jaina temple." At Kanntattankudi (Tanjāvūr) also there is a Jaina temple in a flourishing condition.

A copper plate grant found at the time of ploughing a field in *Pallanköil* village issued in the 6th regnal year of the Pallava king Simhavarman, records the grant of the village, *Amansērkkai* as Palliccandam to *Vajranandikuravar* of *Paruttikkunnu*, the modern *Tint-pparuttikunram* at Kanchipuram (kāncipuram) known formerly as *Jīna Kānci*. Vajranandikuravar is stated to belong to *Nandi Sangha*. "No trace of the *Pallava shrine* remains today."

Tirucci district

One of the rock-cut beds in a cavern behind the *Uccippillaiyār* shrine in Tirucci bears the name, *Cira*, probably a Jaina monk. Probably the place might have been named after him as *Tiruccirāppalli*.

A Brahmi (brāhmi) inscription on a rock leading to the top of the hill, of the 3rd or 4th century A.D., has been doubtfully read as Cenkayappan (cenkāyappan). One of the inscriptions states that the Pallava king Mahēndravarman "turned from Jainism to Saivism." It is said that Tirucci rock cut temples were excavated by him. From Cilappatikāram, it is learnt that when Kannaki and Kōvalan went with Kavundi Adigal, a Jaina ascetic, to Madurai, on the way they worshipped Arhat at Uraiyur (uraiyūr) in Tirucci district. Nīlakēsi, one of the Jaina kavyas (kāvya) also refer to a Jaina temple at Uraiyur.

Sivayam: A rock called Sundakkāpārai with a row of 5 beds cut into it, has "sculptures representing Mahavira (mahāvīra) with his attendants" at Sivayam (sivāyam) in the Kulittalai taluk. The names of Vīramallan and Sīyamittiran are also found. These monks might have probably resided in the cave.

The Arunāṭṭār hill in Pugalūr (Karur taluk) has caverns with beds, and 12 short Brahmi inscriptions on the pillows of these beds. Cenkayappan of Yārrūr who was an amanan (amanan) figures in 3 of them as the donee of the Adhiṣṭāna or residence.

An inscription of Rajaraja III in his 17th regnal year (A.D. 1233) mentions a Jaina temple called *Kavirāja-pperumpalli*, at *Jambukēsvaram (Tiruvānaikkā)*.

An inscription of the 19th regnal year of Rajaraja III mentions a Jaina temple named *Amudamolipperunpalli*, at Anbil.

There are images of Jaina deities, at Vellanūr. In the inscription at Sendurai, a place called Amankudi is mentioned.

At Virāppali, Periyammapāļaiyam, Ambāpuram or Vikramam, Jayamkonda Cōla puram, Vannam, Mahādānapuram, and Veļṭuvāntalai, there are Jaina images.

Pudukkottai district

Sittannavāsal was a notable Jaina centre, occupied by the Jainas from the 2nd century B.C to the 9th century A.D. The local hill contains a natural cavern. The stone beds were chiselled smooth and a Brahmi inscription of the 2nd or 1st century B.C. records that the atittānam (bed) was made by the Ilayar of Cinupāvil for Kāvuti Itan born at Kumulūr in Enumainādu (Mysore).

The rock cut Jaina temple was called Arivarkoil of Annalvāyil. "It is a typical mandapa type cave temple having an oblong rock-cut mandapa with a facade of 2 pillars and 2 pilasters and a square shrine - cell behind. The 2 ends of the mandapa have niches. The southern niche contains a bas relief of seated Parsvanatha (pārśvanātha) with a serpent hood and triple umbrella." The Tamil label inscription reads Lokadittan which refers to Parsvanatha. In the northern niche, is a seated figure with an inscription Tiruvāsiriyan. "On the hind wall is a row of three bas reliefs, all seated in dhyana. Two of them have triple umbrellas over them while the third has only one umbrella denoting an Acarya or Cakravartin." On the stone beds of the natural cavern, the names of mendicants like Tolakkunrattukkadvalan, Tirunilan, Tiruppūranan, Tittaiccaranan, Tiruccāttan, Sripūma Candiran, Niyatta- kkāran Pattakkāli etc., are found. In all probability, these are the names of mendicants who spent their lives in seclusion. According to a Tamil inscription of the time of the Pandiya king Sri Maran Sri Vallabha (sri māran sri vallabha) (A.D. 815-862), a Jaina teacher Madurai Asiriyan Ilangautaman repaired the inner mandapa and constructed another one in front of the temple, re-embellishig it with paintings and sculptures, one of the paintings being the Samavasarana. The figures of 2 danseuses on the pillars are still "very exquisite to gaze on." There is also an attractive portrait of a king and queen, considered to be representing Mahendravarman and his queen while some identify them with Sri Maran Sri Vallabha and his queen.

An inscription on the near by hillock, Kudagumalai called Ammāsattiram refers to the temple Tiruppalli malaiyalvar. An epigraph of Sundara Pandiva I (sundara pāndiya) (A.D. 1216) on a rock known as Alunttimalai refers to a Palliccandam land granted by Dhamia deva Acarya, the disciple of Kanaka Candra Pandita.

An epigraph of Kulottunga II (A.D. 1205) at Narattamalai (nārattāmalai) (probably a corruption of Nagarattumalai) refers to a Jaina temple with Amadeva of Tirumanaimalai as the presiding deity. An inscription of Saka 675 (A.D. 753) on a rock locally called Bommaimalai near Narattamalai records a gift of Pallicandam land to the monks of Tiruppallimalai (tiruppallimalai) and Ten (south) Tiruppallimalai temples, the income of which is to be divided in the ratio 2:1. The boundary stones of the lands were marked with the symbol triple umbrella.

An epigraph of Samanartidal by the side of a tank at Kayampatti in the Kulattur taluk mentions Ainnurruvapperumpalli, Tiruvāytalamādam and a Jaina monk Jayavi rappēriļamaiyān. This place is also called Samanar kunfu, which has a ruined Jaina temple, sculptures of Mahawira, Parsvanatha and their attendants being kept on a platform in the village.

An inscription of the 2nd regnal year of Sundara Pandiya I (A.D. 1217) at Sadaiyapārai of (Alangudi) caluk refers to the Jaina temple, Penmarkilli

Colapperumpalli. The inscription is found on a rock with a Jaina image carved on it.

The inscription at Tenīmalai (called Tenurmalai (tenurmalai) in the inscriptions) in the Tirumayyam taluk, states that "while the Jaina ascetic Malayadhvaja was performing penance on Tenurmalai, a Irukkuvēl visited the place and endowed land as palliccandam for the maintenance of the monk." There is an image of Tiritankara, below which is carved that it was made by one Srivalla Udana Seruvotti.

There is a rock cut temple with an inscription, on the left side of its entrance at Malaiyakkoil (Tirumayyam taluk) which refers to Gunasena, a Jaina monk.

Pallicandam is referred to in Tiruvankulam, Ponnamarāpati, Tirukkattalai etc. There are images of the Jaina deities at Pattanibūr, Pulālaikkudi, Vīrakkudi, Samanar-mēdu, Takāttūr, Kannangudi, Viralūr and Kī lattanimān.

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CHRISTIANITY IN TAMIL NADU (A.D. 1550 TO 1700)

The whole of Tamil Nadu was under the 3 Nayak (nāyak) principalities with capitals at Gingee, Tanjavur (tanjavūr), and Madurai during this period, but Ekoji established the Maratha kingdom at Tanjavur by A.D. 1675. In the Marava (marava) country, (the present district of Ramanathapuram (rāmanāthapuram),) the Setupatis (sētupati) became the powerful feudatories of the Nayaks of Madurai. During this period the Portuguese Nagapattinam at settlements, founded two (nagapattinam) and Santhome, (Mylapore-Madras) "around the tomb traditionally held to be that of St. Thomas, the apostle". The Dutch had also set up trading centres at Pulicat and Sadras north and south of Madras respectively. In A.D. 1639, the English erected a fort at Madras and another, St. David (at Cuddalore) in 1683. The Danes founded a factory at Tranquebar in 1620 and the French founded Pondicherry in 1673.

Francis Xavier: Landing at Manapadu (manapādu) (south of Tiniccendur) in A.D. 1542, Francis Xavier went to Tuttukkudi (tūttukkudi) by foot and on his way saw some villages scarcely populated by Christians "who knew nothing about their new religion" converted by the Portuguese sometime back. He "baptized all the children who were born after the mass baptisms of 1536 and 1537" and translated into Tamil the most essential parts of the "small catechism". There were 30 Christian villages and he appointed a Kanakkappillai (Catechist) to teach the children, the Christian doctrine, twice a day. He further "arranged with the Queen of Portugal that 4000 gold

panams which the Paravas paid yearly for the slippers of the Queen, should in future be made over to the missionaries for the maintenance of the catechists of the Coast". He left for Malacca in March, 1546 and was succeeded by Fr. Antony Criminali who was the "first missionary who learned to read and write Tamil". Being appointed as the superior of the mission he was joined by Fr. Henriques who also learnt Tamil. But the former was killed in the middle of 1549 and was succeeded by Fr. Hentry Henriques who was elected as the superior. Fr. Henriques was in charge of Tuttukkudi and Punnaikayal (punnaikāyal) even in 1547. He laid special stress on the Christian training of the young and taught prayers to the girls and boys in the mornings and evenings respectively. A teacher of Catechism was appointed in every Christian village, where old women and widows were directed to attend the church on Fridays. The Christians of the Pearl Fishery Coast "began to receive the sacrament of penance from 1549 and as Henriques knew Tamil, many "were very eager to make their confessions". He corrected the Tamil prayer made by Xavier and his collaborators. In 1551 there were about 30 churches and the first stone church was built in the island of Mannar in 1571. At Manappadu, a stone church was built in 1581 at a cost of thousand pardaos (a silver pardao was equal to about 4 1/2 shillings). A prominent convert of the period was a "learned yogi", who disliked idolatory and believed in one God. Fr. Henriques explained to the people the "mystery of Incarnation" in 1550 followed by the explanations of the mystery of the Holy Trinity in the next year. By this time the Christians of the Fishery coast numbered more than 40,000 most of whom knew by heart the Paternoster (The Lord's Prayer) and Ave Maria (Hail Marydevotional recitation and prayer to the Virgin Mary) in Tamil or Latin. Fr. Henriques announced that spiritual talks, leading to confraternity of Charity; enterprising and sacrificing work and "the sacrament of penance" are the 3 special ways of attaining well being of this Christians. Over a dozen of Jesuits working among them were maintained by the Christians who paid every year 100 to 1200 ducats, depending on the Jesuits who worked among them. This amount was in lieu of the tithe (one tenth of the annual produce of the land or of labour to support the clergy and the church) to be paid to the king of Portugal. Many feasts like "Corpus Christi" the feast in honour of the body of Christ) were celebrated at the principal centres on different dates to enable the Fathers to help each other. The "Church of our lady of Mercy" was built at a cost of 700 cruzades (cruzado 8 shillings) at Tuttukkudi in 1582 besides the Manapad chapel and according to the 'confraternity of charity', its members should aim to live as good Christians and help others to be so". Fr. Henriques died at Punnaikkayal on 6-2-1600 when the Muslims of Kayalpatnam fasted for a day and the Hindus declared a two-day fast and closed the shops as a sign of respect.

Nagapattinam: The Portuguese settlement between A.D. 1519 and 1530 at Nagapattinam was visited by Francis Xavier in 1545. The Franciscans (an order founded by St. Francis of Assisi in A.D. 1209), predominant till the end

of the 16th century A.D., the Jesuits an order (the Society of Jesus founded by Ignatius Loyola in 1534) in 1597, the Dominicans (an order of Dominic founded in 1215) in 1604 and the Augustinians (adherents of the doctrines of St. Augustine) in 1625 came to this town. There were 3,000 Indian Christians in 1577, which rose to 7,000 by 1642.

A chapel for Our Lady of Health was set up at Velankanni (vēlānkanni) when the Dutch captured Nagapattinam in 1658. They expelled all the catholic priests, except the Franciscans in charge of Velankanni. They attempted to preach Protestantism and around 1670 receded from their opposition to Roman Catholics and "allowed one Franciscan to officiate at the Immaculate Conception church at Nagapattinam and to look after the 8000 Catholics there.

Even before the Danes established a factory at Tranquebar in 1620, there was a church, the Presbytery of the Catholics and a Jesuit priest. When the Dutch seized Nagapattinam, and expelled the Catholic clergy there, the Jesuits withdrew from Tranquebar. Then the Bishop of Mylapore appointed diocesion priests to look after the Christians.

In 1673 when the French acquired Pondicherry, a French Capuchin (Franciscan of the new order of 1528) from Madras was invited to Pondicherry "to minister to the Catholics of that place" and the first priest, Fr. Cosmas de Gien was there till 1691.

At San Thome, Francis Xavier spent about 3 months in 1543 and according to him 100 Portuguese families were living there. Fr. Alphonsus Cypriano was permanently settled there for 10 years from 1549. At Mylapore, there were Franciscans, Augustinians and Dominicans in the 16th century. After the death of Cypriano, Fr. Francis Pina took charge in 1563. The Indian Christians attended the Church of St. John the Baptist. There was a house of Misericordia at Mylapore. The Church of the Mother of God was inaugurated in 1576 which was meant for Indian Christians living outside the walls of the town. Catechism was taught to the children daily in Tamil and on Sundays and feast days, mass and a sermon in Tamil, were conducted. Another church, Our Lady of Light was also there from 1582. In 1606 Mylapore became a diocese (district under the pastoral care of a Bishop), for which Dom Sebastian Pedro, an Augustinian was appointed Bishop.

At Madras, "the first residents of St. George were naturally members of the Anglican Church". The Catholic settlers of the Portuguese town, San Thome were invited to settle in the new township. In 1642 a French Capuchin priest, Ephraem de Nevers arrived at Madras and a chapel was built at the Black Town (now known as George town) and this attracted more Catholics to the town. At the instance of the bishop of San Thome, he was arrested when he visited San Thome and was released after 2 years. The first Catholic church in Fort St. George dedicated to St. Andrew, was inaugurated in 1675. "As the number of Catholic children

and neophytes (new converts) increased, Mgr. Pallu, the Vicar apostolic of Tonkin administered the sacrament of confirmation in 1683 (which was resented by the Protestants). St. Mary's church (anglican) was built in 1680. Anglican chaplains (or clergyman) confined their work to Englishmen.

Madurai Mission: Fr. Goncalo Fernandez was staying at Madurai from A.D. 1595, looking after the spiritual needs of the Parava and Portuguese Christians. He built a church and a presbytery. But he could not convert anyone.

Fr. Robert de-Nobili: Coming to Madurai from Tuttukkudi in 1606 de Nobili acquired sound knowledge in Sentamil within 6 months and became a master in it to discuss religious ideas with learned men of the locality. He found out the cause for the failure of Fernandez as the general apathy of the Indians towards Pharangais (Portuguese) who mixed freely with the untouchables. He declared that he was an Italian, not a Portuguese and a "scion of one of the princely families of Rome" and a sanyasi who had come to teach "a new spiritual law". He began to live like an Indian Sanyasi, became a strict vegetarian and also restricted to one meal a day. He was allowed to have a Brahmin cook and the usual dress of an Indian sanyasi. He began to live in a small mud house covered with straw in the Brahmin quarters of the place. He lived in solitude, admitting a few visitors. His first convert was a high caste Hindu teacher of Fr. Goncalo's school at Madurai in 1607 and he was named Albert. His policy of discriminating the low caste men to remain at a low place in the church while he administered sermons first to the high castes, allowing them to have sandal paste on the foreheads, tuft on their head and even sacred thread, attracted the high caste Hindus. In 1607 he converted 10 high caste Hindus, 14 in 1608, 60 in 1609, 8 in 1610 and 16 in 1611. He also learned Telugu and Sanskrit. He met with opposition from all quarters from 1610 and in 1612 he was forbidden to baptise any more by his new provincial (higher) authority, Fr. Peri Francisco, but he was permitted to continue after Peri's death in 1616. He composed his several works in Tamil between 1610 and 1616.

When Muttuvirappa Nayaka of Madurai shifted his capital to Tirucci from Madurai in A.D. 1616, among those who went with him from Madurai were some converts of Fr. de Nobili, who was in Tirucci during 1623-24 and again in 1627, when he converted some more to Christianity. Some of the new converts like a Kammalan (kammālan) and a Vellala (vellāla), Yesuva Adiyan (yesuva adiyan) were jealous catechists of the Madurai mission, who converted their former guru, Muttudaiyan (muttudaiyān). He was a Pariah by birth and had more than 2,000 disciples, some of whom also followed him. Thus, the number of catchumens (converts under instruction before baptism) went up to 3,000 in Tirucci, where a chapel was constructed and the Kammalan led them. The missionaries visited the high castes and others during the days and nights respectively to convert them. When the Hindus came to know this,

there arose some trouble and to overcome this de Nobili introduced a class of missionaries, the Pandarasami (pandārasāmi).

Fr. de Nobili baptized at Moramangalam (Salem district), Tinumangala Nayak the deposed ruler of Sendamangalam with his family on the Christmas day in 1628. Another elite convert was Nallatampi Nayak.

During the trouble in Madurai, Muttudaiyan went to Kanur and converted some Pariahs, and to look after them, Fr. Balthasar da Costa was sent there in 1640. Fr. da Costa was the first Pandarasami of the Madurai Mission. As the Pandarasamis were from the Vellala caste they were respected and Pronca, Freire, Britto and a few others belonged to this class. Fr. da Costa baptized 2,200 adults of all castes in July 1643 and in 1644 he, with the second Pandarasami Fr. Manuel Alvarez began to mix up the converts from the high and low castes. Fr. Martins and Fr. Alvarez were imprisoned and expelled. Nobili intervened, met the Nayak and got permission to remain in the kingdom to continue his mission. In 1644 Tirucci became the chief centre of the Madurai Mission. Fr. Martins spent half the year at Tirucci and the rest at Satyamangalam. Fr. Alvarez was at Tirucci as the Pandarasami of the place. There were 4 churches in the town, each being entrusted to the care of a well instructed Christian who presided at the prayers, taught catechism and informed the people about feast and fast days. There would also be readings on the passion of Our Lord and Our Lady, on Fridays and Saturdays, respectively.

Fr. Nobili could not undertake tours by 1644 as before and yet he was sent to the college of Jaffna in 1645. He died at Mylapore, on 16th January 1656.

Some of the conversions that deserved special mention, are the converts Meikandan, the chief of a Kallar tribe and Sandai, the wife of the governor of a province; "she was intelligent and beautiful, had a charming voice and was an accomplished dancer". She made use of her talents in the spread of Christianity and influenced her husband to stop the persecution of Christians.

Fr. Antony de Proenca, the superior of the Madurai Mission, owing to the invasion of Tirucci by the Mysore troops, left the town with a group of Christians and camped 32 km away from it in 1659 and moved to Malaiyadippatti in 1661. In Kandelur and Vadugarpatti (north of Coleroon) there were 5,000 Christians in 1681. On account of disorders and violence, no priest was able to stay at Tirucci. Fr. Venatius Bouchet and Fr. Laynus began to work from 1689 during Mangmmal's (mangnimal) reign in Madurai. Bouchet was at Avūr and he erected a church in honour of the Blessed Virgin in 1695. He was able to baptize about 20,000 persons since he entered the Madurai Mission.

Yesuadiyan, one of the first catechists of the Madurai Mission converted some Vellalas in Tanjavur and placed them under the care of Tirucci in 1630. Fr. Edmund Martins converted a Vellala and his family. Anandu (Gaudentius) baptized by Fr. Balthasar da Costa, who had 2 wives before baptism, dismissed the second wife by providing for her maintenance. Followed by several of his relatives, Anandu led an exemplary life, being hospitable to the poor. Yesuadiyan and Savarirayan converted several people and helped the new converts. Though the converts had to undergo many troubles, 2,268 persons were converted during 1656-59, in Tanjavur, where there was also persecution of the Christians.

Fr. John de Britto had to spend a fortnight in a jungle in the Mannārgudi Subha. Some of the neophytes seemed to have removed the badges of their former idolatry from their necks and trampled them under foot. Their Hindu neighbours got wild and on their instigation the Christians were arrested. Britto tried in vain to meet the king. The Christians in charge of the horses and elephants struck work. The king, on hearing the cause of the strike, ordered the governor of Kumbakānam to enquire impartially and then peace was restored. Manucci says that king Shāhji (A.D. 1684-1712) ill-treated the Christians, levied a poll-tax and imprisoned many of them.

Christian conversion began in Satyamangalam, Erode and Dharmapuri, from the time of Fr. de Nobili.

The spread of Christianity in the Gingee region was very late. Fr. Grandi from Mylapore spent about a month in various parts of the region and baptized 262 in 1662. During the famine of 1659-62, some Christians who fled from Tanjavur to Chengam were welcomed by one Nandi Pandāram who was later baptized along with his family and relatives.

In the Marava country, Fr. Antony Proenca baptized 252 persons in 1663. One Mudiyappa had to lose his property, due to conversion. His brother Arulappa, a yogi and a captain in the army of Setupati were converted in 1667; in 1669 when persecution began, it became impossible for a priest to enter the country. Fr. John de Britto who entered the Marava country in 1686 was arrested and sentenced to death, but later he was released and expelled. Fr. Louis de Mello, the successor of Britto who was arrested died in prison in February 1691. Fr. Britto cautiously re-entered the Marava country in May 1691, remained for 18 months and baptized about 8,000 catechumens. He baptized in January 1693 Prince Tadiya Thevan who dismissed all but his first wife before baptism. Because the youngest of the wives, was a niece of Setupati, Fr. Britto was arrested and executed at Oriyur. In 1701 Fr. Laynes brought back to the church 7,000 apostates (who abandoned Christianity) and made 9,000 new converts.

A Christian settlement at Kayattār in 1644, had its church in 1653 and by 1660 there were Christians in Tenkāsi, Tirunelveli (tirunelvēli) etc. Fr. Bernard de Sa was arrested and exiled from Vadakkankulam in 1669-70, and Fr. Borghese and 4 of his catechists were imprisoned

at Tirunelveli in 1700, who was released by the order of the queen, Mangammal.

Contribution to Tamil: During the period under discussion, a shorter catechism of 16 pages, Tambirān Vanakkam (1587) and a larger catechism of 120 pages, Kiristtiani Vanakkam were printed. A Tamil translation of Flos Sanctonum, a collection of the lives of saints in 668 pages was also published, by Fr. Henriques in simple Tamil. Fr. Taninayagam says that "it is the greatest attempt of the 16th century to express Christian thoughts through the medium of Tamil".

Among the "profound and prolific" writers of the period, Fr. de Nobili has to his credit more than 20 works in Tamil, some of which are Nanopadesam, Dūshana Dhikkāram, Attuma nimayam, Punarjanmam Akshēpam, Kadavul Nimayam, Nittiya Jī vana Sallāpam etc.

Another Jesuit missionary, Fr. Emmanuel Martins, who was a Brahmin sanyasi, wrote about 8 works in Tamil. Besides, catechist Antlānanda wrote on the lives of St. Margaret and the saintly king Josephat in elegant Tamil verses and catechist Muttudaiyān wrote the life of St. Barlam and Josephat.

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CHRISTIANITY IN TAMIL NADU (19th AND 20th CENTURIES)

Southern Districts

The Catholic Church of the Paravars in and near Tuttukkudi, a small village of the Mukkuvars near Kanyakumari and an estimated strength of a lakh of Christians under the supervision of the Bishop of Kochi constituted the position of Christianity in the southern most region, in the beginning of the 19th century A.D.

The church of the Madurai Jesuit Mission in central Tamil Nadu had also a lakh of Christians.

The Catholic churches at Pondicherry and some places in the Carnatic had about 28,000 members.

San Thome and places under the jurisdiction of the Bishop of Mylapore had about 30,000 Christians.

Small churches of the Tranquebar Mission belonged to the Protestants, supported by the Society for Promoting Christian Knowledge (SPCK). They were found in the districts of Tanjavur (tanjāvūr) and Tirucci, numbering about 50,000. Some were scattered in Madurai and Tirunelveli (tinunelvēli) districts.

By about A.D. 1771 Tamil Christians from Tirucci and Tanjavur in the garrison of Palayankottai (pālayankōttai), had resident congregation at the nearby Tirunelveli under the leadership of Clorinda, the widow of a

Maratha Brahmin who was in the service of the Raja of Tanjavur. She was betrothed to a British officer.

Another young man Sundaranandam of Kalangudi (Tanjavur district) baptized by about A.D. 1795, called David after baptism was employed as assistant to Satyanathan, the pastor of the Church of Tirunelveli. He gathered a Christian group made up of his relatives and friends, among whom was his uncle, a leader in his caste, a shakta, and a highly Sanskritised Nadar. Most of the members of the group settled in Mudalur, Jerusalem, Bethelhem, Nazareth etc. The entire people, about 1,177 were baptized by Satyanathan and Gerick, a visiting missionary from Tanjavur.

Maharasan, a Sambavar from Mayiladi (South Travancore) baptized as Vedamānickam, at Tanjavur, persuaded "a German Lutheran in the service of the London Missionary Society", W.T. Ringletaube, at Tranquebar to help his Congregation of unbaptized followers at Mayiladi.

There was a severe crisis, a cholera epidemic, interpreted as "a revenge of the spirits whom the Christians had forsaken". Hence about half of the Christians returned to their original faith.

The site around Tirunelveli passed from S.P.C.K. supervision to CMS (Church Missionary Society) and to S.P.G. (Society for the Propagation of the Gospel).

Madras

There was a conspicuous Christian population at Vepery (suburb of Madras) belonging to Tamil, English and Portuguese Congregations.

A number of chaplains of the East India Company within the Church of England created a new atmosphere and their activities have been referred to as the reformation at Madras.

An Irish evangelical chaplain at Madras, Richard Hall Kerr built a chapel from public contributions for Anglo-Indians and other Protestants speaking English. Supported by Bentinck (1803-6), the Governor of Madras, he caused to publish moral and religious publications in English, Tamil and other languages at the "press of the Male Orphan Asylum" and also wrote 5 volumes of weekly tracts.

Kerr got W.C. Loveless, a non-conformist LMS (London Mission Society) to work in the Male Asylum. He built a chapel chiefly for Anglo Indians at Popham's, Broadway in the Black Town in 1810. In 1814, a Committee of the CMS was formed with Marmaduke Thompson as the Secretary. By 1819, he built a church at the Black Town.

Marmaduke Thompson, who succeeded Kerr was a gifted preacher at the St. George's church from 1815. The Anglican Christians in Madras who were benefited from the church "took immediate advantage of the missionary clause in the renewed charter of the East

India Company and increased their efforts in spreading the Christian faith to non-Christians".

A German missionary, C.T.E. Rhenius, formed a Tamil-speaking congregation with the help of two Tamils, John Devasahayam and David. In 1815 the SPCK established a committee, called Madras District Committee.

Middleton, the first Anglican Bishop in India, came from Calcutta to Madras and inspected the Vepery Mission. When Rottler took charge of the Vepery Mission, his translation of the Book of Common Prayer into Tamil came to be used there. When Bishop Middleton visited Madras a second time in 1818, plan for a church building was approved and it was opened as St. Matthias, in 1826.

The Methodists of England followed the Anglicans and established the Wesleyan Methodist Missionary Society in 1816 and built a chapel at Popham's Broadway.

Strong links established between Tirunelveli and Madras churches resulted in Rhenius and Schmed of the CMS being sent to Palayamkottai and James Hough returning to Madras in 1821.

As the churches at Tranquebar and Porayar began to dwindle numerically and financially, the Danish Mission Collegium at Copenhagen extended its support. When Tranquebar was sold to the British in 1845, the churches were taken over by the Lutheran Mission of Dresdon in 1847. All churches outside the Danish territory with 1300 Christians were taken care of by the SPCK, which handed over the charge to the SPG in 1845.

Madurai

With the suppression of the Jesuits in 1773, "The Holy Sea and its department for foreign mission, the Congregateo de Propaganda Fide (now Congregation for the Evangelization of the People) resolved that the priests of the Societie des Missions Etrangeres de Paris (Foreign Mission Society of Paris) who had established themselves at Pondicherry in 1776-77 should take charge of all the regions of South India, previously evangelized by the Jesuits". This could not be effected as the East India Company" distrusted French priests and kept them from entering British territories"; which could be done only by the Bishop of San Thome, at Mylapore.

The Portuguese Padroad (patronage) priests, some of whom, Franciscans were at Tranquebar, Nagappattinam (nagappattinam) and at the rising pilgrim centre of Velanganni (vēlānganni). Neglect of spiritual care drove many Catholics at Tirucci and Tirunelveli towards the Protestant church.

By 1811, the seminary (training college for priests) at Pondicherry trained some priests and in 1815 many missionaries arrived from France. Pondicherry was able to organise its Christian Communities and also to establish new ones at Coimbatore.

Pope VIII established the Vicariate Apostoli (Catholic missionary or titular bishop) at Madras in 1838, transformed the one at Pondicherry into Vicariate Apostolic of the Coromandal coast and separated that of the Madurai Mission in 1846, though the latter stationed at Tirucci had jurisdiction over the entire Tamil region south of the river Kāvēri. The arrangements paved the way for the re-entry of Jesuits and the re-establishment of the Madurai Mission. Four French Jesuits came to Tirucci, Madurai, Palayamkottai (pālayamkottai) and Tuttukkudi respectively. They had to meet the resistance from Padroado priests. Their leader has to take refuge at Kalladitidel while his companions, being exhausted, died, and he alone returned to France. Twenty years of litigation that followed resulted in a ruling by the Madras High Court that any peaceful occupation of a church by obtaining the keys from members of the Congregation could not be contested. The Jesuits succeeded in drawing over 55 per cent of the Catholic community to them by 1857 and then they concentrated on the uplift of the religious life of the Congregations by catechising children, conducting processions and evening sermons. The beautification of the martyr John Britto was celebrated on 2nd April 1854.

"Under Vicar Apostelic Bonnand, the first Synod (Ecclesiestical Council of Bishops) of Pondicherry took place in 1844 which led to a drastic improvement in the training of Indian clergy".

Further the Vicariate of the Coromandal coast was divided into 3 Vicariates, Pondicherry, Coimbatore and Mysore, the first two covering the central and most of northern Tamil Nadu. The Vicariate of Madras in the region north of the river Pālār had many Irish priests to the domination of the British.

Thus "two different divisions of the Roman Catholic Church" seemed to exist side by side, not only in one region or locality, notably in Madras, Tirucci, Dindugal and Tuttukkudi, but also in many smaller places.

When the representatives of the Church of England advocated the unification of all Protestants during 1832-34, Rhenius, a fellow missionary strongly objected the proposal. Though an unwritten understanding prevailed in the countryside, in larger cities there was competition. In 1858, out of 93 Protestant missionaries working in Tamil Nadu, more than one fourth were stationed in Madras alone.

In the Kanyakumari district, the Carmalites (mendicant order of Franciscans) worked side by side with the LMS. Smaller Protestant groups, the Salvation Army (world wide missionary organisation on the military model for charity and revival of religion among the destitutes), and the Missouri Evangelical Lutheran India Mission (MELIM) also had their activities.

The Protestants of the Tirunelveli district suffered under a severe schism (separation of a church into two churches owing to difference of opinion on doctrine or

discipline) during 1835-38. There were two Anglican Societies with conflicts of jurisdiction at Madras, the first of which was established in 1835. A regrouping was made. By regrouping, the CMS got the larger part with its centre at Palayamkottai, while the SPG got a smaller region around Nazareth.

The internal conflicts did not affect their activities and the CMS extended its activities to Kövilpatti, Sankaranköil, Sattur (sāttūr) and Snivilliputtūr. As a result, half of all the Protestant Christians of Tamil Nadu were in the Tirunelveli district by 1857.

There were Roman Catholic Churches at Palayamkottai and Catholic community of Paravars in and around Tuttukkudi. Even whole villages of dissatisfied Protestants turned Catholic in 1845-46. One of the *first Tamil Jesuits*, Ambrose Amirdanathar converted many individuals. There seemed to be "remote episcopal control over a nascent missionary church".

While Vicar Apostolic, Alexis Canoz was at Tirucci, the New Madurai Mission was established (sometime in the 3rd quarter of the 19th century). Being a vast region, it was divided into Palayamkottai, Madurai and Tirucci circles, each with a superior having several parishes (pangus) under parish priests (panguswamismissionaries) who moved from place to place.

In the Madurai circle, members of Adidravida and some Sourastra (Weaver) communities and the Pariahs and Pallars from *Periyakulam* to Sattur were converted in 1860 and between 1860 and 1890 respectively.

The "missionaries of the American Board of Commissioners for Foreign Missions, a Protestant inter denominational" came to the Madurai circle in 1835 to propagate the Christian faith systematically in every village.

The Ramnad Mission of the SPG, was very active in 1876-77 and many Valaiyars joined the church. The Indian Mission Society, Madras, taken over first by the American Methodist Mission (AMM) and later by the Leipzig Evangelical Lutheran Mission (LELM), a European Society with headquarters in Germany founded congregations at Pudukkottai (pudukkōṭṭai) by about 1849, particularly among the Kallars, as the mission was staffed by Indians. Notables among the converts were Ramachandra Tondaman and his family. It worked also at Mayilāduturai, Kumbakonam, Tanjavur, Tirucci, Coimbatore and Madras during the period of 1848-1856, where the SPG also was active.

Missionary Society (WMS) who came from Great Britain with the aim of conversion of "individual souls" settled at Nagappattinam in 1820. Later they made some impact on the Brahmins at Mannārgudi, converted Vellalas at Tirucci in 1852 and collected starving children from all castes during the famine of 1877 to be supported. They extended their service to Dharmapuram in 1881.

The Foreign Mission Society of Paris worked not only at Pondicherry but expanded its work also to Tanjavur, Tirucci, North Arcot, Dharmapuri, Salem and Coimbatore districts with their churches, like the "clusters of islands in an ocean". The Vicariate Apostolic of Coimbatore was formed by about 1850. Bonnand who convened the first Synod of Pondicherry in 1844 and Lauounan who followed him were great masters who converted thousands of people.

The Protestants were also vigorous. The Danish Missionary Society, besides supporting those who came out from the *LELM* in 1864, converted many Adidravidars in the southern part of South and North Arcot districts.

The LMS started their Salem Mission in 1827 and won over Vellalas, Brahmins, Nadars, Chettiyars etc.

The Swedish co-workers of LELM formed a Swedish Diocese in 1901 and worked in Madurai, Ramanathapuram and Pudukkottai.

The Basel missionaries from central Europe beginning their work in India in 1834, came to Nilgiris, and founded a small Congregation of Kannada-speaking Badagas and Tamil-speaking Adidravidars.

The Todas (toda) were also converted early in the 20th century by "a single lady missionary of the Church of England Zenana Mission Society".

By the end of the 19th century, there were small congregations of the Free church of Scotland Mission at Chengalpet, Kanchipuram (kāncīpuram) and Sriperumbudur (sriperumbudur), and LELM at Tiruvallur (tiruvallur). In the northern part of the North Arcot district, the Arcot Mission of the Reformed Church of America worked among the middle class.

The Muslim population at Ambur (ambur) and Vaniyambadi (vāniyambādi) were also tapped by the MELIM by about 1895.

At Vellore, there was the Catholic Mission of the Salesians of Don Bosco of Italy. (Salesian-Educational Roman Catholic religious Order).

"Madras City finally developed more and more into a microcosm of Christian Tamil Nadu with starting bases or headquarters of pioneer institutions and/or migration communities of most mission agencies and churches".

Irish priests looked after the large Eurasian (Anglo-Indian) community and the Indians were under the diocese of Mylapore. There were many Catholic churches in the city like St. Mary's and St. Anthony's at Pudupet.

The main Protestant churches constructed were the CMS churches at Chintadaripet and Mount Road, the Wesleyan Methodist church at Royapetta, the AMRCA churches at Royapuram, San Thome and Mylapore; the LELM churches at Purasawalkam and Royapuram and the church of the Strict Baptists at St. Thomas Mount.

Besides, there was the Methodist Episcopal Church of America in Vepery after the arrival of W. Taylor in 1874.

At the village level, the missionaries who were helped by the catechists, the native co-workers, called upadesis, (religions instructors). They used to instruct those who wanted to become Christians, baptize children, visit the members in their homes, settle disputes and preach in the streets. The non-Indian missionaries or patiris (pātiri) were priests at the district level.

Many of the catechists were either Vellalas or Maravars. Some of them "used to be ordained to acquire the additional right and duty of the administration of the sacraments". The number of the ordained Tamils were very few for a long time.

Lutheran missionaries ordained 4 catechists in 1811 and 3 more in 1818, at Tanjavur.

In Tranquebar, John Devasahayam was ordained deacon in 1830 and priest in 1836. His son Jeşudasan John received ordination in 1847 and Gnanamuttu, a native of Tirunelveli was the third one to become a deacon and he was a Nadar. Eight candidates were ordained in 1859.

The FCM ordained their first 3 converts in 1851, 10 years after their baptism, the AMM one in 1855, the AMRCA one in 1859, LELM one in 1860 (who was then 60) and the SPG 4 pastors in 1860 at Tanjavur.

Whereas in 1861 only 43 ordained Indians worked side by side with 117 missionaries in Tamil Nadu, in 1871 their number had increased to 104 as against only 82 missionaries".

It seems, there was a tendency "to refuse quality of status to the converts", which the ablest among them could not endure. Winfred, "the highly gifted first ordained by AMM" resigned in 1857. In the SPG, E. Sargent was against Indianisation. The rejection of "Native Episcopate" came from "The Home Board" in Britain, though an Indian Pastor Devanayagam Viravagu was appointed "the commissary (the representative) of the Bishop of Madras in Tirunelveli for Indian teachers in 1869".

Indian leadership developed "outside the church structures" in the Indian Missionary Society of Tirunelveli in 1903, the Madurai Home Missionary Society of 1904 in the National Missionary Society Kongunādu, of 1905 which worked among the tribes of the Javadu Hills in Jolarpettai, in the YMCA, Madras of 1890 and the Christian Ashram Movement. With frustration, it was expressed at a Conference that "the best educated and spiritual Indian agent in the church...must work under a European, even if he were the rawest arrival in the country".

V.S. Azariah, one of the founders of the Indian Missionary Society of Tirunelveli became bishop, outside his own church in 1912. It seems, "outsiders without group loyalty have got a bonus for leadership".

"An Indian bishop for the Anglicans of Tirunelveli was installed as late as 1953".

The appointment of an Indian as bishop of the Roman Catholic Church took place in Kumbakonam (1931), Tirucci (1938), Coimbatore (1940), Salem (1943) and Vellore (1952).

At Tuttukkudi, after the authority of jātittalaivar (caste leader) got weakened, a clergy among the Paravars was announced in 1894 and fructified in 1896.

The first Tamils in the Jesuit order were appointed in 1844 and 1851 and there were 10 Jesuit priests in Madurai, 12 in Pondicherry and 2 in Coimbatore in 1861. In 1866, when the church was reorganised, 7 Indian "secular" priests were ordained in the New Madurai Mission. It had 27 religious and 18 "secular" priests besides, 23 Indian "secular" in Pondicherry, 13 in Coimbatore and 12 in Kumbakonam in 1908. Of the 1086 Catholic priests in Tamil Nadu in 1961, 882 were Tamils.

"For a long time, the ranks of the Christian ministry were not open for all classes of the society, because of the obstacle of caste". The Synod of Pondicherry decided in 1844, "to admit only boys from "the better Sudra castes to preparatory schools for priestly formation". It was only towards the end of the 19th century that Adidravidars were ordained and only by the middle of the 20th century Adidravida priests became more common, although still in a limited way.

Theological Seminaries

The CMS ran the Madras Divinity School with English as medium from 1833 to 1914, which developed out of a seminary founded in 1823 at Perambur, later shifted to Royapuram.

The SPG upgraded their Vepery Mission Seminary at Sullivan's gardens founded in 1830 into a Theological College in 1848 and training there was made compulsory for all ordainees in 1896.

The AMM had a Theological Training Centre at Pasumalai (near Madurai) from 1891.

The WMS had a Theological Institute at Guindy, Madras from 1900.

The AMRCA had the Arcot Theological Seminary at Vellore from 1887.

The LELM had a Gurusala from 1848 at Porayar and later at Tranquebar.

The United Theological College, Bangalore (English medium) from 1910 and the Tamil Nadu Theological Seminary Madurai (Tamil medium) from 1969, cater to the needs of all Protestants.

"The archdiocese of Madras-Mylapore, developed the Sacred Heart Seminary Poondamalli (near Madras) and the archdiocese of Madurai, St. Paul's Seminary at Tirucci for the training of their diocesan priests". "The Jesuits established their Scholasticate (philosophical training) for the whole of India at Shembaganur in 1895 from where it was transferred to Madras in 1980".

The Tamil ministers became leaders of their own churches and dioceses. "When 32 ordinations took place in 1869 at Palayamcottai, the candidates were ordained for service under the native church councils". When these Native Church Councils of the CMS and LMS, the Native Evangelical Societies of the AMM and the Tamil Synods of LELM became "the germ cells of indigenous churches", they served the purpose of eliciting native opinion free from European influence, for the foreign missionaries were not even present.

Henry Venn of the CMS and Rufus Anderson of the American Board of Commissioners pioneered the formation of the Native Church Councils, but John Barton sent by the "Parent Committee" of the CMS in London in 1890 dissolved the local councils and created "Pastorate Committees -" a structure of church government from above. This resulted in the "development of parallel structures (missionaries as administrators and Indians as evangelists) functioning side by side within the same church". This double jurisdiction was finally abolished and territories rounded off by the Mylapore Agreement of 1928".

The Tamil dioceses of the Roman Catholic Church demarcated are shown in the map below.



Roman Catholic Dioceses (Tamil Nadu) 1975

Tamil Nadu consisted of 3 arch-dioceses (units of Archbishop) with 13 dioceses.

Archdiocese of Madras-Mylapore: With suffragans (Bishop in relation to his Archbishop) at Vellore, Coimbatore and Ootacammund, the diocese of Ootacamund was formed out of the diocese of Mysore together with parts of the diocese of Coimbatore (north of the river Bhavani). A part of the State of Kerala, being the eastern region of Western Ghats, was added to Coimbatore. Vellore had jurisdiction over some parts of the Chittoor district of Andhra Pradesh.

Archdiocese of Pondicherry-Cuddalore with suffragans at Kumbakonam Tanjavur and Salem was another one.

Archdiocese of Madurai with suffragans at Tirucci, Tuttukkudi, Palavamkottai and Kottaru (kõttāru) was the third one. Tirucci, formerly associated with Bombay, was made part of the Archdiocese of Madurai. The diocese of Kottaru was made a part of Madurai, when Kanyakumari district became a part of Tamil Nadu.

The Protestant Churches of Tamil Nadu and the Church of South India with 7 Archdioceses are shown in the map below. "Its Tamil constituency was composed of the former Anglicans of the SPG and CMS, the former LMS, WMS, AM, AMRCA, UFCSM and BM". The Tamil Nadu section of the CSI comprised of the dioceses of Madras, Tirucci, Tanjavur, Coimbatore, Madurai-

VELLORE MADRAS COIMBATORE THANJAVUR 8 Dindigu anal Madurai ADURAI-RAMNAD Sivakasi unelvelioð TIRUNELVELI o Nazareth KANYAKUMAR

Dioceses of the Church of South India (Tamil Nadu) 1975

Ramnathapuram, Tirunelveli and Kanyakumari, the last being added in 1955. Vellore was added as the eigth in 1975 by the bifurcation of Madras.

All these churches and dioceses seem to have abolished the missionary rule in their administration, between 1950 and 1970.

Salvation Army: Landing in Madras in 1883, it attracted many disappointed Christians within their church, mainly of the Protestant group. Narayana Muthiah of Palayamcottai became the leader at Madras and also the "general of its world wide organization". John Cox, a dissatisfied missionary and Tamil David a former CMS evangelist, brought the "Army" to South Travancore in 1889.

Pentecostalists: This movement started in 1908 came to India soon after it was founded and became popular. It enlisted persons from non-Christians, "nominal Christians and dissatisfied Christians". They formed five per cent of the Protestant population in 1972. They practised priestly celebacy and formed a Pentacostal Fellowship in the city, forming themselves into many groups. They made an impact, particularly in the Tirunelvelli district.

A couple of other organisations, other than the traditional churches were also functioning.

Population Studies

The caste wise composition of the Christians in Tamil Nadu according to the Census of India 1871 is as follows:

	Roman	Protestants	Total
Pariahas(etc)	Catholics 125356	20894	146250 105613
Vanniars Shanars	93914 27017	11699 35081	62098
Vellalars	32348	5852	38200

Chettiyars, Idaiyars etc., ranged from 500 and 700 and Brahmins, only 76. The later census figures did not show the castewise composition figures of the Christians.

According to the Sattanathan report of 1970, about 50% of the Christians belonged to the "Scheduled Castes and Tribes" (mostly Adidravidars of Chengalpet, South and North Arcot, and Tanjavur districts) 30% belonged to "Backward Classes", most of them being Nadars of Kanyakumari and Tirunelveli districts and 20% "Forward Classes".

"The Christian Nadars emerged early, as one of the groups who rose from social lowliness to occupy places formerly reserved for Brahmins".

Though the conversion of Brahmins was very little, they occupied "as the spiritual leaders of the people at large" but this priority decreased later on.

Some of the remarkable Brahmin converts were Rev. N. Devadasan of Nagercoil, Subramania lyer of Nagapattinam, and Soobarayan of Madras. Subramania Iyer was the first of ten Brahmins converted by WMS between 1857 and 1911. Many Sourashtra Brahmins

(Patnulkarars (patnūlkārar)) were converted by the Madurai Mission in 1866 and from 1891, some smarta Brahmin students and their wives by the Jesuits of St. Joseph's College Tirucci. They belonged to Tanjavur and after conversion they settled in St. Mary's Tope at Tirucci. There were conversions at the CMS College, Palayamkottai and in Madras.

Outstanding Vellalars came to Christianity in Palayamkottai like the Vaishnaiste Krishna Pillai and the Saivite Appasamy. Vellalars played a prominent role among catechists, pastors and priests.

During the 20th century some of the Adidravidars entered leading positions in secular and religious life of the church.

Very few converts came from Islam; only 12 seemed to have been baptized in a compass of quarter of a century, that too "in the whole Presidency of Madras".

Among the Anglo Indians (Eurasians) 50 per cent were Catholics and the rest Protestants. They constituted one third of the total Christian population at Madras and they were 3 times more than the European Christians.

Observance of Caste in the Church

People of Tamil Nadu had "joined several churches from various and different backgrounds for multifarious reasons and motives" and they seemed to have "become a new distinct and homogeneous community". But for about a century and a half, "caste conflicts have disturbed the life of the church" in Tamil Nadu

It seems, even in the celebration of the eucharist (Christian sacrament in which bread and wine are consecrated and consumed), there were differences of rank and status. "Different caste groups were allowed to participate one after the other. Sitting in separate parts of the church or on separate mats was the established custom". Newly arrived Protestant missionaries seemed to have protested against segregation but they had to accept it, as the "older one defended the traditions".

"Influenced by younger missionaries, Adidravidars in the Vepery Congregation (of the SPCK) asserted same rights for themselves but their quarrel with caste people resulted in the calling of police".

Haubroe, a young missionary of the SPCK, had seated "in the church Adidravida boys near the pulpet in front of the Vellala children". The Vellalars boycotted and appealed to Heber who, in turn seeking the advice of David, a former catechist, sided the Vellalas.

It was thought that the barrier of caste must be removed from the church "gently and kindly and gradually".

The Vellalars at Madras started to conduct their own services, placing strike posts at the entrance of the church where the Adidravidars worshipped.

In 1846, when Kohlhoof went with his Adidravida catechist into the house of a Vellala to baptise his sick child, he was resisted and they even organised the Tamil Christian Church society with a Vellala catechist. But in 1848 that church was admitted into the LELM and was agreed that "in the church, and especially at the Holy Communion (participation in Eucharist), there is no caste distinction".

The Nadars claimed superiority over the Vellalars on the basis of a myth that the Nadars were of Kshatriya origin and in 1883 a defamation suit filed by the Vellalars was won and they also insisted that a Vellala should succeed the then Bishop, and not a Nadar.

The missionaries dropped the caste names (Pillai, Nadar etc.) at announcements and proposed a uniform type of marriage badge (*tāli*) which were also protested. A caste suppression society which was formed was also of no avail. Some still used to have their traditional tuft of hair.

Bishop Bonnand pleaded for gradual changes, while Bishop de Marion Bresillac wanted "immediate and radical steps" for "doing away with caste distinctions".

There were separate seats and walls in between the high and low castes, the *Pariah* taking sacraments as the last and they being prohibited from processions, weddings and funerals continued.

The Cathedral at Tirucci, built between 1839 and 1841 had the customary caste bar.

"Where possible, Adidravidars possessed their own church buildings and chapels which were not entered by caste people. In caste churches Adidravidars were allowed to attend mass standing outside near the door. In common churches they were seated on the side naves or at the back and could take communion only after the caste Christians".

"In a strange reverse analogy, to Vepery" the Vanniyars refused entrance to their priest into their church at Kesavapatti of the Madurai mission for sixteen years because he came with a Vellala catechist.

When the Nadars claimed "processional rights" in Palayamcottai during 1872-74, the Vellalars closed the streets against the procession. At Vadakkankulam, when the wall was knocked down the Vellalas refused to take communion at the sight of Nadars. Vadakkankulam Vellalas went to court against the demolition of the wall in the church and they lost the case.

It seems that the "Paravar students had to fight with higher caste students who refused to dine with them at St. Joseph's College, Tirucci during 1893-1900. The Brahmin converts were kept separate, in order to facilitate more conversions from that community.

When the Adidravidars demanded to have their weddings in the cathedral at Tirucci in front of the high altar in 1924 and was refused, violence erupted. They

deserted the church in large numbers to join the Self-Respect Movement. As a result, the eucharist came to be administered without caste distinction from 1925.

"Only in 1936 under the added influence of the Harijan movement inspired by Ambedkar and Mahatma Gandhi did the caste bars fall once and for all in the whole of Tirucci".

It seems, there were conflicts owing to "confusion or denomination" and "Christians were able to changeover from one denomination to another and even some of their missionaries did so".

Vepery Vellalas came to Lutheran church from the Anglican fellowship and those at Tirucci became "Syrian Orthodox from the Roman Catholic tradition".

A small group of Sambavar Christians in the LMS, feeling neglected, joined the Missouri Evangelical Lutheran India Mission at Krishnagiri.

The Catholic Adidravidars around Tirucci became Lutherans and some 3500 Adidravidars, who left the church under the influence of the Self-Respect Movement, dissatisfied with the atheistic outlook, later joined the Coleroon Mission of TELC. It was proposed by the Lutherans that caste consideration could be overlooked, taking only the tenets of those who approached it from other sects.

The Protestants regarded the Catholics in par with the Hindus and as idolators, while the Catholics considered Protestant baptism as doubtful and denied sacraments to those who studied Protestant literature inspite of warning.

While sacraments, a visible sign to symbolize grace of the Protestant church include baptism and the Lord's supper, that of the Roman Catholic and Greek Orthodox churches include baptism, confirmation, eucharist, matrimony, penance, holy orders and extreme unction.

When in the 1880's 800 Protestants of Meinānapuram, a flourishing Christian village in the Tirunelveli district and a fortress of Protestantism became Catholics, there arose violent clashes but Protestants gained because of the Leave Rome Movement in the first decade, of the 20th century.

The unity among Christians of all denominations and the increasing awareness of being one and the same religious community were realised slowly. The main cause of this realisation came from outside, i.e., from the government and the judiciary, with the Madras Presidency began to enter all Christians by the term Native Christians, in the Census from 1871. There existed no bar on an employ of one mission shifting to another and at times missions themselves recruited workers from neighbouring denominations.

"Overcoming caste barriers in small steps leading to joint communion, mixed seating in the church, one graveyard. no distinction of clergy in house visiting, no caste names in church, common meals at meetings resulted in community cohesiveness at the local level".

It seems that even at an early stage, homogeneous Protestant Christian villages sprang up. For instance, the village of Mudalur created by seven Christian families in 1799 and 1883 had 1200 inhabitants by 1883. About 125 such villages came into being in 1825 and a society, the Dharma Sangham (native Philanthropic Society) was founded in 1830 to purchase lands for building churches. By 1835 the society owned eleven villages which grew to fifty by 1850. The barren lands were cultivated and "flowers, vegetables, orchards and fruit trees were grown" by the villagers who named their villages after biblical names as Jerusalem, Bethleham, Nazareth etc., and after missionary leaders as Vedamanickapuram or benefactors like Sawyerpuram. Devarayapuram (after Help of God) near Karur was founded as a result of famine relief among the orphans and a number of colonies of the Harijans became Christians hamlets.

Catholic villages were founded in Palayamkottai diocese, by renaming the villages as Christurājapuram (Christ the King), Irudayakulam (place of the Sacred Heart) etc. New villages like Idaikkattur in 1890, Periyapālayam near Madras in 1904, Xaveriappattinam (Ramanathapuram district) in 1840 (colonised by 25 Catholic families in the land donated by a Muslim), Savēriārpālayam (Coimbatore district) etc., were also founded.

Religious orders and Congregations

The Jesuits, the Franciscans (Madras), the brothers of St. Patrick (Madras), the brothers of St. Gabriel (Pondicherry), the Salesians of Don Bosco, the Carmalite (mendicant order), the Capuchins (Franciscan of new rule 1528), the Rosarians (confraternity of the devoting, repeating Aves, to the Virgin Mary), the Palottines, the Claretins and the Redemptorists (many of them with houses at Tirucci) are the male orders of the Catholic church.

The discalced nuns of the order of the Most Blessed Virgin Mary of Mt. Carmel, the Little Sisters of the Poor, the sisters of St. Joseph of Cluny; the sisters of St. Joseph of Lyons, the sisters of St. Joseph of Jarbes, the Salesian missionaries of Mary Immaculate and various groups of Ursulines, belong to the female orders of the Catholic church.

Besides, the sisters of St. Joseph of Cluny, two convents, the Congregations of the Aloysius of Gonzaga (1886) and the Congregations of the Immaculate Heart of Mary came into being in Pondicherry.

The Jesuits recruited some unmarried women to form the new order, Viyagulamadha (Sisters of Our Lady of Seven Colours), who adopted the Sari as their religious uniform. They were divided into two houses, the Tamoulars (caste women) and the Pariahs. They became associated with Reparatrices until 1876 and established

convents at Tirucci, Nagapattinam, Madurai and Palayamcottai. Later they became a regular Third Order to Services (Servant of Mary).

Another order formed as the order of the Annamal (sisters & mothers of St. Anne) merged with the Viyagula order. In 1871, it was a distinct order of the widows who had homes at Tirucci, Adaikkalapuram, Madurai, Tuttukkudi, Kottaru, Kumbakonam and Mylapore.

The brothers of the Immaculate Mother of God, Chengalpet (in 1857), the brothers of St. Michael (in 1916) and the brothers of the Sacred Heart, Irudayakulam were a couple of other orders. Besides, the Catholic Shantivanam Ashram north-west of Tirucci, was revived by the Benedictine Father Bede Griffiths in 1968.

The Protestants had the Christukula Ashram near Tiruppattur, founded by S. Jesudasan in 1921 which maintained women's orders also.

"Lutherans started a celilate deaconess fellowship on European models at Tanjavur in 1939 for work among children and the sick". The Young Men's Christian Association was formed in 1890 and the YWCA later on.

A Religious Tract Society for Tamil publications of the CMS and LMS was formed in 1822 though later discontinued. Later the Christian Vernacular Education Society was organized in 1858 and it grew up into the Christian Literature Society.

The journals, the Native Herald of the FCM, The Harvest Field of the WMS; and the Christian Patriot were published.

The missionary conferences were also held at Ootacamund in 1858, at Bangalore in 1879 and at Madras in 1900 and 1902.

In 1897 the South India Missionary Association was formed. The Madras representative Council of the mission was founded in 1913 which developed into Madras Representative Christian Council with many standing committees as a separate Tamil unit in 1923.

The Madras Native Christian Association was formed for the "Protestant laity" in 1887, while the Madras Catholic Union was formed in 1890 which "tackled problems caused by double Jurisdiction and the remarriage of converts".

The Protestants and Roman Catholics jointly presented an address to the Viceroy Lord Curzon in 1900 at the instance of Madras Native Christian Association which dealt with the Christian disabilities like inadequate representation in public service, inequality in the incidence and administration of the succession duties and delay in the dissolution of marriages between a convert and his Hindu spouse. Now there are separate chairs for Christianity in the Madras, Madurai and Tamil (Tanjavur) Universities.

Statistics of Christian Community in Tamil Nadu

Year	in thousands	percentage of the whole population of Tamil Nadu
1871	487	
1881	603	
1891	654	
1901	748	3.86
1911	882	4.22
1921	963	4.45
1931	1148	4.89 .
1941	1308	4.98
1951	1465	4.87
1961	1763	5.23
1971	2368	5.75
1981	2798	5.78

Conflict with other Faiths

The Protestant missionaries adopted a policy of direct confrontation with the Hindus, especially in the Tirunelveli district and South Travancore at the beginning of the 19th century A.D. Even missionaries like Rhenius, a German, aimed to "destroy devil worship among the Nadars, as well as Kali and Rama" with his co-workers between 1820 and 1835. He held "discourses with Brahmins near temples and at bazaars, festivals and fairs. It seems, "when the Christian faith was accepted by larger groups, village idols were destroyed and temples turned into chapels for Christian preaching and teaching". They also used to address the public "by open air preaching and challenge Hinduism at its own festivals", while the Roman Catholics preferred "more personal contacts with neighbours and their children".

H.M. Scudder wrote Bazaar Book, as the guide for Tamil preachers containing passages from Tinukkural, Tāyumānavar, Kapilar Akaval etc., and statements like Shankara being quoted "affirmatively" against idolatry, Vishnu and Siva being depicted "as totally immoral" etc. J.N. Sudder in his tract, Spiritual Teaching denounced the Hindu thought as fable, abounding Puaranas (purānā), lying Vedas (vēda) and truthless Sastras (sāstrā).

Their attacks on the Muslim faith was harsh. The book Sulasut Tul Kuttub, published by Captain W.R. Aikman in 1868, described Muhammadanism as the most malignant curse.

A new trend began to set in with missionaries like J.P. Jones who advocated the preaching of Christ and the gospel alone without abusing other faiths and criticised the *Bazaar Book*. William Miller of the Madras Christian College advocated Jesus as "the highest possible ideal of all that is good and lovely".

"For open air preaching the new Madras school of thinking meant to use precepts of Hinduism and noble teachings as background to present Christ unearthing the deep longings in Hinduism". At this juncture, a propaganda for Saiva Siddhanta (saiva siddhanta) was launched by the non-Brahmins, proclaiming the system as the true Dravidian faith and one of the oldest religions of the world. J.M. Nallaswami Pillai formed the Saiva Siddhanta Sabha in 1886. "Missionaries attended the conferences of the Sabha considering it a common friend against Vedantic Hinduism. G.U. Pope translated Tiruvācakam into English in 1900 and in its preface he praised Saiva Siddhanta "the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India".

In the Hindu-Christian dialogue, instances like comparison between Christ's sufferings and death and Siva devouring poison for the sake of humanity were given prominence.

Later on, when more and more resistance built up, such discussions were avoided in favour of the distribution of tracts. The deliberations of the 1841 Wednesday Evening Discussions held in Anderson's School for six hours were published in the National Herald. The Native Christian Literary Society for discussions was started in Madras in 1858 and a similar one in Madurai in 1867. Three day disputations at Tirucci in 1858 and Coimbatore in 1887 were held by Simpson and J.P. Jones respectively. Hindu-Christian dialogue between Doraiswamy Iyer and Fr. Lacomber is found recorded in the Tracis for the Times in 1893. In 1929 and 1930, antogonistic approach to Hinduism and Catholicism was issued by the Indian Catholic Truth Society.

"Accepting Christianity was not only tantamount to renouncing Hinduism but also in most of the cases of individual conversion tantamount to "breaking caste" and forfeiting one's family ties". The bond of kinship and instances of mothers threatening to commit suicide because of the son's refusal to participate in the Hindu rites on account of his baptism were there. The relatives used to resort to litigation "with a charge of kidnapping amongst the missionaries". Some are recovered through a prayachittam ceremony (the Hindu purification rite). It seems missionaries also used to think "whether they were committing a sin by alienating a son from his mother".

The Jesuits at Tirucci had to build a chapel and buy a house site at St. Mary's tope for their first 5 Brahmin converts. Among the Brahmin converts, a baptized wife was kept by her family, threatening to kill her husband if she attempted to join him. However, she was rescued with her child by a clever device by the Christians.

One Lakshmi Ammal claimed all the property of her husband who was baptized on the ground that change of religion resulted in the loss of one's property. In the same year, the Lex Loci Act (caste disabilities removal Act) had been passed to overcome the traditional law.

The Kaniatchi rights and privileges, a fixed revenue of a piece of land (the major hereditary means of subsistence for the family) held by some communities like carpenters for certain services rendered by them had to be foregone when such a person accepts Christianity.

Between 1883 and 1888 some newly built chapels were set fire to and "a missionary was besieged for forty hours" and the guilty were convicted according to law. Hindus rallied together and organised themselves for defence and counter attack.

When Rhenius of the CMS began to construct a church at Salai Street in the Black Town (Madras) in 1818, a strong petition was filed to the Government against it and the construction was stopped.

Governor Elphinstone received written protests in 1838-39 against (1) the interference of the missionaries in the streets affecting their religious ceremonies, (2) starting of a school at Salai street by Rev. Drew and (3) the construction of a church at Mannarswami Koil St. by Rev. A.C. Thompson.

The evangelical wing has protested "against compulsory functions of Christian soldiers at Hindu processions and festivals". Poeregrine Maitland, the Commander-in-Chief of Madras resigned on this account in 1836. There was also a protest against drawing cars at Hindu festivals.

On the Hindu side, on 7th October 1846 at the premises of Pachaiyappa's Institution at Popham's, Broadway in Madras, a large meeting (mahānādu) was conducted and a hartal took place "in order to stop all attempts to destroy the religion of the country". Under Lakshmanarasu chairmanship of the (lakshmanarāsu chetti), the memorial was addressed to the Court of Directors of the East India Company asking for redress of six grievances like examination on Bible knowledge and other subjects of Christian tradition to qualify for public service, government officials presiding over meetings of missionaries, abduction of young people by the Scottish missionaries, the high handed action of Governor Tweedale in interfering with the judiciary etc.

The Madras Government reiterated the principles of religious neutrality and tolerance; "the missionaries were bound not to identify themselves with government"; the rules for the examination of candidates for government service to be changed. Thus "the alarm among the Hindus was played down".

Besides, Hindu associations were started to oppose Christian activities.

At Tiruccendur and Tirunelveli, Vibhūti Sangham (Sacred Ash Society) was started in 1840, which made the Hindus to besmear their forehead with vibluti. The Sadur (catur) Veda Siddhanta Sabha started at Salai Street, Madras published tracts. Periodicals, like Rajatani and Teshabhandu were started and imitated the model worship of the Brahma Samaj, Calcutta.

The Hindu Literary Society was started in 1833 "inspired by George Norton", Advocate General of Madras with members of all castes.

A Hindu newspaper, Native Interpreter founded in 1840 was purchased by Lakshmanarasu in 1844 and renamed Crescent to voice the Hindu sentiments against missionaries.

Providentially, Max Muller, the German Indologist and professor of Religion at Oxford, published the Sacred Books of the East as English translation in 1879, which showed "that what the missionaries had downgraded was of immense value for educated Europe and that Aryan literature was most likely to have been the cradle of European civilization".

Madam Blavatsky and Henry S, Olcott founded the Theosophical Society in New York in 1875, which moved to Madras in 1881. Its branches were established in Tamil Nadu at Tirucci, Tanjavur, Kumbakonam, Mayiladuturai, Nagapattinam, Madurai, Tirunelveli, Nagercoil etc. in Tamil Nadu. Many western educated Hindus became the members.

The Hindu Free Thought Union founded in 1880 at Madras distributed the western literature inimical to Christianity.

Influenced by the Theosophical Society, a Gujarati Brahmin, Siva Sankara Pandiah founded the Hindu Tract Society.

The Hindu Preaching Society, founded in 1881, was also revived and this came to be dominated by the non-Brahmins of Tamilnadu.

Further, when the missionaries began to preach in a particular place, the Hindus too, began to sing, preach and distribute tracts against Christianity at the same place, in and around Madras in 1886. Street preaching of the missionaries was also disturbed and in some cases Christian preachers were also molested.

Branches of the Hindu Tract Society were opened at Christian centres. More than 30 Tamil tracts on different topics were published during 1887-89 and some were in English. Some were intended "to prove Christianity as absurd, contradictory, unscientific, secondary and evil religion". They were "aggressive often acid in their tone". Some tracts pointed out its antiquity and "certain points of superiority of Hinduism over other religions" and the missionaries were irritated and shocked and they welcomed "the openness of the confrontation and dialogue". But "the earlier optimism of the missionaries that Christianity would soon get the upper hand in the country because Hinduism had become an outdated religion, faded away".

A Catholic woman was abandoned without divorce by her Hindu husband. Father Milland of Pondicherry diocese "under a principle of Canon Law, namely the so called Pauline Dispensation" contracted her marriage to a Catholic. The woman was convicted of bigamy and Millard for abatement in 1886. The Madras

High Court confirmed the verdict in 1887. Hence Catholic priests could not permit remarriage to several Christian women.

In 1888, there was a strike by the students of the Madras Christian College, for the derogatory statement made by one of their teachers against idolatry when another teacher manhandled the students. By the mediation of Raghunatha Rao, the first President of Madras branch of the Theosophical Society, the College gave assurance to respect the religious feelings of the students, although the ring leaders were dismissed. This led to the founding of the Hindu Theological High School in Madras in 1889 and the same Raghunatha Rao, drafted an "Aryan Catechism".

In 1884, there was the missionary attack on the Theosophical Society and the magazine of the Madras Christian College published some letters said to have been written by Madame Blavatsky, one of the founders of the Theosophical Society, thereby tried to prove her astounding miracles of spiritual revelations as fraud.

There were communal clashes also. In 1895 the Zamindar of Ettaiyapuram obtained an injunction against the processions of the Nadars through the car streets. The Nadars became Christians and erected a chapel there to obstruct Hindu processions on Palm Sunday. The Hindus proceeded with force and the manager, a Brahmin village munsif of the place was stabbed to death. The Nadar houses and the chapel were burnt and some were killed. But the death penalty of two catholics and some other sentences were quashed by the High Court of Madras.

When some Nadars tried to enter the temples at Kamudi and Sivakasi in 1897, though their attempt to enter the Madurai Meenakshi temple failed in 1874, the Maravars attacked the Nadars including the Christians who were considered as the spirited leaders of the whole community.

There was also Muslim reactions against the Christian faith. In 1840 a Tamil treatise, "A Diamond Club for destroying Christianity" was published by the Muslims resulting in some disturbances. Some Muslims, withdrew their wards from the Christian schools. It seems, "educated Muslims even hoped that Christianity would eventually rehabilitate Islamic culture in India".

In the first half of the 20th century, there arose some Christian thinkers known as the *Madras Rethinking Group* who "tried to present the Christian faith more accessible to the Hindu friends". V. Chakkarai, P. Chenchiah, A.J. Appasamy and P. Devanandam were the notable of the group, who expressed their "Tamil theological thinking" in their books.

"The theological concept of Chenchiah" expounded in some articles, and the articles of G.V. Job, V. Chakkarai, D.M. Devasahayam, S. Jesudasan, Eddy Asirvatham were published as Rethinking Christianity in India and probably placed before the World Missionary

Conference at Tambaram in 1938. According to Appasamy, "Christianity is bhaktimarga".

"The theological projections of the "Rethinking group", at the request of the Madras Representatives Christian Council were subjected to critical scrutiny by a group of 6 Indian and 5 expatriate non-Indian theologians in 1953-55.

Christian concern on Hinduism and Preparation for Dialogue are the theological publications of Devanandam in 1961 and 1964. "The great theme of his theology has influenced a whole generation of Protestant ministers of Tamil Nadu."

"The underlying motive of all theological thinking was (perhaps) to help his Hindu friend redefine and adopt his faith to the new situation".

The rethinking also took place at the second Vatican Council 1962-65 "on the relationship of the Christian faith to other faiths". Thereupon a Roman Catholic Tamilian, the Jesuit M. Amaladoss of Mullipadi, "advocated not only spiritual conversations, but also prayers together with adherents of other religions, and even participation in their worship of images after careful examination of the underlying concepts".

Mutual Influence: "Consciously or unconsciously, deliberately or unintentionally, traits of Hinduism are found in the lives of Tamil Christians and Tamil churches".

The Catholics conduct car processions with statues, though different from Hindu idol processions. Though there are fire works, collective prayer and singing at intervals, "peace, order and decency" are maintained throughout.

The Tamil Catholics are fond of saints. The names of firms, bus companies etc. are named after them. A special place is given to Mary (the mother of Jesus just like the divine mother of the Hindus). The Madurai Mission is the Mission of Mary. There are many Churches of Our Lady. The Roman Catholic Diocese is known as the Holy Church of the Mother.

The Tamils are fond of pilgrimage. There are many holy places of pilgrimage for the Roman Catholics like the shrine of St. Anthony, (the wonder worker) at Puliyampatti (puliyampatti) and the church of Our Lady of Lourdes on top of a hillock in the diocese of Palayamkottai, the Holy Cross of Manapad, the Mother of Jesus (Lady of the Sceptre) in the diocese of Tuttukkudi, St. Sebastian at Kokkurani, St. James at Suranam, St. Michael at Andavūrani, the tombs of Fr. Martin at Rājagambīram and Father Capelli, the Veda podagar at Kalugumalai, the chapel of St. Sebastian at Manganur in the Mylapore diocese, and Our Lady of Velanganni, south of Nagapattinam.

"Velanganni is a place of vows and votive offerings including the hair of the pilgrims, a practice of biblical as well as Hindu association".

An important festival during the first week of September in honour of Virgin Mary as Our Lady of Health is celebrated. This place is called the Lourdes of India. There is a story about the origin of this church. About four centuries ago a wealthy Portuguese merchant while returning from China in a ship was caught in a cyclone in the Bay. He prayed that he would construct an Altar to the Virgin if the ship was saved. The ship reached the shore safely on eighth of September at Velankanni. The merchant erected a chapel to Our Lady of Health, which, in Tamil, is Velānkanni Ārogyamātā. This and Puliyampatti are centres where Hindus too visit.

Like narrating the Puranas by Hindus, the biblical stories are told by way of singing and bhajans. Passions i.e., "the sufferings of Christ on the cross, (a narrative from the Gospels in musical setting) are also allowed to be staged.

The harvest festivals have become popular as "congenial to the Indian mind" as occasion to foster religious fervour; which reflects in the rite of the Nadars, presenting the implements for palmyra climbing before the altar" has been observed.

A few Christians seem to visit Hindu shrines and join their Hindu brethren in celebrating their festivals at their homes, have also become common.

Rejoicing at the new crop at Pongal, putting on new clothes and making sweets at Dipavali, 'adoring' the ploughs at Ayuda puja have also become the customs of many a Christian who observe "ploughing, sowing and harvesting on auspicious days".

Placing a piece of iron into the hands of a girl on attaining puberty to ward off evil spirits, placing a Bible under the pillow of a sick person etc., are also found in which Christian symbols are substituted but the idea behind them are non-Christian.

However, the Christians strictly adopt one custom, the burial of the dead because of their hope of resurrection (rising again of the dead at the last judgement).

There was a rethinking "concerning spiritual tasks". They were permitted to inscribe a cross on the tali but not to use a string of 108 threads rubbed with saffron. All rites of Hindus should not be observed at marriages like āratti (circling before the couple), besmearing ashes on the forehead etc. The Kodaikkanal Missionary Conference of 1943 issued 6 principles concerning rejection of Hindu customs, like idol worship, pacifying evil spirits, caste, child marriage, degradation of widows etc.

Social Services

The missionaries, besides religious festivities, are engaged in social services to attract the attention of the people towards them. Of them, medical care has the first preference. The medical department of missionary operations to be a noble exemplification of the spirit of the gospel was the declaration of the missionary conference at Udagamandalam in 1858. As a result of their medical service, superstitious practices became extinct, reluctance for surgery was removed, medical examination of women before, during and after child birth became popular, hygienic habits came to be observed and the firm belief that leprosy was a curse of God was banished.

The Roman Catholic hospitals were St. Anthony's and St. Thomas at Madras, St. Josephs at Pondicherry, Our Lady of Lourdes at Tanjavur, Child Jesus at Tirucci, Holy Redeemers at Madurai, Sacred Heart at Tuttukkudi and Carmel at Kottaru. Most of them still function.

The Protestant hospitals were Kalyani and 2 others at Madras, Mary Taber Schell memorial and Christian Medical College hospital at Vellore, Bethesda at Ambur, and those at Tiruppattur and Nagercoil. Almost all of them are still functioning.

Education: B. Ziegenbalg founded schools at Tranquebar, Cuddalore and Madras during the early 18th century A.D. The German missionaries who succeeded him opened schools at Tanjavur and Tirucci. Their aim was to impart skill in reading, writing and arithmetic and to offer education without discrimination of caste, religion and sex, and attempted to make the government responsible for the universality of education.

Sullivan, the British resident of Tanjavur, in collaboration with Schwartz, a missionary (Dewan Raja of Tanjavur for sometime) established provincial schools in many villages in the principality of Tanjavur, Ramanathapuram and Sivaganga in 1787.

In those schools education in English was imparted to "create mutual confidence between Indians and Europeans and to provide civil servants of high moral standing". In Madras and other military stations schools for Europeans were opened.

Andrew Bell, in his "Male Orphan Asylum" at Madras, used the Tamil methods, called the "Madras system of education", in which the elder children monitored the younger ones.

James Hough used mission and private funds to open schools in the Tirunelyeli district. Rhenius employed non-Christian teachers in his schools at Madras but "had gradually to yield to caste distinctions". He was able to abandon the distinctions in the south, when he served there from 1820 to 1835. He opened about 107 small schools, which paved the way for him to meet individuals who would like to know about the Christian faith.

Thomas Munro made a survey on the educational situation in the Presidency of Madras in 1822. But "private enterprise in the educational field continued to flourish" as the government was still indecisive.

"In 1838, well-established mission schools in Tamil Nadu without government aid numbered 156 with an enrolment of 4,944 pupils".

John Anderson brought forth a system of teaching in English "completely replacing Hindu thought patterns in the minds of pupils by Christian ways of thinking". The St. Andrew's school he opened at Egmore in 1835, levied fees and maintained "superior standard of teaching". Pachaiyappa Mudaliar's preparatory school started in 1892 became a match to Anderson's school, providing gratis teaching to the poor irrespective of caste distinctions. Anderson too had to offer free education.

The Roman Catholic church opened schools at Madras, Pondicherry, Tirucci, Madurai, Tanjavur and Palayamcottai by 1850 and admitted children of all sections.

The policy of the government was reflected in the creation of the Board of Public Instruction in 1823, transforming it into the Committee of Native Education in 1836, then forming the University Board in 1841, the Council of Education in 1848 and the Department of Public Instruction in 1854 which made the government obligatory to "high level education benefiting the elite".

The Educational Despatch of 1854 provided scope for "private and missionary enterprise, particularly at the lower levels". Grant-in-aid scheme was introduced in 1865, to give grants on the basis of teachers' qualifications and in the case of elementary schools "on the basis of performance of the pupils". Some Catholic schools did not claim the grant, "to be free from government supervision".

The Madras University was opened in 1857 and the first Christian institution affiliated to it was the Central Institution (1865) which later became the Madras Christian College.

The Roman Catholics started the St. Joseph's College, affiliated to the Madras University at Nagapattinam in 1866, which was shifted to Tirucci in 1883.

There was competition between Cruikshanka Anglo-Vernacular School and the Hindu College in Tirunelveli. The place of the Caldwell College at Tuttukkudi started by the SPG in 1881 was taken over by the Pope's College, Sawyerpuram in 1962. The Findley College of the Wesley Mission started in 1884 at Mannargudi, functioned till 1935.

The Scott Christian College at Nagercoil by the LMS, the American College at Madurai by the (AMM), and the Voorgee's College at Vellore by the AMRCA were also started.

The Roman Catholics started the Lyolla College, Madras in 1928, followed by St. Xavier's at Palayamcottai, Sacred Heart at Tiruppattur, Holy Cross at Tirucci, Arulanandar at Karimattur near Madurai, St. Mary's and Holy Cross Home Science at Tuttukkudi, Holy Cross College at Nagercoil and a few others.

The Protestant institutions started later on, include Bishop Heber College, Tirucci, Bishop Manikkam Lutheran College, Porayar in 1974 and a few

others in the second half of this century. The controversy over religious instruction in the Christian educational institutions persisted and the public accepted it as a "non-examination subject" and a "necessary evil" with reluctance. Anyhow the Christian contribution at the highest level is noteworthy as "the first M.A. Degrees were earned at the Christian College".

"The effect of Christian educational institutions on the Christian community made that community more influential in society". By about 1900, they became next to the Brahmins, the most highly educated community. On the rolls of the Madras University in 1894 "the percentage of Brahmins was 22 times higher than their percentage of total population and the percentage of Christian Indians was 3 1/2 times higher than that of Christians in the whole population".

"In 1933, 22.5% of the B.A. degrees obtained at the Madras University were received by Christian Indians, 7.3% of the B.Sc. degrees, 36.7% of the M.B.B.S, 37.5% of the L.T. and 19.1% of the M.A.s".

Education of Women: Education of women, it may be said, "brought about a much more radical change in society than modern education among men" and hence deserve special attention".

B. Ziegenbalg started a girls school at Tranquebar in 1707 and B. Schultze around 1732. The wives or widows of Protestant missionaries opened small schools by 1813 and one of them later became the Bentick High School at Madras. By about 1820 schools were started at Mudalur and Nazareth. Non-Christian girls also began to attend the schools at Palayamcottai and Nagercoil. By 1838 half of the pupils were Christian, and the rest non-Christian.

At Kadachapuram (Tirunelveli district), a training school for women teachers was opened in 1858. A Christian female training school was also started at Madras. "To be a teacher was becoming an ideal of a Christian lady and the profession of a teacher was for sometime almost a monopoly of Christians among the ladies of Tamil Nadu". In 1890, out of 289 trainees, 216 were Christians.

Separate women's colleges were opened. At Madras the Queen Mary's College and Women's Christian college were opened in 1915 and Stella Mary's in 1947. The Providence College at Coonoor, Nirmala College at Coimbatore, (1948); Fatima College at Madurai (1953); Auxilium College at Katpadi (1954) and many more were opened.

A separate Women's Medical College/School opened at Vellore in 1918 developed into the Christian Medical College in 1945.

"Not only were Christian women for a long time the most literate group of women but also most of the Tamil lady doctors and college professors came from that community".

Uplift of Women

Miss C.C. Giverne, "the first unmarried lady missionary in Tamil Nadu, who joined the CMS at Tirunelveli in 1844", was employed as a teacher at the Teachers' Training School, Kadachapuram, and she not only employed widows as school teachers but also "at the suggestion of Rev. J. Devasahayam revived the system of Bible Women", the female catechists. Moreover Zenana teaching was started in Madras by Mrs. Sathianathan in 1863; it was organised by Mrs. Bauboo also. Small books in Tamil were produced for distribution in the Zenanas.

There were secret christian ladies at Sivakasi. Some Brahmin widows became Christians in the WMS, "one marrying a pastor".

Marriage of widows was taken up and in 1843 such a widow remarriage took place secretly at Tirucci. There was an uproar, but finally one of the ring leaders of the opposition married a widow in public. About a centum of such marriages took place in the Madurai mission. The Hindu reform movement cooperated and legalized the widow remarriages by Widow Remariage Act of 1856.

There was the Sisters of St. Anne (or Annammals) an order exclusively for the uplift of widows. There was also the Sisters of Our Lady of Seven Colours at Tirucci. It was engaged in social work for foundlings (deserted infants of unknown parents), poor children and fallen girls. There were also members of a third order of St. Anne who visited the villages, looked after the sick and taught women and children.

A second centre of Annammals was founded at Adaikalapuram.

"The Catholic counterparts to the Protestant Bible women, the baptist widows" engaged themselves in "baptizing infants in moral danger". They often "came back from their daily tour with an abandoned or unwanted child or a 'fallen Brahmin widow'.

The dancing girls in the temple of Srirangam were approached and some became Christians. "The Zenana missionary, Army Carmichael rescued some girls dedicated to become devadasis" and the missionary settled at Donavar in 1900. It seems, "she even preferred being fined for kidnapping to give up the children brought to her including boys who were to be sold to drama performing societies".

Miss Krupa Bai Khisty, a Christian Brahmin from Ahmadnagar, and a student of the Madras Medical College, (later became the wife of S.Sathianadhan) with a group of ladies started the Indian Ladies Magazine in 1900.

Official Support: Church buildings were constructed for the army at the expense of the government. British officials helped the missionaries to secure plots under favourable conditions, for construction of churches and mission houses. Christians were exempted from compulsive labour in order to attend Sunday worship and from drawing procession cars during Hindu festivals. Sometimes the Collector, who had the power to control temples did not altogether issue the usual order to the lower classes for service at temple processions. The Resident got missionaries appointed as civil judges.

The missionaries (SPCK in 1804) were allowed to send their letters to Europe free of charge (which was later withheld). There was the "provision of an ecclesiastical establishment with the government". Payments by the ecclesiastical department were not only made to chaplains but also to missionaries for returns of baptisms, burials and marriages". Blackburn, the Collector of Madurai, a friend of Christian missions threatened to punish Hindu preachers who attacked missionaries in their preaching. Some "kept the Bible out of government institutions and avoided any cause for religious discontent by a policy of strict non-interference". In Danish Tranquebar, the Indian church became directly placed under the colonial government for decades (1825-45).

With the passing of the Caste Disabilities Removal Act 11 of 1850, the Christian Indian could inherit the property of his Hindu ancestor.

There was a protest to this Act and the grant in aid system was also criticized as a favouritism to Christianity.

Under British Rule: Queen Victoria's proclamation considered as a solemn assurance of "government protection to Hindu customs" made the authorities to "abstain from all interference with the religious belief or worship of any of our subjects".

In 1859, the Madras Native Association presided over by the Jagadguru of Kanchipuram sent a memorial to the Secretary of State for India on the new policy of neutrality and requested the government to disallow missionary activities. But the Christians interpreted the proclamation as allowing "free practice and propagation of their faith" (Hugald Grafe, 1990:238)

The Catholic Bishop of Madras receiving an allowance from the ecclesiastical department for furnishing ecclesiastical returns, building churches at railway stations out of the funds of the public works, giving assistance to the YMCA on educational grounds by the government etc., were considered as violation of the principle of religious neutrality by the people.

The Christians co-operated with the Congress in the early years and missionaries generally sympathized with the movement. A Hindu domination was felt and as the "social concern was more and more cast to the winds", Christian participation began to decline. During 1906-07, when the boycott of British goods was propagated by the Congress, the leaders "denounced all Christians as agents of British imperialism". Hence Christians withdrew from associating themselves "with that kind of nationalism". But K.T. Paul awakened the political feelings of the Christians during the freedom struggle.

A new issue cropped up whether they should fight for positions and influence through the strength of the Christian community. The Madras Catholic Union and the Madras Native Christian Association began to fight for equal rights. When the Minto-Morley reforms of 1909 introduced communal representation by a separate Muslim electorate, that concession was extended to the Anglo Indians and the Indian Christians. The Indian Christian Association (of the Protestants) and the Catholic Indian Association of Southern India were treated as one body and in 1920, 2 catholics and 3 Protestants were elected to the Madras Legislative Catholic politician Council. The leading Swamikkannu Pillai, Collector, (former Protestant), former Professor of English at St. Joseph's College, a champion of the Catholic Association became the secretary of the Madras Legislative Council.

The non-Brahmins formed the South Indian Liberal Federation, later called the Justice Party, attracted a few Christians.

In 1905, N. Subramaniam, friend of L.D. Swamikkannu Pillai, was the first Indian Christian to be appointed as a Judge. In 1920 Paul Appasamy and M.D. Devadas became judges. Ten per cent of the new appointments went to the Indian Christians.

During the World War I all German missionaries were considered as enemies of the empire, either interned or sent back to Germany by 1916. Non-British missionaries were obliged "to sign an undertaking not only to abstain from political activity but also to cooperate with the government".

A missionary of the AMM was ordered to leave the country in 1930 because of his sympathetic attitude towards the Gandhian movement. Another was compelled to give assurance not to associate with any political order. Missionaries in the Madurai region were also asked to work against the disobedience movement of Gandhi. E. Forrester Paton of the Christikula Ashram, Tiruppattur, was under surveillance because he wore khadi. He was also arrested for alleged picketing in 1932.

K.T. Paul, as representative of the Protestants, and A.T. Pannirselvam of Tanjavur as representative of the Catholics, attended the First Round Table Conference at London in 1930-31 to discuss the future Indian Constitution. K.T. Paul "preferred a common electorate for all citizens including Christians"; Pannirselvam asked for a separate Christian electorate.

By the Reform Act of 1935, Christians were allotted reserved seats for separate constituencies - 9 seats for Indian Christians in the Legislative Assembly and 3 in Legislative Councils. In the election of 1937, 4 on a Congress ticket, 4 of the Justice Party and 4 independents were elected. Anglo Indians and Europeans had their own electorates.

Tamil Bible: In 1796, J.P. Fabricius's Tamil translation was printed. It was popular and it had many editions with minor corrections until 1951.

Rhenius translated the New Testament and printed it in 1827. His translation of the Old Testament was not accepted.

Peter Percival of Jaffna combined Fabricius and Rhenius, but this was also rejected in 1850, for it contained too much of Sanskrit, Sri Lankan dialect and impractical forms (in some places).

H.Bower was commissioned to translate afresh from the Greek and Hebrew originals. R. Caldwell, C.S. Kohlhaff, Tamil Munshi Muthiah Pillai and others scrutinised the script. The Union Version or Bower Version of 1871 came to be accepted. But LELM used the Fabricius version.

The Jesuit J.B. Trincal published a version of the New Testament in 1890.

Bishop Bottoro of Kumbakonam worked for 12 years and brought forth a translation in 1912; and it was known as the Pondicherry Bible.

In 1918 the Madras Auxiliary of the Bible Society called a conference of leading Christians and missionaries and decided to produce one Tamil Bible for the Whole Tamil Christian Church. A revision committee under L.P. Larsen completed its work in 1936. Almost all churches rejected the new revised one. Hence C.H. Monahan (WMS) was entrusted to write afresh closer to the language of Bower in 1939 and Monahan version came in 1949. This was also improved upon by C.G. Diehl (CSM) in 1956.

A version in modern Tamil seemed to be necessary and D. Rajarigam brought out the four gospels by 1970 and the complete New Testament by 1975. "But in actual usage this could not replace the Union or Bower version so far".

The Pondicherry Bible also was revised and published by the Tamil Literature Society at Tuttukkudi in 1960.

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CIDAMBARAM GREAT TEMPLE

The great temple of Nataraja (natarāja) (king of dance) of Cidambaram (cidambaram) located almost at the centre of the city, with its entire complex covering an area of 22.2585 hectares is surrounded by 18.3 m wide car streets outside the walls.

The outermost prakara (prākāra) wall constructed by Virappa Nayak in the 17th century A.D. has four entrances leading to the main towers of the third prakara wall and it encloses mainly the temple gardens and a few shrines.

Karpakavinayakar Shrine: Situated at the western tower, this ancient Karpakavinayakar (karpakavināyakar) shrine of the later Chola (cola) period, has the deity, an original sculpture in the niche of the tower, in the dancing posture. With six hands, he is the Ksetrapalap pillaiyār.

Temples of Cintāmani Ganapati and Sri Vallīsa (Muruka) are in front of the eastern tower.

At the south-western corner of the 3rd prakara which has 4 main towers, the Mukkuruni Vināyagar shrine is situated.

The eastern tower is ascribed to Kulottunga II (kulōtunga) (1133-1150), later renovated by Kopperunjinga I (köpperuñjinga) (A.D. 1242-1279), whose figure and that of another also responsible for it are found in a niche to the right of the entrance to the tower. On the left of the entrance, are the figures of Pachaiyappa Mudaliar and his sister Subbammāl who renovated it again in the 18th century A.D. Some sculptures found in the tiers are of Aswini devas, Somāskanda, Nārada, Sage Agastya and Tirumülar with the cadjan manuscripts etc. Besides, 108 dance poses with labels are also found. A unique sculpture of Surya (sūrya) depicted with 3 faces and 8 arms with the chariot below him is there. Agni with 2 heads 3 legs and 7 arms and Jatāmāla backed by flames is also found.

The southern tower, the Sokkacciyan Elunilai Gopuram, ascribed to Kopperunjinga I, the construction of which began in 1237 was completed in A.D. 1247. The crest of the Pandiyas (pandiya), the fish is found in the cross stones of the gateway.

The tower, the Sundara Pandiyan Tirugopuram, ascribed to Jatāvarnan Sundara Pāndiya I (A.D. 1251-1270) has miniature dancing poses in the eastern tower. There is also a magnificent sculpture of Surya with a halo of light.

The northern tower, gopuram (gopuram) constructed by Krishnadevaraya (krisnadevaraya) (A.D. 1508-1530) of Vijayanagara in 1517 in commemoration of his return from Simhādri, appears that "he built only its superstructure, for, the basement of the tower up to the first of the seven tiers has all the Chola features like the eastern and western towers. The construction began by Krishnadevaraya was completed by Acyutadevaraya. A striking sculpture of Krishnadevaraya in a niche and those of two stapatis (architects) with their names carved, above the niches, on the side of the gateway to the tower, respectively are found.

The height of the rectangular tower vary from 40.5 to 42 meters with a passage of 4.5m in the middle.

In the northern half within the 3rd prakara wall, there are the Sivaganga (sivaganga) tank, the 100 pillared hall, the Sivakami Amman (sivakāmi amman) temple, Pandiya Vinayakam (pāndiya vināyakam), the Navalingam (navalingam) shrine and the 1000 pillared hall.

Sivaganga Tank: Occupying a space of 48m by 30m, it has a flight of steps on all sides within and on the 3 sides to step into the tank respectively. The *Tiruccurrumāligai* (surrounding porches) was constructed by Kalingarayan (kāļingarāyan).

The hundred-pillared Mandapa: Situated on the western bank of the Sivaganga tank, the mandapa (mandapa) 46.5 m by 22.5 m, facing east has 6 rows with 15 pillars each, leaving 7.5m in the middle. Two mandapas, added towards the east and south were probably constructed by Naralokavira (naralōkavīra) Kalingarayan called Vikrama Cōlan Tirumandapam which is found engraved on 12 pillars.

Tirukkāmakōttam, a temple dedicated to Sivakamasundari, adjacent to the Hundred Pillars hall, facing east, was also the work of Naralokavira. The big mandapa in the front, has pillars with sculptures like Mahiṣāsura mardhini etc. Two pillars, in the front, each having a figure with folded hands can be seen. Contributed by Kulottunga II, the front tower "is a unit in itself, within a compound and a base, Tirumāligaipatti, embellished throughout with an admirable panel of sculptures in alto-relief of women dancers in lasya and musicians playing their diverse instruments in great delight".

Pandiya Nayakam, a magnificent shrine for Shanmugha (sanmugha), next to the Kāmakkōttam is a majestic mandapa with 50 square pillars. Shanmugha in the sanctum is 1.8m in height, with 6 faces, and having Valli and Deiyvayānai on his either side, in a standing posture. The inner roof contains contemporary paintings from the Kandapurānam.

Navalingam temple on the north bank of the Sivaganga tank, is said to be the one in which Navagrahas worshipped the 9 Lingas (linga). Another belief is that the "Nine groups of Saiva Saints" are represented by the Sivalingas under the same roof.

Second prakara: It has the eastern and western entrances, the latter being called Akalangam Tinuvāyil. Completely roofed, the second prakara has the Nritta Sabha, Deva Sabha, Mahalakshmi shrine and Mulasthana (mūlasthāna) (Siva shrine) which are ancient structures. Entering the prakara through the western door way, one can see a Vinayaka (vināyaka), placed in a niche on top of the opposite wall, called Uccippillaiyār and Tinumuraikanda Vinayaka. It is said, that he showed to Rajaraja I (rājarāja), the spot where the Tiruppatikams were deposited, when the latter went there in quest of the Patikams. One has to proceed northwards, worship the Tevaram (tēvāram) Triad and enter the Mulasthana shrine, which is in the northern prakara, facing east. Shrine of the Amman is also coeval to it.

First prakara wall: With 2 entrances in the eastern and southern side the latter directly in front of the Citsabha (citsabhā), with the connected Kanakasabha (kanakasabhā) in front is within this prakara, whose wall has a

"two storeyed pillared cloisters". The Citsabha facing south, was constructed by Kulottunga I.

Five Sabhas

Citsabha (The Hall of Bliss), the sanctum of the cosmic dancer Sri Nataraja is also called cirrambalam. From its frontal mandapa, the Kanakasabha, one can enter Citsabha. Both "stand on a raised stone basement". Above the wooden ceiling of Citsabha, "small gold plated copper tiles resembling the lotus petals of 15 cm in width are fitted with screws in horizontal rows. Nine golden kalasas (kalasā) adorn the roof. The Citsabha has been gold plated first by Hiranyavamnan called Simhavamnan, gilded by Aditya Cōla and was said to have also gold plated by Parantaka I (parāntaka), according to the Tinuālangādu plates. The Pancāksara SIVAYANAMA was engraved on each plate, according to Tillai Ulā.

The Citsabha contains bronze images of Nataraja, Sivakama Sundari, a miniature crystal Linga, Candramoulisvara (Candra-moulisvara), Ratnasabhapati (ratnasabhāpati) and a "peculiar invisible shrine called Cidambara Rahasyam.

Cidambara Rahasyam is depicted towards the left by the side of Nataraja, where the element $\bar{a}k\bar{a}sa$ is worshipped on the Tiruvambalacakra engraved there. A string of golden vilvam leaves hung on the wall, veiled by a black curtain, while the one at the other end is red. The devotees can have darshan at the time of offering after $p\bar{u}ja$ for Nataraja, when the curtain is removed thrice. This is the rahasyam there.

Ratna Sabhapati, the miniature Nataraja in a gem, is worshipped at 10 A.M. everyday. The holy bath for Candramoulisvara is done 6 times in a year.

Kanaka Sabha: The hall in front of Citsabha is connected to the latter by a hall of 1.5 m in width, flanked by steps on the east and west. The steps leading to the Citsabha are called pancākśarappadi (the steps of the five mystic letters). Kanaka Sabha where the daily service is carried, has a separate wooden roof covered with copper plates.

Nritta Sabha near the flag staff of Nataraja, called Edirambalam, was constructed by Kulottunga I. Accessible through a flight of steps from the eastern side, it has an Urdhvatāndava mūrti shrine facing east. This mandapa has graceful and exquisite pillars 2.4 m in height. On the eastern and western sides there are two stone wheels and prancing steeds. There are also some rare dancing sculptures among which "Siva playing on five mouthed musical instrument is an interesting one".

Dēva Sabhā, the Pērambalam roofed by Kulotunga II where the bronzes of the temple are kept, is the place where Dikshitars (dīkṣitar) meet for administering the temple.

Rāja Sabha, the thousand pillared Hall, is a majestic one 102m by 57m standing on a plinth of 4.5m high, facing east. Huge granite pillars of 4.8m high in 24 rows, each with 41, but 2x14 rows of pillars in the front half and 2x12 in the rear half have been omitted. A

platform in the northern most corner is the place to conduct the holy baths in the months of Ani (June-July) and Margali (December-January) for Nataraja, when lakhs of devotees witness the oblation.

Govindaraja Shrine: By the side of Kanaka Sabha, in the south-west corner of the first prakara, is the shrine of Govindaraja (govindarāja) and to have the sight for worshipping Nataraja and Govindaraja at the same time one has to stand east of the latter's shrine. Kulottunga II "removed the God (Visnu) from the courtyard of the sacred Hall of Tillai". It is said that the idol was consecrated at lower Tirupati by Rāmānuja. Later, the Vijayanagara king, Acyutarāya set up the image of Govindaraja at Cidambaram in May 1539 "according to the ritual of Vaikhanasa Sutra and granted 500 pon for the daily worship in the temple".

Other Temples

Tillai Amman Temple in the northern portion of Cidambaram where the goddess is called Tillaivanam Udaiya Paramēswari in her fierce aspect, as Bhadrakāli. She is said to have danced with Siva and was defeated by him. The daily worship of the temple is conducted by the Dikshitars.

Singārattoppu (Tirukkalānjēri) is the place where Marainana Sambandar, the preceptor of Umapati Sivam (umāpatī sivam) and the 3rd in the list of Santanacharyas (santānācārya) lived. His Samadhi (samādhi) is found here, where a small shrine with the representation of his holy feet are worshipped. The Samadhi is located in the north east of the Siva temple here.

Korravangudi, opposite to the Cidambaram Railway Station, where Umapati Sivam, the last of the four Santana Acharyas of Saivism lived is the place where a shrine on the remains of the saint, the author of Köilpuranam is situated. The Kodikkavi and Sekkilarpuranam are concerned with Tillai.

Ilamaiyākkinār Koil is the temple where Patanjali (patanjali) set up the image of Siva for worship. The temple facing east has been renovated by the Nagarattar. The tank here is connected with the episode of Tiruni lakanta Nāyanār and the story of Ganampullar (ganampullar) among the 63 Saiva saints. "The temple tank bears on its side a realistic sculptural representation of the episode in alto-relief".

Kamalī svaran Koil of Siva facing west, is said to have been worshipped by the goddess of wealth.

There are temples for Sekkilar (sekkilar) at the north-eastern corner of the Nanaprakasar (ñānaprakāsar) tank, Teradippillaiyar towards the east Sannithi, Virabhadra Swami and Nandanar on the south-west of the town, Anantesvarar (anantesvarar) (set up by Patanjali) on the east coast of Nagaseri tank, Naramugappillaiyār Vinayaka with the face of a man) in the centre of the south street and Kuttadum pillaiyar about 0.2 km from the west sannithi of the temple.

Saiva Saints associated with Nataraja temple: Visited by St. Appar who sung 8 decads on the temple mentions the place as Tillainagar, Ponnambalam (ponnambalam) and Perumparrappuliyur. Sambandar who visited thrice had sung only 2 decads and Sundarar who visited the temple thrice had sung only one patikam on Tillai.

Manikkavacakar (mānikkavācakar) who spent his last days in Cidambaram used to spend the night at Piccavaram about 8 km. away in the east. In an aggressive disputation, the Buddhist ruler of Sri Lanka had with Manikkavacakar, the latter cleared the former's doubts and made his dumb daughter to speak. It is said that the Lord in the guise of a Brahmin, wrote the entire Tiruvacakam (tintvācakām) as Manikkavacakar dictated. After writing Tirukkovaiyar also in the same way, placed them at Ponnambalam subscribing the author's name and disappeared. When the Tillaival andanars (tillaival andanar) asked about the contents the next day, at the bidding of the Lord, Manikkavacakar replied that the Lord is the container, and entered the sacred feet of the Lord. It occurred on a makam (asterism) day in the month of Ani (June-July) when he reached the feet of the Lord. Tiruvacakam contain 25 decads on Cidambaram. Tirunī lakantar, the second saint in the Tiruttondattogai list served the Lord of Tillai by chanting, Tinunilakantam.

Tinınāļaippōvar or Nandanar's (nandanār) episode is connected with Tillai. Kūrruva Nāyanār, a Kalabhra prince and an ardent devotee of Nataraja, wanted to be crowned by the Tillaivalandanar who refused to do and left Cidambaram, when, it is said, the Lord himself crowned him. Koccengat Colar is said to have resided at Tillai for sometime.

Ganampullar, a Saiva saint, a verse of Ayyadigal Kādavarkon in Ksēttirattiru venpa, and Ceraman Penimāl's ponvannattandādi have connections with Tillai.

Other Saints and Poets: It is said that when Kalladar recited his Kallādam for approval at Tillai, the Lord approved it stanza by stanza by shaking his head. Tinumāligaittēvar's 4, Sēndanār's 3, Tinuppallāndu, Gandarādittar's, Karuvūrttēvar's, Pūnturuttinambikāda-Amudanārs' Tiruvāli Venāttadigal's, nambi's, Purusottamanambi's 2 and Sedirayar's patikams on Tillai are found in the 9th Tirumurai (tirumurai). The Tiruvisaippā and Pattinattār's Koil Nānmanimālai on Tillai are included in the 11th Tirumurai.

Nambi Andar Nambi has a special place in Tillai, as one who helped the Chola king to recover the Tevarams and canonising them into Tirumurais. Besides, his 10 minor poems are included in the 11 Tirumurai, of which, Köil Tiruppanniyar Viruttam is connected with Tillai.

When Sekkilar composed the Periyapuranam (periyapuranam) or Tiruttondarpuranam on the lives of the Saiva saints, in the order of Sundarar's Tiruttondattogai, it is said, the Lord gave him the clue word Ulagelam which he used at the centre and finale of the

work which he completed in a year. When its exposition was done in the thousand pillared hall for a year, the king was present throughout and conferred on him the title, Tondarcirparavuvār. Arunagirinādar, the author of Tiruppugal (tiruppugal) has sung about 75 Tiruppugal and Irattaippulavar the twin poets have sung the Tillaikkkalambagam on Cidambaram. Kālamēghappulavar has sung 7 verses on Biksātana form of Siva and Purānattirumalainadar wrote the Cidambarapuranam. Kankattimaraiñāna Sambandar opened the math (math), Guhai math and wrote Sivadharmottaram, Saiva Samayaneri etc. and some other works. Kumaraguruparar remained here for some time and composed Cidambaramummanikkovai, Cidambaram Seyyut Kovai and Sivakami Ammai Irattaimanimālai. Velliambalavānar, his pupil and head of the Dharmapuram math, lived in Cidambaran for a long time. His samadhi is found on the south-west bank of Nanaprakasar tank. Appayya Dīksitar (A.D. 1553-1620) a polymath, author of 108 works and a Saiva Advaita philosopher spent his last days at Cidambaram. Aghora Sivāchārya, an Adi Saiva, was one of the authors of the 18 paddhatis. His math is at the Ananteswarar temple Sannidhi.

Mārimuttuppulavar wrote the Puliyūr Venpa, Cidambaresvarar Viralividu Tūdu, and Puliyūmondinādakam. Gopālakrisna Bhārathi has composed the Kirttanais on Tirunilakantar, Iyarpagai and Tirunalaippovar. Mahavidwan Minaksi Sundaram Pillai has composed Tiruttillai Yamaka Andādi. Arumuganāvalar of Ceylon stayed at Cidambaram for a long time, authored many works, opened a school, the Saivaprākāsa Vidyā Sālā and a printing press, the Vidyānupalanayantra Sālā.

Rāmalinga Swāmigal (1823-1874) of Tiruvarutpa fame had written several poems on the Lord of Tillai.

"Sankarāchārya is said to have presented the crystal Linga used for daily worship in the Nataraja

Ponnambala Swāmi, a vēdantin has established a math after his name at Cidambaram.

Vaishnava Alvars

Tirumangai Alvār has sung 2 Tirumolis on Tillai Tiruccitra Kūtam. Kulasēkhara Alwar has sung a decad, the "Angan Nedumadil".

Temple Management: The temple is managed by Dikshitars, the Tillai Mūvāyiravar who are "a well-knit religious community run on democratic lines". Being the hereditary trustees with none having any right to conduct the worship of Nataraja in the temple, every married Dikshitar, as a custom, is entitled to participate in the management to perform oblations and services in the minor shrines.

A batch of 20 Dikshitars on duty for 20 days in a cycle, are in charge of the keys, the 5 shrines (Nataraja, Sivakamasundari, Sri Mūlattānar, Deva Sabha and Pandynayakam) and the jewels. Every Dikshitar can take part in the conduct of the affairs as each has a vote. The meetings take place in the Deva Sabha and a select group

of Dikshitars are entrusted with the details of the festivals like Anittinumanjanam and Anudrā darsanam.

Festivals and Services

Six daily services at 8 and 10 A.M. and 12 noon in the forenoon and at 6,8 and 10 P.M. in the afternoon are observed, beginning with milk offering at 6 A.M. The special service to Ratnasabapati is observed daily at 10. A.M. Chandrasekhara is taken daily at 9 A.M. around the second prakara, in which the idol of Sivakami is taken around every Friday.

Festivals on pradosa day (fortnight), Anudra Naksatra (monthly) and in the month of Ani and Markali (for 10 days) are celebrated. Six holy baths to Nataraja is performed in a year.

Names denoting Cidambaram: "It is the House of God, the Koil par excellence for all Saivites," who call it by several names.

Tillai as the whole site was a forest of the tillai tree, puliyür (Vyāgrapura), named after Vyāgrapāda (tiger footed), "a progenitor of the temple", Perumparrappuliyur as the place inducing the devotees to have attachment to the Lord, and Pundari kapuram, as being conceived as a lotus shaped heart of the Virāt purusa.

Interregnum: The Cidambaram Nataraja temple well known through the ages under the Pallava, Chola, Pandiya Vijayanagara and modern periods, was used as a fort for nearly 35 years in the latter half of the 18th century A.D. It was the scene of action in the many Anglo-French conflicts in AD. 1740 and the Second Mysore War (1780-84) with Hyder. The ill-fated expedition under captain Cope against Devicottah in 1749 halted at Cidambaram on its retreat. "In 1750 the armies of Morawry Row and Mozuffer jung met here in 1750, and in 1753, the French took the neighbouring fort of Bhuvanagiri and occupied the Cidambaram pagoda, evacuated by the English garrison. The French and the Maratta forces met at Cidambaram before marching to Tirucci in the same year. In 1759, an attempt to capture the pagoda by the English failed. To maintain his line of communication with Pondicherry, Haider had a garrison in the pagoda. In 1781, Sir Eyre Coote attacked the pagoda but was driven off. During this period, the idols of Nataraja and Sivakamasundari were moved to Tiruvārūr and kept at the Sathāpati mandapa for safety. "An inscription in grandha script refers to the return and reinstallation of the idols in Cidambaram in the Citsabha in (Saka 1695, Kali 4871), A.D. 1773".

A Novel Approach

B.G.L. Swamy in his work, Chidambaram and Nataraja - Problems and Rationalization has dealt the subject in such a way as to make the devotees think with bewilderment.

According to him, the term Muvayiravar indicates a group of elders with Agamic following for the Nataraja temple, while another with Vedic following the Vishnu (visnu) shrine. In the term Muvayiravar, the first part mū means "ancient" and āyiravar indicates a group of elders.

Tri sahasra has a variant, triksahasra. Trika is an alternative name for pratyabhigna system of philosophy. Trik is used in the meaning of triad because of the 3 types of texts that form the authoritative source material Agama, Spanda and Pratyabhigna sastra.

He is also of the opinion that Citsabha and Kanakasabha are one of the same structure and the Mūkamandapa built by Kulottunga III came to be known as Kanakasabha later on.

He thinks that the existing Vishnu shrine within the temple complex was certainly not the one that faced destruction by Kulottunga II.

According to him, the organizational affairs of the temple from the time of Kulottunga-I rested with the joint committee of the king's officers and temple priests. He also refers to an administrative committee of 7 members, in charge of the affairs of the temple in A.D. 1116; consisting of 9 members during Kulottunga III and 7 persons during the period of Kulasēkhara Pāndiya.

The evolution of the Temple Complex related by him is really interesting.

Conclusion

"A French author mentions the existence of a remarkable stone chain in the pagoda each link of which is 0.9m and its entire length 164.4m. No trace of it remains."

"A remarkable feature in the town is the large number of chattrams (choultry); there are 69 in all. The Cauchi Math, the largest is capable of holding eight hundred or nine hundred persons" (C.D. Maclean: 1893).

"For an ardent devotee the burning incense, the lighted camphor, the beat of the drum, the music of cymbals, the chime of the majestic temple bell, the Otuvar's (otuvār) rendering of the Tevaram hymns, and Nataraja's perfumed vibhūti- these create an atmosphere which is spiritually uplifting and emotionally satisfying" (B. Natarajan: 1974).

This is the only ancient temple lying outside the purview of the Hindu Religious and Charitable Endowment Board of the Government of Tamil Nadu.

Bibliography: B. Natarajan, The City of the Cosmic Dance-Cidambaram, Orient Longmans, Madras, 1974; T. Satyamurti, The Nataraja Temple, Classical Publications, New Delhi, 1978; J.M. Somasundaram, Siva Nataraja in Cidambaram, 1970; Dandapani Desikar, Cidambaram (in Tamil), Dharmapuram Adhinam, Dharmapuram, 1949; C.D. Maclean, Glossary of the Madras Presidency, 1893.

CILAPPATIKARAM

The author of the epic Cilappatikaram (cilappatikāram), the play of the Anklet, Ilanko Adikal (ilankō

Cenkuttavan (cēran cenkuttavan), who became an ascetic. As it was predicted that this prince would succeed his father, he renounced the world and became a Jaina monk. He used to reside at Kunavayil Kottam (kunavāyil kōttam). One day some tribal people narrated to him the strange vision they had, relating to Kannaki (kannaki). His friend Cattanar (cāttanār), the renowned author of Manimekalai (manimēkalai), was also present. Cattanar also narrated the full story. Three important truths were exemplified in this epic and they are:

If a king deviates from the path of righteousness, he will bring down upon himself a great disaster, a chaste lady would be adored and worshipped by all and the good and evil deeds will make the doer experience the fruits of karma.

The story begins at Pukar (pukār); the marketing of the anklet (cilampu) and the consequent tragedy to Kovalan (kōvalan) occurred at Madurai and the deification of Kannaki and consecrating a temple for her were effected at Vanci (vanci) in the Chera (cēra) country. Thus these three kingdoms are involved in this epic.

This epic consists of 3 cantos or kandams (kāndam) and in all 30 kathais (kāthai) or sections. It exhibits the author's knowledge of music and dance. It is remarkable for the various kinds of metres employed therein. This has an excellent commentary by Adiyarkkunallar (adiyārkkunallār) for the first two kandams. The commentary for the last 5 sections in the 2nd kandam and the whole of Vancikandam are not available. It has also a gloss, the anunpathavurai whose authorship is unknown. There is now a commentary by Venkatasāmi Nāttār for the whole epic.

The story of Cilappatikaram in a short form is given below:

Pukar Kandam: Kovalan was the only son of Masattuvan (māsāttuvān), a wealthy merchant of Pukar. He was a perfect musician. He married Kannaki. After some years, during the Indra festival, he met Matavi (mātavi), a celebrated dancer and fell in love with her. He begot a daughter by her and named her, Manimekalai. He spent all his wealth on her, but as there occurred a misunderstanding between them, he left her and went to Kannaki. He proposed to go to Madurai to regain his wealth by commercial calling. Both left Pukar and were followed by Kavunthi, a nun of the Jaina faith. At Uraiyur (uraiyūr) Kovalan was met by a messenger sent by his parents and also Matavi. After disposing the messenger, all the three reached Madurai.

Maduraikandam: They crossed the river Vaigai. Kovalan entrusted Kannaki to Kavunthi and entered the city. Kavunthi arranged lodging for Kannaki with the help of Matari (mātari), a shepherdess and her daughter, Aiyai. Kovalan proceeded to the market to sell, one of the anklets of Kannaki. By accident, there he met the goldsmith of the king. The goldsmith had cheated the

king by stealing an anklet of the queen. Finding it to be an opportune moment, he took the anklet from Kovalan, rushed to the court and informed the king that he had caught the thief who stole the anklet of the queen. At the orders of the king, Kovalan was beheaded without trial. Kannaki who got the sad news hurried to the palace in fury and broke the other of her anklet to prove that the anklet produced by the goldsmith was hers. Kannaki's anklet contained diamonds while that of the queen, pearls. The Pandiyan king, at once fell down dead at the spot and the queen followed suit. Kannaki tore off, one of her breasts in fury and the whole palace and the town were in flames. Then she left Madurai through the western gate, and went to Chenkunnur, where she met the dead Kovalan and attained the blissful abode. The news of the death of Kovalan and Kannaki shocked their parents. Their fathers became monks and their mothers were dead. Matavi and her daughter Manimekalai became nuns.

Vanci Kandam: The image of Kannaki, the chaste lady was set up in the Chera capital and began to be worshipped. Cenkuttuvan led an expedition to the Himalayas, brought the stone for the effigy of Kannaki and consecrated it. Gajabahu (gajabāhu) of Sri Lanka came to Vanci, witnessed the consecration and spread the Pattini cult in Sri Lanka by constructing a shrine for her and conducting annual festival in the month of Adi (July-August).

Date of Cilappatikaram: It is said that Kannaki's fury led to Madurai being consumed by fire. The astronomical details regarding the great fire is found in the work. The relevant passage is:

"Adit tingal pērirut pakkattu Alal cēr kut tattu At tami nānru Velli vārattu olleri unna Uraisāl Madurai-yodu arasu kēdurum enum Uraiyum undē"

Adi 26th, was Friday; Krishna saptami ended and ashtami began after twenty ghatikās.

The star Bharani ended and Kārtikai began after Sunrise. With these astronomical details, K.G. Sesha Iyer has said that 26th Adi, A.D. 171 will fit in for the great fire at Madurai.

As the date of the fire is A.D. 171, Cenkuttuvan ought to have been living at that time.

Cenkuttuvan led an expedition to the Himalayas to fetch stone for making the image of Kannaki when he was assisted by Nurruvar Kannar (nūruvar kannar). On that occasion he fought on the banks of the river Ganges, where he was opposed by the combined forces of Aryan princes, among whom were Kanaka, Vijaya and Rudra. After defeating the allied forces, he returned with a slab of stone from the Himalayas to cut the image of Kannaki. At the consecration, Gajabahu, the king of Sri Lanka was present and he was ruling between A.D. 174 and 196.

In the expedition led by Cenkuttuvan, a prince called Nurruvar Kannar assisted him to cross the Ganges. Nurruvar Kannar is the Tamilised form of Satakarni (satakami). At that period Satavahana (sātavāhana) kings ruled the Deccan and Central India from B.C. 235 to A.D. 220. One of the Satavahana rulers was Gautamaputra Sri Satakarni, who ruled from A.D. 106-130. His son and successor Vasistiputra (Pulumāyi) ruled from A.D. 130-159. Pulumayi's immediate successor was Sivasri Satakarni (A.D. 159-166). The next rulers were Siva Skanda Satakarni (A.D. 167-174) and (Yagna (yagña) Sri Satakarni) (A.D. 174-203). This Yagna Sri Satakarni ought to have assisted the Chera king.

It may undoubtedly be stated that Cilappatikaram would have been composed in the 2nd half of the 2nd century A.D.

Music and Dance

The Cilappatikaram furnishes a mine of information on music and dance.

There were musicians of both sexes. The males were known as Panars (pāṇar) and the female, Viralis (virali).

Four varieties of tunes are mentioned: pan, panniyarriram, tiram and tirattiram.

The Arangerru katai (arangerru kātai) is a treatise by itself and the commentary contains fund of informations.

The qualification of the singers, the drummers, the flutists, and the player on vina (vina) are described in detail.

The singer and his assistant, the drummer must be fully equipped with the knowledge of verrival and poduviyal, the one relating to the king and the other the common people.

The drummer had to adjust to that of the singer.

The flutist should be well versed in chittirappunarppu, nasalizing the hard consonants in singing.

The vina player must be well versed in the fourteen palais.

Four kinds of vinas or yal (yāl) are referred to by the commentator; pēriyāl, makarayāl, sakāda yāl, and sengōttiyāl.

The gamut consists of seven notes, like kural, tuttam, kaikkilai, ulai, ili, vilari and tāram.

The principal tunes were four: palai (pālai), kurinji (kurinji), marudam and cevvali (cevvali).

Much information is available regarding dance. There were two kinds of plays, the Aryan and the Tamil. Another classification was Santikkuttu (sāntikkūttu) and Vinodakkuttu (vinōdakkūttu).

Adiyarkkunallar informs that Krishna (krisna) danced 10 kinds of which alliyakkūttu, mallādal and kudakkūttu are mentioned in the text.

Ilango Adikal refers to the dances of Siva, Muruka, Kāma, Durgā, Lakshmi and Indirāni.

The Cilappatikaram has on the whole, 6 cantos on music, the arangērrukādai, kanalvari (kānalvari), venirkadai (vēnirkādai), aycciyar kuravai, kunrakkuravai and vēttuvavari.

The 4 musical treatises mentioned by the commentator are *Indirakāliyam*, *Paācamarapu*, *Baratasēnāpatīyam*. The *paācamarapu* (5) in *Nāṭakat Tamil Nūl*, recently published may be considered as spurious.

Cilappatikaram Translations: The epic is translated into English, French, Czech, Hindi, Malayalam, etc.

English Translations

V.R. Ramachandra Dikshitar's translation, Madras, 1939; Kovalan and Kannaki by A.S. Panchapakesa Ayyar, Madras, 1947; The Great Twin Epics of Tamil by V. Kanakasabhai, Madras, 1956; The Ankle Bracelet by Alain Danielou, New York, 1965 and 1967; The Ankle Story by Ka. Naa. Subramanyan, Delhi, 1977.

Czech Translation

Pisen o Klenotu by Kamil V. Zvelebil, Prague,

French Translation

R.S.N. Desikan, Paris, 1961.

Hindi Translation

Nupur Gatha by M.G. Venkatesan, Calcutta, 1965; S. Shanker Raju Naidu and S.N. Ganesan, Madras, 1979; Suhag ka Nūpur by Amrutlal Nagar, Delhi, 1964 and also by V.S. Ranganathan and Kasturi Rangachami.

Malayalam Translation

Nenmara P. Narayanan Nayar, Trichur, 1931 and 1955; Vanchikāndam by S.V. Subramaniyan, Trivandrum, 1965; With commentary by Nenmara P. Viswanathan Nayar, Trichur, 1975; In Prose by Narayana Panikkar, Kozhikkode; Pukārkāndam by Nilakanta Panickar, 1957; Kovalanum Kannakiyum by Suchindram Thanu Pillai and in an Ottan tullal (Dance, Drama) form, Karpin Oviyam by K.N. Gopala Pillai.

Marathi Translation

Along with Mēkalai and Cintāmani Cilampu in a summarised form by Mahadeva Sastri Joshi in 1955.

Y.Y. Glazov has translated it into Russian.

Sanskrit Translation

Kannaki Kovalan by P. Narayanan Nair, Nenmara, 1955; S.N. Srirama Desikan has translated the Pukārkāndam, Madras, 1968.

Bibliography: V.R. Ramachandra Dikshitar, The Silappadikaram, Oxford University Press, Madras, 1939; I.D. Thangaswami, Silappadikaram, R.S.S. Home, Royapuram, Madras, 1955; M. Varadarajan, Ilango Adigal, Sahitya Akademi, New Delhi, 1967.

CINEMA

An art medium of entertainment and pastime, cinema has occupied an important place in the cultural life of the people. With the purpose of telling a story associated with music, dance and pleasing songs and dialogues, cinema has come to stay in the cultural activities of the people of South India. Whether cinema is considered as an industry or an art, it provides the State with a fixed income besides, being a medium of entertainment.

Origin and history: For the first time, a film was shown in India in 1896 by Lumiers, a French man. J.F. Madan built the first cinema theatre in Calcutta in 1907. In the year 1939, the Silver Jubilee celebrations of the Indian Cinema was celebrated. Cinema in India had its birth in the city of Bombay, where the first Indian film Raja Harichandra was made by Dada Saheb Phalke in 1913. This silent film had a length of 1,100 m. Dada Saheb Phalke is called the father of Indian Cinema. In the wake of Raja Harichandra, a few more silent films were made. In the days of silent films, when the film was screened, a prompter used to explain the sequences and speak for the characters shown on the screen.

The first talkie shown in India was Melody of Love, an English film made by Warner Brothers of United States, in 1927. Encouraged by the Melody of Love, an attempt was successfully made by Ardesai Irani in 1931, when he made the first Indian talkie, Alam Ara under the banner of Imperial Film Company. It was a great attraction to the masses and Indians were encouraged by its success to produce more talkies. Films in regional languages like Tamil, Telugu, Bengali etc. began to be made in course of time and soon South India became a centre of the film industry. Over sixty-six crores of centimeters of raw film is used in the film industry in which lakhs of people are employed in different fields of the production of films. About one hundred studios and over ten thousand theatres are available in India which cater to the needs of crores of cinema goers.

South India: India occupies the third position in the Cinema industry of the world. In India, the South dominates over the North whether in the case of the theatres or in the case of the films produced and seen by the people. Madras Presidency was the forerunner in making films in South India. Even during the silent film days, R. Nataraja Mudaliar produced a silent film, Kīcaka Vatam. Swamikannu Vincent was the first person to build a permanent theatre in the South, called the Variety Hall in Coimbatore. He was also interested in making films. R. Venkayya, his son Prakasa, Moti Narayana Rao, all from the Telugu speaking area and A.

Narayanan of Sivagangai from the Tamil area of the Madras Presidency contributed much to the growth of the cinema industry in its early phase.

At the same time, in the making of films, A. Narayanan got himself trained in Bombay in 1929 and made his own film. The first Tamil talkie to be made was Kālidās. Artesai Irani was the man who made the film and the Tamil and Telugu artistes rendered the dialogues and songs in their own languages.

In the beginning, films in South Indian languages were made in Pune, Bombay or Calcutta. The first studio to be established in Madras was that of Narayanan's Srinivasa-Cinetone. In this way, he can be considered as the father of the South Indian Cinema, made in South India. The city of Madras occupies a pre-eminent position, both in the production of films and in the cinema going public. With more than eighteen studios and about one hundred theatres in the city and the suburbs, Madras is considered as a chief centre in the industry, next only to Bombay in India. The industry provides employment to a large number of people in the different branches of the industry and at the same time, it is a source of income to the State. About one third of over a lakh of rupees collected as admission fees in the theatres at the average in a day goes to the State in the form of entertainment tax. Besides, in the form of other direct and indirect taxes, like income tax, license fee etc. the State gets a handsome income. Thus the industry has struck deep roots in Madras.

Film Making: A film to reach the final stage of exhibition in a theatre has to pass through different stages in its making. As the first step, paper work has to be finalised. After selecting a story, the paper work of writing the screen play and dialogue is done. At first the value of the story is discussed, whether it will appeal to the public etc. Then one or more than one person are involved in writing the screen play, containing the sequences of the story, the materials required, the importance of the scene, the long and close up shots etc. After the screen play is finalised, the dialogues and the songs for the film are written, according to the sequences allotted in the screen play. Then the scenes, sequences, situations of songs, themes of fights etc. are numbered as per the screen play. The next job of the producer is to raise the capital, and in consultation with the distributors who advance finances decides the director, dialogue writer, song writer, music director, the artistes etc. Then the work on the film enters the floors of the studio. Once it enters the studio, the film making is in the hands of the technicians like the director, camera man, costumer, art director, music director, editor, sound recordist, audio and video technicians etc. who have to make the film in the form to be screened.

The film story can be from the Puranas (purānā), mythologies, folk motifs, social themes etc. In the early phase of the cinema, purānic, mythological and folk stories were the attractions of the people. In Tamil Nadu, social themes became popular with the national struggle.

Films depicting national problems like *Tyagabumi* were made. Since 1960, new trends set in and the cinema became a sensible means to depict realism.

Cinema and the Government: The Indian Cinematograph Act passed in 1918 was amended in 1949. For the orderly production and release of films in keeping the standard and status, a film censorship was established in the States in 1920. With the dawn of independence, the film censorship was centralised by the establishment of a Central Board of Film Censors in 1951, with its regional offices at Madras and Calcutta. The regional boards issue certificates to films either A or U or UA. The A certificate indicates that only grown up people above a particular age can see the films, while U certification indicates universal exhibition and UA certification means that both adults and non-adults can view it, though it contains certain objectionable scenes not to be viewed by youngsters.

The Film Enquiry Committee constituted in 1949 recommended for the establishment of a Film Production Bureau and a Film Institute. Accordingly, the Film and Television Institute was established in Pune, Certain States like Tamil Nadu and Kerala have their own institutes. The institute in Tamil Nadu at Madras trains technicians like camera men, story and dialogue writers, directors, sound engineers, editors etc. Besides, it trains actors and actresses also. Another notable encouragement from the Government was the holding of film festivals from 1962. In such festivals, awards were distributed to the best films. Besides awards at the national and regional levels instituted by the Central and State Governments for the best film, best actor, actress, supporting actor, actress, director, camera man, music director etc., awards have been instituted by other institutions also.

The Films Division of the Ministry of Information and Broadcasting has envisaged and executed plans to produce raw films, cameras, projectors etc. in India. The Ooty Film factory (Hindustan Films Ltd.) is one of them. Besides, the Film Division produces documentaries and news films to educate the people.

The Government of India has established a National Film Development Corporation to provide financial aid to small scale producers of purposeful films. There are State Development Corporations in some South Indian States. The Children's Film Society of the Government of India aids the production and release of films meant for children. It conducts festivals in different parts of the country to show the children's films produced not only in India but in other countries as well.

On an average, about 300 films are made in South India and about twenty lakh people are involved in the industry which has a turn over of over twenty thousand crores of rupees. With the growth of the industry, Indianisation of the film techniques have been attempted and now machines, films, chemicals etc. necessary for making films are made in India.

Studios: In the beginning, film studios existed only in Madras and later new studios were established in Mysore and Coimbatore. In Madras and its suburb, a score of studios function, but the largest one is the Vauhini Studios which is considered as the biggest in Asia. Besides Vauhini, Satya Studio, A.V. Meyyapan Studio, Arunacalam Studio etc. are important ones. The Gemini Studio, once one of the best studios is not functioning now, and it has only the colour laboratory like Prasad and Vijaya laboratories which process the colour films.

It is worthwhile to note that eventhough all the southern States have their own studios, most of the films are made in the studios in Madras, probably due to the facilities available to make films and to process them. The cinema industry has progressed, from the stage of making black and white films, to colour films, cinemascope, three dimensional and 70 mm films. All facilities to make all these kinds of films are available in Madras.

Cinema and Politics: Of the southern states, Andhra and Tamil Nadu excel in using the medium of cinema for social reform and political gains. N.T. Rama Rao who rose to the top position in State politics as the Chief Minister of the State was from the film field. He organized a party of his own called *Telugu Desam* and defeated the Congress and captured power in Andhra for a couple of terms.

In Tamil Nadu, the situation was different till when the film-star-turned-politician M.G. Ramachandran captured power in Tamil Nadu and became the Chief Minister. However, the Dravidian Movement to which he also belongs, came forward to use the medium of cinema for social reform and political propaganda, as early as the late forties of this century when C.N. Annadurai wrote the story and dialogue for a movie, Velaikkāri. Following him, a number of leaders like M. Karunanidi, Kannadasan etc. entered the field and made the maximum use of the medium to make the popular with the masses. Some of the politicians of Tamil Nadu, like C.N. Annadurai, M. Karunanidi, Sivaji Ganesan, who was recently awarded the Chevalica Ganesan, who was recently awarded the Chevalier award by the French Government, M.G. Ramachandran, J. Jayalalitha etc. of the Dravidian movement were connected with the film industry in one way or the other. Even before the entry of the above mentioned individuals, N.S. Krishnan transformed cinema from an entertainment medium to an educative medium by satirical comments on society and politics in almost all his films. It can even be said that the credit of raising the standard of cinema into a viable medium of educative value belongs to N.S. Krishnan. Of the five non-Congress Chief Ministers of Tamil Nadu, beginning with C.N. Annadurai up to the present incumbent J. Jayalalitha, are from the field of Cinema, in one way or other; two of them, Annadurai and Karunanidi are script and story writers, while the other three M.G. Ramachandran, and V.N. Janaki Ramachandran and J. Jayalalitha are former actor and actresses, respectively.

It is to be noted in this context, that hero-worship is rampant in Tamil Nadu and Andhra Pradesh. The film fans' associations are still powerful in Tamil Nadu. Some of them are engaged in social and community services.

See also: Annadurai C.N., Krishnan N.S., Ramachandran M.G., Jayalalitha J.

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COASTAL ROAD WAY

The East-Coast road project, the Coastal Road Way, is in the offing at an estimate of Rs.75 crores.

The proposed road is to be laid from Madras to Kanyakumari (kanyākumari), along the vicinity of the east coast sea-shore touching Māmallapuram, Pondicerry, Cuddalore, Nāgapattinam, Rāmanāthapuram, Tuttukkudi and Kanyakumari. The major district roads that run adjacent to the east-coast between Madras and Pondicerry will also be improved. They will be widened with "double-lane roads" being laid, having in mind, the additional traffic expected in the near future.

This work was commenced in December, 1992 and a distance of 60 km has been taken up "in the first phase".

According to the East Coast Road Project, 249 culverts have to be renovated and 2 major and 6 minor bridges have to be either constructed or improved. The entire project is expected to be completed by April, 1996.

The Asian Development Bank has provided a sum of Rs. 36.37 crores and the balance has to be met by the Tamil Nadu and Pondicerry Governments.

The authorities are of the opinion that the East-Coast road will bring immediate prosperity to the inhabitants of the backward areas through which it runs.

But some organisations and individuals are against this project, for they say that "it will lead to environmental degradation and displacement of people in the coastal region." A Writ petition has also been filed in the Madras High Court against the project and an interim injunction has been obtained by them against the felling of trees, for laying the road. They have also suggested an alternative to the project by having a road from Viluppuram.

The project is expected to benefit 2,500 villages and 30 lakhs of people and "one-third of the traffic on the congested Grand Southern Trunk Road (N.H. 45) which runs parallel to the proposed East Coast Road will shift to the new roads."

But hundreds of families will surely be displaced and trees, about 600 years old, have to be felled. Some also think that East Coast Road will bifurcate many villages and road accidents may go up.

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COINS: CHOLA PERIOD

Though gold, silver and copper coins were in use in the Chola (cola) period, gold and silver coins are rare. But epigraphic evidences for Chola coins are in abundance.

The oldest Chola gold coin is that of Uttama Chola round in shape with the tiger engraved in the centre. A fish on the rightside and the name Uttama Chola in granda script were also engraved on the coin, whose weight was recorded as 50 to 60 grains. Though its fascimile is found in the work South Indian Coins, it has been lost beyond recovery. It might be in circulation up to the 10th century A.D. Another gold coin under circulation before Rajaraja I (rājarāja), the Madurāntakan Mādai, had probably weighed about a kalancu (kalancu).

Rajarajan (rājarājan) Madai, Rajarajan Kasu (kāsu), Rajendran (rājēndran) Madai and Rajendran Kasu are known from the inscriptions. So it can be inferred that Madai and Kasu were separate coins. The names of kings prefixed to them indicate their issue during the time of those rulers.

From expressions like Anradunarkasu (anrādunar-kāsu), Palankasu (palankāsu) and Anradunar palankasu (anrādunar palankāsu) etc., it may be inferred that the coin issued by a king and was in circulation during his reign were called Anradunarkasu, and those issued before the king's reign and in circulation during his reign might have been called anradunar palankasu and those issued during the predecessor's time might be called palankasu.

A gold kasu weighed half a kalancu of high quality, while a madai was equal to two kasus. The purity of gold was not below 20 carat (9.5 mārnı)

In 1946, a hoard of 127 gold coins found in the village *Dhavalēsvaram* (East Godavari district) were thin round discs of fine gold, bearing an emblem in the centre and letters round the margin, all punched on one side. Forty-nine of them belonged to *Rājarāja Narēndra*, the Eastern Chalukya king, having the regnal years marked as 33, 34 and 35 (AD. 1055-57). Of the other two sets in the hoard 35 had the inscription *Gangaikonda Cholan* with the regnal years marked from 28 to 33, while in the other set of 46 coins, Malainadu Konda Cholan (malainādu konda cōlan) is the marking with the regnal years from 34 to 36. Malainadu Konda Cholan may perhaps be *Rājādhirāja I*, the heir apparent who ruled jointly with his father Rajendra I.

Ilakkasu: The Sri Lankan Kasu weighing half a kalancu of fine 20 carat gold with a nude human figure standing on one side and seated on the other, unlike the Chola type with a seated tiger, fish and bow as emblems, were in circulation in the Chola country. Perhaps the Chola kings, Parantaka I (parāntaka), Rajaraja I, Rajendra I etc. who conquered Sri Lanka, returned victoriously with enormous booty including the Ceylonese coins. They

might have circulated them in the Chola country. Tlakkanıngāsu, mentioned in the inscriptions might probably be silver coins belonging to Ceylon.

Some of the taxes of the Chola period mentioned as Kannalakkānam, Kusakkānam etc., indicate that Kānam ought to have been also a coin current under the Cholas.

There were also some coins like Kaccanam (kaccāṇam), Akkam and Tiramam. Kaccanam, in an inscription of Tirumukkūdal of Vīra Rājēndra, may probably be the gadyāna of the Western Chalukyas.

Akkam in the Anamalai inscription of Parantaka-I which states that 7.5 Pattakkam is equal to one Ilakkasu (Tlakkāsu) while the Tanjāvūr inscription of Rajaraja states that 12 Akkams make a Kasu.

Tiraman is occasionally found mentioned in the inscriptions of *Udayagudi*, *Tiruppugalūr* and Kanchipuram (*kāncīpuram*). Six Tiramams made a Kasu in A.D. 1076 in Kanchipuram while 40 years later, 7 Tiramams made a Kasu in *Rāmanāthapuram*.

The gold committees (*Ponvāriyam*) of the village assemblies tested the gold, probably to maintain the standard weight of the gold coins in circulation.

Bibliography: T. Desigachari, South Indian Coins, St. Joseph's Industrial School Press, Trichinopolly, 1933; K.A. Nilakanta Sastri, The Colas, University of Madras, Madras, 1955; T.V. Sadasiva Pandarather, Colar Varalani, 2 vols., Annamalai University, Annamalainagar, 1966.

COINS OF KONGU CHOLAS

The Kongu Cholas (kongu cōla) seemed to have issued different types of coins like the Varakan (varākan), Accu, Kalancu (kalancu), Pon and Kasu (kāsu). C.M. Rāmachandran Chettiyār has equated the coins to the number of lamps for which the coins were given. According to him one accu is equal to one kalancu which is equal to 8 varakas. The kalancu was a gold coin, while accu was of the baser metal and larger in size. M.S. while accu was of the baser metal and larger in size. M.S. Govindaswamy thinks that it may not be fully accepted because an inscription mentions Siyakki Accu as a gold coin. Many kinds of accus like Anai, Siriyakki, or Siyakki, Amudan and Undi accus were in circulation. There were also the fanam fanam (or the panam), the gadyana and the varakan.

The kalancu and pon were of standard gold weighing about 60 grains.

The Aragalūr inscription of Kulōttūnga III equates a fanam with 100 Coliya kasus (cōliya kāsu).

When a kalancu and a quarter was provided for a twilight lamp, 2.5 accus were the amount needed for the same. So it may not be wrong, if a kalancu and accu are considered to possess the same value.

Bibliography: C.M. Ramachandran Chettiar, Kongunatta Varalaru in Tamil; M.S. Govindaswamy, The Role of Feudatories in Pallava History, Annamalai University, Annamalainagar, 1965; M. Arokiaswamy, The Kongu Country, University of Madras, Madras, 1956.

COINS OF THE NAYAKS OF MADURAL

Viswanatha styled himself as a Pandiyan (pāṇḍiyan), ruled Madurai as Governor of the Vijayanagara rulers. His coins have two fishes, a sceptre, the Tamil legend Viswanathan (viswanāthan) in anticlockwise direction, and a crescent moon to indicate the lunar lineage of the Pandiyas on the reverse and a standing figure on the obverse. The issue of the coins with Tamil legend and the Pandiyan crest by the Telugu speaking Viswanatha shows his respect to the sentiment of the people.

R. Nagaswamy (nāgaswāmy) noticed a copper coin in a private collection at Kuttālam, (Tirunelvēli district), having two fishes and above them the Tamil legend Pandiya on the obverse and the legend Viswanathan on the reverse sides. This ought to be one of Viswanatha's earlier coins.

Dēsikāchāri's illustration (No.72), a coin having the figure of a standing bull and 2 fishes and a sceptre crowned by the royal umbrella on the obverse and reverse sides respectively, may also be assigned to the early period of the Nayak (nāyak) rule in Madurai.

A few coins bearing on the obverse a standing figure with a dagger like thing below the left arm, a standing bull with the Nagari letter (V) in front and on the reverse, with a crescent above the bull, attributed by Elliot to the later Cholas with hesitation, seem to be issued by Virappa Nayak.

Another variety shows the standing figure on the obverse and the standing bull with a conch (sanku) before it and the letter Cho in Telugu-Kannada character above it on the reverse. Probably this coin was issued by Chokkanātha Nayak.

Vidya Prakās describes a coin having on the obverse "standing figure, head out of the flan; inside splayed out legs are Telugu letters probably Rājā". On the reverse is a bull facing right before a dagger, with the crescent above. R. Nagaswamy says that "the letter is certainly not Raja but TI, probably the initial of Tirumalai Nayak".

Another coin with a seated bull on a pedestal, and 4 squares, each having the Telugu letter Mangammal (mangammal) on the obverse and reverse sides respectively might have been issued by the queen, Mangmmal.

Some coins have the name of the mint on them, like the series found with "the seated bull on one side and on the reverse the Tamil word Palani (palani) and the

series with a symbol resembling a dagger on one side and on the reverse a figure of a fish shown vertically with the name Palani. Another series shows the word Madurai in Tamil on one side and the Telugu legend Madhura, on the reverse.

Bibliography: R. Nagaswamy, Tamil coins - A study, Institute of Epigraphy, Department of Archaeology, Tamil Nadu State, Madras, 1981; R. Nagaswamy, New Light on the Coins of Madurai Nayaks, South Indian Studies, SAHER, Madras, 1978.

COINS OF THE SANGAM AGE

Pandiyan Coins: Silver punch marked ones of the Pandiyas (pāndiya) belonging to the second century B.C, have been found, having the size 1.4 cm by 1.2 cm and weighing 2.43 grams. On the obverse, among others, a tank with 4 fishes is found.

Peruvaludi (peruvaludi) on the obverse, written twice in the Tamil Brahmi (tamil brahmi) characters along with a horse, is found in some coins. The horse, probably signifies the aswameda sacrifice and so Peruvaludi may be considered as the Palyaga salai Mudukudumipperu valudi. This is a square copper coin having the size, 1.7 cm by 1.7 cm weighing 4.1 grams.

A rectangular coin of the size 7 cm by 2.2 cm weighing 9.45 grams having suspicious legends has been found.

A copper coin of the size 1.6 cm by 1.6 cm weighing 6.25 grams bearing the portrait of a king has also been found. With bald head, prominent nose and thick lips, the head of the king facing right, encircled by a beaded border is found on one side, while on the reverse side, a rectangular tank and an elephant are found.

Chera Coins

A rectangular copper coin of the size 1.8 cm x 2 cm weighing 2.7 grams has been found. On the obverse are an elephant, a staff before it, and five symbols as conch (sanku), srivatsam, wheel etc., with a palmyra tree to the left of the elephant. On the reverse is found the bow and arrow, the Chera (cera) symbol.

Another from Karur (Tirucci district) kept in the Tamil Nadu Archaeological Department has a Tamil legend read as Kolippurai in the Tamil Brahmi script with the bow and arrow symbol in the middle of the coin.

Chola Coins

A square copper coin of 2 cm in size, weighing 5.4 grams has been found. On one side, there is an elephant carrying an umbrella and chariot drawn by a horse, while on the other there is a standing tiger with the right foot raised and the tail upturned, a copper coin 2.2 cm by 1.8 cm in size, weighing 4.8 grams has on the obverse an elephant and a chariot with an umbrella, drawn by horses and on the other a tiger and a square coin 1.2 cm in size weighing 1.3 grams has an elephant with an umbrella on one side while on the other, a tiger and an 8 rayed Sun symbol are found.

Malayaman Coins

A coin 1.6 cm by 1.5 cm in size weighing 5.55 grams having on one side a standing horse and the legend around the horse "Ma la ya n" and on the reverse, a river with fishes, has been found.

A coin in the collection of the National Museum, New Delhi, there is a standing horse and in front of the horse is a tree. The legend scattered may be read as Ma lai ya mān.

Bibliography: R. Nagaswamy, Tamil Coins - A study, Institute of Epigraphy, Tamil Nadu State Dept. of Archaeology, Madras, 1981; R. Krishnamurthy, Coins of the Sangam Period, V.I. Subramoniam (Ed.), Dravidian Encyclopaedia vol.I, ISDL, Thiruvananthapuram, 1991.

COMMENTARIES ON TOLKAPPIYAM

The list containing the names of the commentators and editors with the year of the first editions for the three parts, (Eluttu (eluttu), Col and Porul) of the Tamil grammar, Tolkappiyam (tolkāppiyam), part-wise, is given below.

Part	Commentator	Editor (First E	Year Edition)	
1. Elutti	u Ilampūranar	Sōdasāvatānam Subbarāya Chettiyār	1868*	
	Naccinārkkiniya	r Malavai Mahālinga İyer	1848*	
2. Col	Kāndikai Urai	C. Val. Damodurum Filiai	1891*	
	Kāndikai Urai	S. Bālasundaram	1989	
		K. Namasivāya Mudaliār	1927	
	Ilampūranar	C.Vai. Dāmodaram Pillai	1892*	
	Naccinarioting	C.Vai. Dāmodaram Piļļai	1868*	
	Sēnāvaraiyar	K. Sundaramoorthy	1964	
	Kallada (260 sutras)			
	(Op 10 200 30	1.1. IVICCITATION	1971	
3. Poruļ	Deivaccilaiyār Adittiyam Attirayan Urai	R. Venkatāchalam Pillai	1929	
		A.K. Adittar	1977	
		Saraswathi Mahāl, Tanjāvūr	1989	
	Kāndikai Urai Akam & Puram Akam & Puram Kalavu, Karpu & Porul Meippādu, Uvamam, Ceyyul Naccinārkkiniyar (all nine sections	S. Bālasundaram	1989	
		K. Namasivāya Mudaliār	1920	
		V.O. Chidambaranār	1921	
		V.O. Chidambaranār	1933	
		V.O. Chidambaranār & Marapu C.Vai. Dāmōdaram Piḷḷai with Pērācriyam)	1936 1885*	
	100			

Akam & Puram	C. Bavānandam Pillai	1916
Kalavu, Karpu	C. Bavānandam Pillai	1917
& Ponil		
Ceyyul Iyal	R. Rāghava Iyengār	1917
Pērāciriyar	C. Bavānandam Pillai	1917
(The last four sec	ctions)	
Akam & Puram	Somasundara Bharathi	1942
Meippādu	Somasundara Bharathi	1945
1-6 Sections	Pulavar Kulandai	1968
Kandikai Urai	S. Bālasundaram	1989
1-7 Sections		

* It can be noted from the list that most of the commentaries on Tolkappiyam had been brought to light in the 19th century.

Notes

- 1. Ilampuranar's (*ilampūranar*) commentary is available for the whole of Tolkappiyam.
- 2. Naccinarkkiniyar's (naccinārkkiniyar) commentary is not available for Meippādu, Uvamam and Marapiyal.
- 3. Puliyurkkesikan's (puliyūrkkēsikan) gloss (not shown above) is available for the whole of Tolkappiyam and was printed in 1961.
- 4. The Tirunelveli South India Saiva Siddhanta Works
 Publishing Society Ltd., Madras has printed all the old
 commentaries on Tolkappiyam.
- 5. The pioneers in this field viz., Subbarāya Chettiyār, Malavai Mahālinga Iyer, Dāmōdaram Pillai, Namasivāya Mudaliyār, V.O. Chidambaranār and Bavānandam Pillai deserve encomiums for their meritorious service.
- Tolkappiyam Uraivalam (Variorum Edition) has been published by Sivalinganār with critical notes through the International Institute of Tamil Studies, Madras.
- 7. Tolkappiyam Uraivalam (Variorum Edition) has also been published by the Madurai Kamaraj University with critical notes of M. Arunāchalam for Ponul Akattinaiyiyal and by K. Vellaivārananar for Ponul, second section to the end.
- 8. Tolkappiyam, Collatikāram, Uraikkōvai: Part I consisting of the first four chapters of the Col has been edited by A. Arulappan and V.I. Subramoniam in 1963.

Peraciriyar's (pērāciriyar) commentary is available only for the last four iyals of Tolkappiyam.

COMMENTARIES ON VAISHNAVA CANONS

While the Saiva Canons (1-8 Tirumurais (tirumurai)) are badly in need of old commentaries, the Vaishnava (vaisnava) Canons have elaborate commentaries even from the 12th century A.D.

Tirukkunıgaip Pirān Pillān, known as Kurugēsa the first Vaishnava commentator, a relative of Ramanuja was



one of the latter's pupils. He is the author of Arayirappadi (ārayirappadi), a commentary on Tiruvaymoli (tiruvāymoli), consisting of 6000 granthas (a grantha consisting of 32 letters).

Nanjīyar (A.D. 1182-1287) has written commentaries on Tiruvaymoli, called Onpadāyirappadi, Tiruppavai (tiruppāvai), andatis (andāti) of Poygai, Pūtam and Pēy Alvars (ālvār), Kanninuncintāmpu of Madurakavi, Tiruppalliyelucci and Tiruppallāndu of Periyālvār.

Periyavaccan Pillai (periyavāccān pillai) (A.D. 1280-1322) wrote a commentary on all the Four thousand Hymns in the manipravālam style, a mixture of Tamil and Sanskrit. Sanskrit technical terms are used in abundance and probably the Tamil found therein seems to be "the spoken language of the Vaishnava Brahmin" scholars.

Vadakkuttiruvī dippillai (A.D. 1217-1312) of Srirangam wrote a commentary, the Idu (īdu) on Tiruvaymoli, containing 36,000 granthas and Idu on Tiruviruttam of Nammalvar (nammāļvār).

Alakiya Manavālapperumāl Jīyar, probably a cook in the house of Periyavaccan Pillai, became the latter's disciple at the age of 32 and wrote a commentary on Tiruvaymoli, the Pannīrāyirappadi.

Alakiya Manavālaperumāļ Nāyanār, younger brother and disciple of Pillai Lōkāchārya, is the author of a commentary on Tiruppavai, the Arayirappadi, a detailed and exhaustive one on Tiruppavai. He is also the author of Acarya hrtayam dealing mostly with the hymns of Nammalvar.

In the 20th century, Prativādi Bhayankaram Srimān Annangarāccāriyār of Kāncipuram, has published all the Prabandams with lucid annotations while Purusottama Naidu has reduced the Idu commentaries into chaste Tamil, published by the Madras University.

Bibliography: K.C. Varadachari, Alvars of South India, Bharatiya Vidya Bhavan, Bombay, 1966; Suddhananda Bharati, Alvar Saints and Acharyas, Shuddananda Library, Madras, 1968.

CONCH

Conch Industry in Tamil Nadu

The conch, sanku, is of two varieties, valampuri, the right whirled and the left whirled, idampuri which is abundant. The former is rare and held in reverence by the Hindus. It is used in temples for the holy bath, abishēkam of the Lord, particularly in Siva temples, the idol is bathed with 100 or 1008 conch full of water, called Sankābhisēkam on the Mondays in the month of Kārttikkai (November-December). There is a holy tank, the Sanku Tīrttam where once in 12 years, a conch is said to come out of the tank, in Tīrtikkalukkunram in the Chengelpet district.

One of the 6 weapons of Vishnu (viṣṇu) is the conch. It is said that Lord Krishna killed the demon, Pañcajana who hid himself in a conch and as a mark of victory he is holding it in his hand. It is called Pāñcajanya.

Neminātha, the 22nd Jaina Tīrthankara, had a conch in his arms. It is also considered as one of the eight auspicious symbols, astamangalyas (astamangalya).

The conches held by Yudhistra, Arjuna, Bhīma, Nakula and Sahādēva were called Anantavijayam, Dēvadattanı, Poundaram, Sughōsham, and Manipushpakam respectively.

The women of Tamil Nadu wore conch bangles and every marriage in Bengal under Hindu rites includes the insertion of conch bangles into the bride's wrists.

Recent excavations at Arikkamēdu (near Pondicherry) show the prevalence of a flourishing Indo-Roman trade during Augustus Ceasar's time. R.E.M. Wheeler who excavated the site in 1945, found innumerable cut-conch shells, probably, unfinished bangles.

It is said that Nakkīrar, a poet who questioned the contents of a verse by Siva (Konguter Valkkai) in the Sangam classics, and thereby earning the latter's wrath, belonged to the class of conch cutters. Besides, reference is available in Sangam works about the conch bangles made by a man sitting with a saw, stretching his legs wide, and cutting the conch into bangles making the sound KKīr KKīr. It is also found that in those days Brahmins who did not perform Vedic sacrifices (vēlāppārppān) were engaged in making conch bangles.

The conch fishery is conducted along the east coast of Tamil Nadu. "This fishery of the Carnatic coast appears to have been fairly lucrative down to the middle of the nineteenth century, when economic changes caused a collapse of the industry".

The conch shells are found "in the vicinity of the pearl banks in about seven to ten fathoms, either buried in the sand, lying on the sea bottom, or in sandy crevices between blocks of coral rocks". The conch fishery is done by native divers from October to May. The shells of the conch being scattered, the divers have to move about in search of them.

Thurston says that the conches were tested with a wooden gauge having a hole of 5 to 8 cm in diameter. The shells that passed through the holes were thrown into the sea so that they may grow. The collected shells were auctioned in one lot to the highest bidder. The conch with the right whirls, the valampuri, is valued high, some at a lakh of rupees.

The conch fishery rented to the highest bidder adopted by the Dutch was followed by the British till 1876. When the government took over the management, the divers were given 20 rupees for 1000 shells and the wages were increased to Rs. 31.25 from 1901. "The total net profit derived from the shank fishery of the

Tirunelvēli Coast in the 19th Century was 15,00,000 of rupees".

A conch bangle workshop functioned in Korkai in the past and Barbosa visiting India by about A.D. 1500 mentions the trade carried through Kāyal.

Gracia de Orta (in 1563) and Boccara (in 1644) testify to the trade of conch shells to Bengal, where they were used to make bangles. The Dutch who bought the shells despatched them to Bengal for sale at a higher price.

In the coastal districts of Madras and in those localities in Bengal where the bangle factories exist, the conch is in demand and it is also put to a minor use, to calcinise in kilns. The lime so produced is esteemed as the best quality. When new built temples, shrines and fine houses have to be white washed, shank-lime is generally sought after in the Tamil districts".

Bibliography: James Hornell, The Sacred Chank of India, Government Press, Madras, 1914; S. Arunachalam, The History of the Pearl fishery of the Tamil coast, Annamalai University, Annamalainagar, 1952.

CONDITION OF KONGU NADU: UNDER KONGU-CHOLAS

Kongu (kongu) country was under the Imperial Cholas (cōla) followed by the independent Kongu-Chola rule, then the onrush of the Pandiyas (pāndiya) with interludes of the Hoysalas (hoysala). In the midst of such a polity, the administration of the Kongu country suffered and underwent changes.

The Pandiya king Sadaiya Varman Sundara Pandiyan who ascended the throne of Madurai in A.D. 1251 conquered the Kongu country and Magadai Nadu (magadai nādu) occupied by the Banas (bāṇā). Magadai nadu consisted of the portions of the eastern part of Salem and the western part of the South Arcot district. The Pandiya king set up a viceroyalty in Kongu. Vīra Pandiya (A.D. 1265-1285) and one Sundara Pandiya (1286-1298) governed Kongu as viceroys who did much good by their strict adherence to law.

The Hoysalas who occupied the Kongu country even before the Pandiyan occupation, intervened in the affairs of the Chola country when Sundara Pandiya occupied it defeating Rajaraja III (rājarāja). As a result, the Pandiyas gave back the country to Rajaraja III.

Some independent chieftains like Ponnambala-kkūttan of Perumānallūr, Bālayya-rājadēva of Kāngayam, Kandiya-dēvar mentioned in Tāramangalam record were some who were the masters of the respective regions of the Kongu country during this period.

Because of a Kerala interlude, Kovanputtur was renamed Vira kerala nallur and Kongu was called

Adhiradaraja mandalam (ādhirādarāja mandalam) after a Kerala king called Adhiradaraja.

Because of the situations created by the change of masters, it became impossible to provide a sound system of administration to the subjects.

Kongu Cholas: The Kongu Cholas enjoyed a unique political status, issuing records in their own names without reference to their overlords; assuming titles like Rājakēsari, Parakēsari etc., and having their own ministers and generals.

The country divided into nadus $(n\bar{a}du)$, had many officials to run the administration. The Kongu Cholas had their own system of weights and measures and coinage. They had also a well trained army of their own.

Agriculture was perhaps the chief occupation, by drawing water from the rivers or irrigation tanks. The Kongu Cholas seemed to have constructed 16 dams on the river Noyal to store water in the tanks, kept in good condition by the village assemblies.

Internal trade was carried on in articles like textiles, yarn, pepper, grains, salt and horses. An inscription form Pērur refers to the merchant Marudan Mudali described as Vanika Chakravartti (emperor of merchants). High roads called Kongu Peruvali were laid, mostly for commercial purposes. Merchant guilds, like Nānādesi and Tisai-āyiratti-ainūrnuvar (1500 of many countries and directions) flourished. An inscription from Mudikondān states that the Ainnūrnuvar had 18 towns on the north and 18 on the south of the river Kāvēri. There is also a reference to another merchant guild, the manigrāmam of Kodumbālūr. A record from Dannāyakankōttai refers to Vaisya-vāniya-nagarattār.

Being ardent Saivites, the Kongu-Cholas constructed a number of temples, particularly Siva temples like Vikrama Colisvaram Udaiyār, (a record from Kannapuram) named after the name of Vikrama I, Uttama Colisvaram (colisvaram) Udaiyar (udaiyār) at Perumanallūr, Kulottunga Colisvaram Udaiyar at Mallūr, Vira Colisvaram Udaiyar at Kolumam, Vīra rajendra Isvaram Udaiyar, Ellāmvalla Colisvaram etc.

Siva temples were exempted from taxes. The temple servants, tapasvis, devaradiyār and drummers had some special privileges. They were allowed to hoist the flag, to ride on a horse, and to sound drums when going out in a procession. They were allowed to have a second floor for their houses, two entrances in front and the privilege of covering their houses with plaster.

The Saiva maths (math) supported by the Kongu Cholas were Tiruni rittan matham and the Tiruttan dattogaiyan matham at Kolumam and the Tirunana Sambandan matham at Annir. Provision for recitation of Tiruppatikam was also made.

The Kongu Cholas patronised Vaishnavaism and extended their benefaction to Vishnu (visnu) temples also.

Jainism too received their support. Vijaymangalam, Arasamalai, Tingalūr, Vellodu, Pūnthurai and Sēnamangalam were Jaina centres which received royal patronage.

Besides, they made liberal donations to religious institutions.

An instance of appointment of a temple priest deserves attention. The Periyapalayam grant tells that a priest for two temples was appointed "with privileges to conduct worship, to settle the people in its premises, collect dues etc." on the payment of 30 pon by him.

It can be learnt from the Aragalur record which mentions the privileges enjoyed by a woman to conduct worship (pūjā) for three and a half days in a month in the local temple. Women also were allowed to assist the priest in the conduct of worship.

Learning and learned were patronised and encouraged. Pavanandi belonging to Sanakāpuram in Kurumbunādu in Kongunādu, wrote Nannīl at the instance of Styagangan, the Ganga king. Further, the author of Perunkatai, Konguvel and Adiyarkkunallar, the commentator on Cilappatikāram belong to the Kongu country.

See also: Nannul.

Bibliography: M. Arokiaswamy, The Kongu Country, University of Madras, Madras, 1956.

CONSTITUENTS OF THE SAIVA CANONS

The Saiva devotional literature canonised by Nampi Andar Nampi (nampi āndār nampi) into 12 books, called Panniru Tirumurais (panninu tinumurai), is generally considered to have lived during the reign of Raja Raja I (rāja rāja), though T.V. Sadasiva Pandarattar assign him to the reign of Aditya I (A.D. 870-970).

Tirunana Sambandar's (tirunana sambandar) 383 patikams of 4,181 verses are compiled into 3 books or Tirumurais (tirumurai).

The first Tirumurai consisting of Sambandar's 136 patikams are sung in seven notes (pans (pan)), Nattappadai (nattappādai) (1-22), Takkaragam (takkarāgam) (23-46), Palantakkaragam (palantakkaragam) (47-62), Takkesi (takkēsi) (63-74), Kurinci (kurinci) (75-103), Viyalakkurinci (104-128)(viyalakkuriñci) Megaragakkurinci (mēgarāgakkurinci) (129-136).

Sambandar's 122 patikams in the Indalam (indalam) (1-39), Sekamaram (sēkāmaram) (40-53); Gandharam (gāndhāram) (54-82); Piyandaikkandaram (piyandaikkāndāram) (83-96) and Nattaragam (nattaragam) (97-112) notes rāgam) (97-112); Sevvali (sevvali) (113-122) notes constitute the second Tirumurai.

The third Tirumurai of 125 verses also of Sambandar are in the Gandhara pancamam (gandhara pañcamam) (1-23); Kolli (24-41); Kollikkauvanam (kollikkauvānam) (42); Kausikam (43-54 and 117);

Pancamam (pañcamam) (55-66); Sadari (sādāri) (67-99); Palampancuram (palampancuram) (100-116); Puranirmai (puranī mai) (118-123); and Andalikkurinci (andālikkurinci) (124-125) notes.

Tirunavukkarasar (Appar): Three hundred and twelve patikams containing 3,066 verses sung in different notes by Appar are compiled as the fourth, fifth and sixth books.

The fourth Tirumurai of 113 patikams are in Kolli (1), Gandaram (2.7), Piyandaikkandaram (2), Sadari (9), Gandarapancaram (10,11), Palantakkaragam (12-13), Palampancuram (14-15), Indalam (16-18), Sekamaram (19,20), Kurinci (21), Tirunēricai (22-79) and Tiruviruttam (80-113) notes, while 100 patikams in Tirukkuruntogai metre and 99 patikams in the Tandagam metre constitute the Fifth and Sixth Tirumurais.

Sundarar: The Seventh Tirumurai of Sundarar with 100 patikams having 1,026 verses are in Indalam (1-12); Takkaragam (13-16) Nattarāgam (17-30); Kolli (31-37); Kollik Kauvanam (38-46) Palampancuram (47-53), Takkesi (54-70); Gandharam (71-75); Piyandaikkandaram (76), Gandhara pancamam (77), Nattapadai (78-82); Puranirmai (83-85); Sēkamaram (86-89); Kurinci (90-94); Senturutti (95); Kausikam (96) and Pancamam (97-100) notes. The Eighth Tirumurai is the Tinuvacakam by Vadavūr sung Tirukkovaiyar Mānikkavācakar.

The Ninth Tirumurai, the Tiruvisaippa, consisting of 29 patikams are sung by Tinımāligaittevar, Sēndanār, Kanıvurttevar, Punturutti Nampi Kadanampi, Gandar Adittar, Vēnattadigal and Tinıvāli Amudanār.

The Tenth Tirumurai is Tirumular's (tirumūlar) Tirumandiram.

The Eleventh Tirumurai is a collection of 40 minor poems of 12 saints beginning with the Tini Mugappāsuram of Tinivālavāyudaiyār and ending with Tirunāvukkarasar Tiru-ēkadasamālai of Nampi Andar Nampi.

Periyapuranam or Tinuttondarpuranam composed by Sekkilar (sēkkilār) describing vividly the lives of the 63 Nayanars (nāyanār), the saints and other groups of saints, in 4,253 stanzas constitute the Twelfth Tirumurai.

Nampi Andar Nampi redacted only the first 11 Tirumurais, to which Sekkilars's puranam was added later as the twelfth.

1. A decad of Sambandar has been found inscribed at Tinuvidaivāy (No. 8 of 1918). Sambandar has sung Tevarams (tevāram) on 220 shrines and has sung 16,000 verses, so says Tinumuraikandapurānam. He has sung 67 decads on Sīrkāli. Sambandar is designated as Aludaiya Pillai, Appar as Aludaiya Arasu, Sundarar as Aludiya Nampi and Manickavacakar as Aludaiya Adigal. Sambandar, Appar, Sundarar and Manickavacakar were together called Saiva Samaya Kuravar (acharyas (ācārya)).

- 2. Appar is said to have sung 4,900 decads, but we have now only 313. As Appar has sung 99 Thandagams constituting the sixth Tirumurai, he is known as Thāndagavēndar. Appar has sung on 125 shrines.
- 3. Sundarar was called *Tampirān Tōlar* and *Vantondar*. Sundarar is said to have sung 38 thousand decads but now only 100 are available. Sundarar has sung on 84 shrines.
- 4. When the Tevarams were canonised, it is said that they have been inscribed on copper plates and preserved at Tillai. Manavilkorran Kālingarāyan, a Commander under Kulottunga I (A.D. 1070-1120) caused to engrave them on copper plates and placed in safe custody in the temple at Cidambaram (Tillai). It is also said that Tevarams were re-arranged in chronological order, but now this is not available.

Bibliography M.S. Purnalingam Pillai, Ten Tamil Saints, G.A. Natesan, Madras, 1917; J.M. Nallaswamy Pillai, Periyapuranam, Lives of the Saiva Saints, Rajan and Co., Madras, 1955; F. Kingsbury, Hymns of the Tamil Saivite Saints, Association Press, Calcutta, 1921.

CONTENTS OF VAISHNAVA CANON

The Vaishnava (vaisnava) canon, the Nalayira Divya Prabandam (nālayira divya prabandam) (Four Thousand Divine Verses) compiled by Nadamuni (nādamuni), is identified with Srīnātha of the Anbil plates of Parāntaka II (Sundra Cōla) (A.D. 957-970) and hence assigned to the 10th century A.D. It consists of the works of 14 poets of whom 12 are Alvars (ālvār). The principles of arrangement is not chronological.

The circumstance that led to the compilation is said to be that once Nadamuni, the compiler, first in the line of Vaishnava Acharyas (ācārya) heard some visitors from Kurukur recite a hymn of 10 stanzas from Nammalvar's (nammālvar) Tiruvaymoli (tiruvāymoli). With the hope to get the entire verses of Tiruvaymoli, he went to Kurukur, the birth place of Nammalvar. After worshipping Vishnu (visnu), he meditated there, but he could not get the vision of the poet.

Then he recited the hymns of Madurakavi on his guru Nammalvar 12 thousand times. Pleased with his recitation, it is said that both of them appeared before him to impart the prabandam of Nammalvar. According to Guruparamparai, all the four thousand hymns were revealed to him. Nadamuni's grandson, Yamuna added a stanza glorifying the scriptures to the former's compilation.

Prabandam: Nalayira Divya Prabandam is the collection of four sets of thousand hymns each.

First Thousand: The first thousand includes Periyālvār's Tiru-ppallāndu (13 stanzas) and Tirumoli (five decads pāttus of 473 stanzas), Andāl's Tiruppāvai (30 stanzas) and Nācciyār Tirumoli (143 stanzas), Kulasēkharapperu-

mal's Tirumoli (143 stanzas), Tirumalisai Alvar's (tirumalisai ālvār) Tiruccanda Viruttam (120 stanzas), Tondaradi- ppodiālvar's Tirumālai (45 stanzas) and Tiruppalli elucci (10 stanzas), Tiruppānālvar's Amalan Ādipirān (10 stanzas) and Madurakavi's Kanninun Ciruttāmbu (11 stanzas).

Second Thousand: It contains the hymns of Tirumangai (tirumangai) Alvar's Periya Tirumoli (1084 stanzas), Tirukkuruntāndakam (20 stanzas) and Tiruneduntāndakam (30 stanzas).

Third Thousand: Known also as Iyarpā has Poykai Alvar's Mudal Tiruvandadi (tiruvandādi) (100 stanzas), Pūdattālvār's Irandām Tiruvandadi (100 stanzas), Pēyālvār's Mūnrām Tiruvanadi (100 stanzas), Tirumalisai Alvar's Nānmugan Tiruvandadi (96 stanzas), Nammalvar's Tiruviruttam (100 stanzas), Tiruvācinyam (7 stanzas) and Periya Tiruvandadi (87 stanzas) and Tirumangai Alvar's Tiruvelukūrrinukkai, Ciriya Tirumadal and Periya Tirumadal, as its contents.

Fourth Thousand: It contains Nammalvar's Tiruvaymoli in ten tens (1102 stanzas), Tiruvarangattamudanar's (tintvarangattamudanār) Irāmānuja Nūrrandādi (108 stanzas) and Manavalamāmunigal's Upadēsaretnamālai (74 stanzas), Tiruvāymoli Nūrrandādi (100 stanzas) and Iyalcāttu (10 stanzas (8 with cāttumurai).

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CONTRIBUTION OF CHRISTIANS TO

European Scholars

In the early years of the 18th Century A.D., Danish missionaries like Ziegenbalg, Jesuit missionaries like Robert de Nobili, Anglican missionaries like Dr. Rottler engaged themselves in Tamil Studies and contributed their mite to Tamil Literature in various fields. The remarkable features seem to be compiling of lexicons and writings in prose and poetry.

Henrique Henriques (A.D. 1520-1600): A Portuguese Jesuit, who was the "first European to learn the Tamil script, the first grammarian of the spoken dialect, also the first lexicographer and indeed the first serious European Scholar of a South Asian Language." He was the author of the Tamil - Portuguese dictionary. Three of his other extant works are, the Tampiran Vanakkam (tampirān vanakkam), Christiani Vanakkam (christiāni vanakkam) and Flos Sanctorum.

The Tampiran Vanakkam (The Doctrine Christaa tresla dada em lingua Tamil) was the first book printed in Tamil, indeed in any Indian script. It was series of Xavier's Catechismus. It comprised a

paragraphs in Tamil with headings in Portuguese for easy reference to the missionaries. It was written in collaboration with Manoel de Sao Pedro, containing 12 pages of subject matter. "In the text, words for which there were no Tamil equivalents are transliterated from Portuguese in Tamil characters." It seems, a copy of it is found in the Harvard University, in the USA. This was printed at Kollam in Kerala, in A.D. 1578.

The Christiani Vanakkam in 122 pages, was also printed at Kollam. It consists of 12 sections and a photostat copy is available in the collections of Fr. Rajamanikkam.

Flos Sanctorum, containing 668 pages, is in the Vatican library and was traced by Fr. Taninayagam and Fr. Rajamanikkam has obtained a photostat copy of the work. It is said that, it was a translation of Flos Sanctorum written by Fray Diago in Portuguese. It contains the stories of 50 apostles and saints.

Bartholomaus Ziegenbalg (A.D. 1682-1719): At the bidding of Frederick IV of Denmark, he enlisted himself for overseas missionary work and arrived at Tranquebar (Tarangambadi (tarangambādi)) in July, 1706. He toiled hard to learn Tamil and copied many Tamil texts. He compiled a dictionary consisting of 20,000 Tamil words. In 1708 he began to translate the New Testament into Tamil and got it printed in 1715. He caused to construct the church, the New Jenisalem in Tarangambadi, where he died in 1719. He completed the translation of a part of the Old Testament also, before his death.

In his words, Tamil is "a peculiar language full of gravity and pathos. It touches the ear agreeably, takes time to pronounce it with deliberation. It is also words are somewhat difficult to remember and to grammar rules."

Joseph Constantius Beschi (Costanzo Giusappe Beschi) (A.D. 1680-1747): He was called Viramamunivar (viramāmunivar), who came to Tamil Nadu from Castiglione delte Stiviere in Matira (Italy). He joined the Society of Jesus order in 1698 and arrived at Goa in 1708. He came to Tuttukkudi (tūttukkudi) in 1710 and after his missionary work in Tirunelveli (tirunelvēli) district between 1714-1716, he went to Madurai in 1716 and settled at Tirucci in 1720. He began his Tamil studies at Tirunelveli and his first work in Tamil, was Vēdavilakkam.

He completed his magnum opus, Tempavani (tēmpāvani) in 1729. It is the noblest epic in honour of St. Joseph in 30 cantos with 3,615 verses in the vinutam metre. M.S. Purnalingam Pillai observes, "In beauty of diction, in sweep of imagination and in intensity of religious faith, it is usually compared with the Rāmāyana". It seems, it was completed before 1729 and was in the manuscript form for 120 years with Walter Elliot. It was printed in 1853 at Pondicherry.

Some of his minor poems were Kāvalūrk Kalampakam, a lovely poem on Mary, Our Lady of Refuge and Kittēriyamman Ammānai (on the life of St. Quiteria of Portugal).

In the field of grammar, he wrote Sentamil and Koduntamil and in 1738, he wrote the Tonnūlvilakkam, a comprehensive work dealing with the 5 parts of grammar.

In this grammar, he has often cited the Kural (kural) to illustrate the aphorisms. The Kural beginning with manattukkan has been cited with an elaborate commentary. This passage is 'an outstanding example of the 18th century Tamil prose'.

As he had a deep knowledge in the Kural, he rendered it into Latin. He translated its first and second books, and omitted the third as it deals with love. Being a Roman Catholic missionary, he was hesitant to translate the third book of Kural.

In lexicography, his Caturakaradi (caturakarādi), written in 1732, is "the most known and almost the first of the Tamil dictionaries, after the English model". Caturakaradi (quadripartite dictionary) is in 4 sections:

1. Peyarakarādi homonyms 2. Ponulakarādi synonyms

3. Tokayakarādi collectives and hyponyms including

technical terms

4. Todaiyakarādi rhymes.

Beschi included many common words of the language to make it accessible to Tamil speakers as well as to help the missionary learners. The work in its full form was published in 1824, the 2nd, 3rd and 4th editions being in 1835, 1860 and 1928 respectively.

He has to his credit, a prose work called Aviveka Pūrna Guru katai (Adventures of a simple Guru) which is a satire on Indian preceptors.

He was also known as Tayiriyanāthar, probably the Tamil version of Constantius in his name and hence the name Viramamunivar, the pure Tamil rendering, which means a brave sage'. He was also referred as Ismatti Sanyāsi, probably meaning a great Seer. He was an "accomplished grammarian, an intuitive lexicographer and master of different genres in Tamil; of epic and elegiac poetry, of prose stories, of religion, dialectics and didactics."

Robert de Nobili: Founder of the Madurai mission and an avowed propagandist of Christianity, Robert de Nobili adopted the native dress, food and manners of a Hindu Seer in religious activities, which are given in detail elsewhere.

He learned Tamil and mastered it so as to be at ease in composing Tamil works. One of his Tamil works was Nānōpadēsa Kānḍam consisting of 5 cantos. His second work was Atmanimayam, printed in A.D. 1889. A third one was Annāna Nivāranam. His other works are

Mandiramālai, Punarjanma Ākṣēpam, Sesunāda Caritram, Nāṇa Dī pikai etc.

Benjamin Schultze (A.D. 1689-1760): As the successor of Joham Ernst Grundler, who assisted Ziegenbalg in his compilation works, Schultze completed an English Telugu-Tamil-Latin Vocabularium in 1728 and a Vocabularium Telugu-Tamlo Biblium Veteris Testament in 1732. "Both these dictionaries are bound together as a MS. J66 in the Francki Mission Archives, Halle". In 1723, he published 112 philosophical poems, translated into Tamil. Another work in 522 pages, called Nāna Mandirac Celvap Pūngāvanam, was a translation of the German work by John Horn, whose another book was also translated into Tamil, as Nānakkannādi. He returned to his place in 1743 and died in 1760.

Johann Philipp Fabricius (A.D. 1711-1791): He compiled in 1749, a Tamil English dictionary containing 9,000 entries, wherein "the words and phrases of the Tamilian language commonly called by Europeans, the Malabar language are explained in English." This is often referred to in the missionary literature as the Old Dictionary. Another English Tamil Dictionary was dedicated to the Honorable Court of Directors of the English East India Company in 1786. He has also translated the New Testament into Tamil. He took enormous pains to see that the translation was perfect and it seems, he succeeded in his attempt to bring forth the best translation possible.

John Peter Rottler (A.D. 1749-1836): A Danish missionary who served at Tranquebar and Madras for 60 years, he compiled the Tamil English dictionary which was published in 4 parts. The first part came in 1834 and the rest in 1837, 1839 and 1841, the total number of pages being 1,400 with 36,900 entries. They were edited by W. Taylor and T. Venkatachala Moodely after Rotller's death. Indeed, Rottler's compilation owed a great deal to Beschi's Caturakaradi, Fabricius' dictionary etc. He has also compiled words concerning astrology and mythology and scientific terms.

Bishop Robert Caldwell (A.D. 1814-1891): Well-known to the Tamil scholars by his monumental work, A Comparative Grammar of the Dravidian or South Indian Family of Languages, Bishop Caldwell, a Scotchman, born in 1814, became a missionary at the age of 20.

On his arrival at Madras, he got acquainted with Pope, Winslow and Henry Bower. From Madras, he went on foot to Tirunelveli in 1841 and settled at Idayangudi (idyangudi). He served in the committee to Itranslate the Prayer Book and Bible into Tamil. He evinced great interest in history and wrote the History of Tinnevelly in English. Paratakanda purātanam (Indian antiquities) was his another historical work. In this, he compares Mahābhāratam with Homer's Iliad. Another interesting work published in 1835 was the Historical Sketch of the kingdom of Pandya-Southern Peninsula of India. One half of the pages in this work contains the narration in English and the other Tamil. He also wrote

Nāṇasāsaṇam Dyāṇamālai (1853), Tāmarai Taṭākam (1871) and Narkaruṇai (1853).

It is said that Caldwell addressed the 22nd convocation of the Madras University.

He was familiar with nearly 18 different languages and has left his monumental work, the Comparative Grammar of the Dravidian or South Indian Family of Languages, which is yet to be surpassed for its wide coverage, penetrative analyses, precise study and comparative details. In this work, he was diligently proud beyond doubt on the independent origin and existence of Tamil. "She was declared to possess a vast and rich ancient literature. A Dravidian family of languages was asserted by these studies which consisted of cultivated and uncultivated languages of which Tamil was the elder sister."

He made an in-depth and critical study of the Dravidian group of languages, compared their grammars and concluded that "Tamil was an independent language".

He also proposed 6 ways of "distinguishing and determining words in the Sanskrit lexicon which are of Dravidian origin." He affiliated Tamil with the Scythian group and not with the Indo-European group of languages.

It was first printed in 1856, the 2nd and 3rd editions appearing in 1875 and in 1913. The Madras University brought out an edition of this work in 1956. This work is also translated into Tamil.

Though he visited his native country thrice and remained there for a couple of years, he breathed his last at Kodaikanal in Tamil Nadu, and his mortal remains were interned in the cemetery of the church at Idayangudi. Among the galaxy of scholars whose statues are installed on the Marina at Madras, Caldwell is one.

Dr. George Uglow Pope (A.D. 1820-1908): Born on 24 April 1820 at Prince Edward Island in Novoscotia, he came to South India in 1839 as a missionary and during the 8 months of his sea voyage, studied Tamil and on landing at Madras, "he preached in Tamil at San Thome". Later he went and stayed at Sawyerpuram in Cidhambaranar district where he constructed a church. He is said to be the author of 4 books there, and they are lost. He went to England in 1849 and on his return the next year, went to Tanjavur (tanjāvūr) where he had the friendship of Vedanāyakam and founded the Tanjore College. In 1885, he went to Oxford, where as Professor of Tamil, he taught Telugu and Tamil to those who were preparing for the Indian Civil Service. Oxford honoured him with an M.A. Degree and the Archbishop of Canterbury conferred on him the degree, Doctor of Divinity.

In 1859, he published a grammar of Tamil called A Tamil Handbook [for the use of foreigners learning Tamil and Tamilians learning English.]

A Tamil poetic anthology, with grammatical notes and a vocabulary was published in 1859. This contains 612 verses.

The Sacred Kural of Trivalluva Nāyanār with introduction, grammar, translation, notes, lexicon and concordance, was published in 1886. The Kural prefixed with the word Sacred, is really interesting. He was the first to translate all the three books of the Kural into English poetry, paying heed to the rhymes.

"Pope has compared and contrasted the Kural (couplets) with Virgil (3 and 1037), Horace (7), Aeschylus (7), Moore (8), Dante (8), Shakespeare (13), Browning (38), Wordsworth (47), Terence (60), Ovid (86), Aristotle (93 and 28), Psalms (169), Mathew Arnold (268), St. Paul (292), Robinson (596), Nero (753), Shelly (804), St. John (chapter xcv) and with Gītā (34, 35 and 327), Upanishads (355) and Vēmana, the Telugu poet (60 and 106). The comparison shows the idea familiar to all races.

Though Drew thought that "it could not be rendered into any European language without exposing the translation into infancy", Pope has remarked that "it is perfectly pure in its tendency and in the intention of its wise and high souled composer". He further says that "these last chapters must be considered as an Eastern romance not fully told but indicated in a number of beautiful verses which have much to the imagination of the readers and the ingenuity of the interpreter."

The Naladiyar (nāladiyār) or 400 quatrains in Tamil with "introduction and critical notes philological and explanatory to which is added a concordance and lexicon" was published in 1893. This was intended to assist Europeans to have some acquaintance with classical Tamil. Pope has felt that verse 75 of the 8th chapter should be included in the 23rd chapter that verse 344 was incongruous in chapter 35, that verses 384 to 387 seem to be out of place and probably more recent and that verse 140 seems to be contradiction of verse 245. He opined that the 6th verse of Naladiyar should be considered as a direct contrast to the 269th Kural.

Pope had written 6 articles in the journal The Light of Truth, 3 of them on Sambandar and one on Manikkavacakar (mānikkavācakar). Some Tevarams (tēvāram) of Sambandar had also been translated by him.

He held Manikkavacakar in high esteem and The Tiruvācakam or the sacred utterances of the Tamil poet, saint and sage, Manikkavacakar to which is "prefixed a summary of the life and legend of the sage with appendices illustrating the South Indian system of philosophy and religion, called the Saiva Siddhantam (saiva siddhāntam) with Tamil lexicon and concordance" was published at Oxford in 1900. According to him, the Saiva Siddhanta system "is the choicest product of Dravidian intellect" and that it ought to be studied by all who "seek to influence Tamil Nadu."

One of the twin epics, Manimekalai, was translated by Pope in several articles, contributed to

Siddhānta Dīpika volumes, 11 and 12. J.M. Nallaswamy Pillai collected and edited them in 1911.

Pope wrote 9 articles on *Puranānūru*. He wrote on certain kings, chieftains and poets. Some verses had also been translated into English.

The Royal Asiatic Society, recognising his contribution to Tamil, awarded a Gold Medal in 1906. He breathed his last in 1908 and is buried in England. He wished that his epitaph should contain the phrase, Tamil Mānavan.

M. Winslow: An American (USA) born in 1789 and ordained in 1818, Winslow came to Madras and resided at Royapuram, sometime after 1836. His famous dictionary, called Comprehensive Tamil and English Dictionary of High and Low Tamil was compiled in 1862. Local Tamil scholars like Ramanuja Kavirayar (rāmānuja kavirāyar), Vīsākaperumāļ and Sēnātirāya Mudaliār helped him in this task. Materials collected by missionaries like Knight, Spaulding, Percival etc., were also used by him.

"Words of common and poetic dialects of Tamil and terms dealing with astronomy, mythology, botany, science and allied subjects, and names of authors, poets, heroes and gods were included in the dictionary. Winslow gave, for the first time, the root of the verb, as the leading word. He separated words of Sanskrit from Tamil, indicating the primitiveness of the former by an asterisk. Another noteworthy feature was the addition of Tamil rendering to all the principal words with English translation of the examples". According to Vaiyapuri Pillai, "few words in colloquial and local use in the Tamil country proper had been included." K. Meenakshisundaram says that the dictionary endeavoured to cater to the needs of the educated and the uneducated.

P. Percival: After studying Tamil in England, Percival came to Madras in 1826. By 1842, he collected 1,900 Tamil proverbs and printed them with English translations. He was a member of the committee to produce the new translation of the Bible, along with produce the new translation of the Bible, along with produce the new translation of the Bible, along with produce the new translation of the Bible, along with produce the new translation of the Bible, along with produce the new translation of the Bible, along with produce the new translation of the Bible, along with professor of Vernacular Literature at the Presidency Professor of Vernacular Literature at the Presidency College, Madras. By 1860, his list of proverbs came to 5,000. He compiled a Tamil English Dictionary (1861) and a 25,000 entry English-Tamil Anglo-Tamil Dictionary. He translated the aphorisms of Avvaiyār. "Like Caldwell in grammar and like Gover with folk songs, Percival has endeavoured to show the separate quality of Dravidian proverbs."

Rev. W.H. Drew and Rev. J. Lazarus: Rev. Drew studied Tamil under Ramanuja Kavirayar, and translated the Kural into English prose. John Lazarus revised Drew's work and the first part appeared in 1840 and the second in 1852. This has now been published (South India Saiva Siddhanta Works Publishing Society) in 1962.

Lazarus has also published Nannūl with English translation and a Dictionary of Tamil proverbs. It contains

10,000 proverbs "arranged in the best order possible." He revised the Biblical and Theological Dictionary of Bower. His Harmony of the Gospels is written in Tamil. It consists of a list of events in the gospels in a chronological order. He died in 1925 in his 80th year.

Francis Whyte Ellis: Coming to India in 1796 as a member of the Madras Civil Service, Ellis died an untimely death in 1819. All his valuable papers, their value being unrecognised, were either lost or destroyed. Anyhow, his outstanding work, the Commentary on the Kural is available. He did not translate and comment on the entire Kural, but selected 69 couplets from the first chapter, rendered them into English, gave grammatical features and illustrated Tiruvalluvar's ideas by passages from prominent authors. Sangam Classics have also been quoted in addition to Cicero, Aristotle and Shakespeare. He chiefly followed Parimelalkar's (parimelalkar) commentary. He has referred to a Jaina commentator on the Kural and it was he who mentioned the author's name as Elacarya. His commentary was first published in 1813 and the second edition appeared in 1905. Madras University has published the same in 1955. There is a copy of the original edition in the Maraimalai Adikal's (maraimalai adikal) Library, in Madras. He devoted his attention in collecting rare Tamil manuscripts and one of them was Tempavani which he found at Avur. The biography of Viramāmunivar was also written in Tamil, at his instance, by Muttusami Pillai (muttusāmi pillai).

H. Stokes: Joining the Madras Civil Service and coming to Madras in 1827, Stokes translated the Nitinerivilakkam of Kumaragurupara Tampirān. In the preface, he has stated that the work, though comparatively modern, was "being widely studied by the learned of South India". He has also given a concise biographical sketch of the author, along with a list of his 14 works. It seems, he had the help of 5 native scholars and translated the title, into The Light of the Path of Virtue. The songs of Avvaiyar and Ellis have been quoted by him. Stoke's translation is published by the Kasimath, Tiruppanandal.

Rev. William Taylor: A protestant missionary who came to India in 1815, authored the Tamil book Vedattatci (vēdattātci) printed in 1834 at Madras. He translated Verrivērkai into English, which is included in volume II of the Oriental Historical Manuscripts in the Tamil language (1835 edition). In addition, he dealt with geography in the D section of this manuscript. Rottler's Tamil English Dictionary was divided into four parts, the first being printed during his life time in 1834. On his death, the editorship fell on Taylor. He revised the work and Part II was published in 1836-37, part III in 1839 and Part IV in 1841. According to Taylor, "Tamil is one of the most copious, refined and polished languages, spoken by man". He has also catalogued the Mackenzie manuscripts in 1839.

Julian Vinson: Being of French origin, Julian Vinson studied Tamil in his younger days, as his father served as a judge in Kāraikkāl and followed his father when the latter left for France. At Paris, he was appointed as

lecturer in the Oriental Faculty of the University. When Tivaka Cintāmani was published by U. V. Swaminatha Iyer, he got a copy of it, studied and translated it concisely into French. He wrote a book on Tamil grammar in French for the benefit of French students, studying Tamil. He has also translated a portion of the Kural into French.

Books on Geography, Medicine etc., in Tamil

As already stated Taylor attempted to write on geography. Rhenius wrote *Pūmicāstram* which was printed in 1832 at Madras. Carrot wrote in 1865 a book on algebra. David Solomon published a book on geometry, called *Kṣēttirakanitam*. H.R. Hosington wrote the *Oriental Astronomer*.

Beschi is said to have written medical books in Tamil, like Vaittiyar Nasakāntam and Rana Vākatam.

The science and art of surgery, compiled by Erichsu and Druit was translated into Tamil by Joshua Danforth and edited in 1877 by Green, who also translated into Tamil Chemistry Practical and Theoretical of Dandf, Wells. Human anatomy was also translated into Tamil under the supervision of Green in 1872; written by Green, it contained pictures and illustrations.

The Principles and Practice of Physics in Tamil verse, was Hooper's work, and published by William Paul, in 1872.

In these works, most of the words were Tamilised English Words, adopted to suit the Tamil pronunciation. Sanskrit words were also interspersed.

It is interesting to note that an English Grammar for Tamil Youths, written by J.P. Ashton was in Tamil with questions and exercises.

Pālatīpikai, a periodical for children, started in 1840 at Nagercoil was published till 1852. A Tamil Quarterly Prepositary was started by the American Madurai Mission in 1854, with Rev. Webb as editor. An illustrated magazine called Amritavācani, for Hindu women, was started in 1865.

Contribution of Tamil Christians

H.A. Krishna Pillai (A.D. 1827-1900): Born as a Hindu in 1827 in Palayamcottai (pālayamcōttai) and embraced Christianity, Krishna Pillai was the head Tamil Pandit in the Christian Mission College at Palayamcottai. His magnum opus was Irakṣanya Yātrikam, a Tamil adaptation of Bunyan's Pilgrini's Progress. The work, in 5 books has 47 cantos and 4,000 verses and was completed in 1894. It contains, splendid passages enunciating the distinctive truths of the gospel. This has been published by the Christian Liberation Society. He was known as Christian Kampar and Tamil Bunyan. His other works are Iratsanya Manoharam and Iratsanyakkural. The former containing 32 parts seems to be a prayer book for the youngsters, while the latter has not yet been published. He has also written the Iratsanya Samaya Nimayam in prose. He died on 1 February 1900.

Vedanayakam Pillai (A.D. 1824-89): He was a District Munsiff at Mayilāduturai (Mayavaram). He was the author of Nitinul (nītinūl), Sarva Samarasa Kīrttanai, Pratapa Mudaliar Caritram (pratāpa mudaliār caritram) and Suguna Sundari Caritram. His ideas were not sectarian. His works contain maxims to develop good habits. The Nitinul contains a commendatory verse of Meenakshisundaram Pillai. His Pratapa Mudaliar Caritram is the first novel in Tamil.

Kulangai Tampiran: Besides a gloss on Nannul, Siddhi Vināyakar Irattaimanimālai is also assigned to Kulangai Tampiran (kulangai tampiran), which he might have sung, before he became a Christian. He has also written Yoseppu Purānam in Tamil which contains 21 cantos having 1,203 verses in viruttam metre. The kāvya is not available, except a few fragments. He died in 1765.

Muttusami Pillai: Born at Pakasalai, in Tanjavur district, he was called College Muttusami Pillai because he was the manager of the College established by Ellis, Mackanzie and others at Madras to teach the native languages to the members in Government service. He was a polyglot, knowing Tamil, Telugu, Sanskrit and English. He published the Vēda Vikarpa Tikkāram, refuting the work, Vēda Vikarpam of Vidwan Ponnampalam of Purasavakkam, criticising Christianity. At the instance of Ellis, he collected the manuscripts of the works of Viramanunivar and found out a copy of the Tamil in 1882, and an English version of it has also been published.

Vedanayaga Sastri: Born in Tirunelveli in 1774, Vedanayaka Sastri (vēdanāyaka sāstri) was a Vellala Christian. Schwartz got him to Tanjavur, while he was 12 years old. He was given education for two years at Tarangambadi, and was employed as the headmaster of the Theological Seminary at Tanjavur, whose then ruler was the Mahratta prince, Sarfoji. Vedanayagam became a good Tamil poet. It is said that he was the author of 32 books, of which Bethelham Kuravañji and Perinpakkadal were presented before a learned assembly at Tirucci, where he was conferred the title, Sastri. At the recommendation of Rev. Kohlhoff, who succeeded Schwartz., he was allowed the privilege of meeting the Maharaja twice a month and drew a monthly salary. He was also presented with a shawl. It is said that he wrote the History of the Bhonsle at Tanjavur, in verse which is lost. It is learnt from the Oriental Historical Manuscripts, that Vedanayagam was "in the employ of Colonel Mackenzie. The History of the Mahratta rulers of Tanjavur in Tamil, now available, was in the collection of Vedanayagam. He died in 1864.

A Little known Christian Literature in Tamil: At the instance of V.I. Subramoniam, in 1967, D. Yesudas of Scott Christian College, Nagercoil, collected some Christian literary works and wrote an article about them. Some of the works collected by him are the following.

 Cavicetapuranam (by Sukathiyer) was published in 1891. The New Testament of the Bible is narrated in

- the form of a Puranam (purānam) in Tamil. It consists of five cantos, each being divided into 12 murtis (mūrti) and each murti into 7 padalams, having a total of 3360 verses. Murtis are treated in the same manner as the tondars in Periyapuranam.
- Kristiyānam (life of Christ) by John Palmeri, was printed in 1865. Only a portion of this work is available.
- 3. Adinandavanappralayam, a compendium of Milton's Paradise Lost by Rev. A. Vethakkan (vēthakkan) in 118 pages, was published as the second edition in 1868. This is written in such a way that it could be staged also. It consists of venpā and kalitturai metres.
- 4. Adinandavanappralaya Mitci (Milton's Paradise regained) by Rev. Vethakkan, was printed in 1868. It is in four cantos.
- Sattiya Sabhai Vilakka Satakam by Rev. Māsillāmani, published in 1875, was written to oppose Roman Catholicism. It contains 100 verses in Tamil. It is an "excellent work with literary merit."
- Cellattampi pādal by P.C. Joseph, printed in 1875, in 145 verses on the evils of drunkenness, stressed points on the basis of the Bible. Only 16 pages of the work are available.
- 7. Andavar Kununi, advising young men to give equal status to women, was published in 1892.
- 8. Mātar Kummi in which, virtues of women are praised and which stresses the need for educating women, was published in 1892, as a 3rd edition.

In this connection, it is worthwhile to note that Milton's Paradise Lost (Book I), was translated into Tamil by V.P. Subramania Mudaliar in the first quarter of this century and has been published.

See also: Christianity in Tamil Nadu, Nannul.

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CONTRIBUTION OF TAMIL NADU TO INDIA'S FREEDOM STRUGGLE

Though the Sepoy Mutiny of Vellore in 1806, a prelude to the Sepoy revolt of 1857 in the North, can be construed as the beginning of the Indian Struggle for freedom, veterans like N. Somayajulu considers the revolt of Kattabomman of Pārchālamkuricci, who unsuccessfully fought the British in 1789 as the first hero in India to revolt against the British. In this connection, it

may not be wrong to mention the historic struggle of Vēlu Thampi, the minister of Travancore against the British, as he hailed from the Kanyakumari district, now part of Tamil Nadu. By publishing the Tamil version of Vir Savarkkar's (vīr savarkkār) The Volcano or the First War of Independence, the State has a share in the struggle of 1857 in which it had no direct involvement. The bronze statue of Col. Neil, an officer responsible for subverting the revolt was installed in Madras. There was an agitation to remove it and participants suffered imprisonment. It was removed in 1937 to the Museum from Mount Road, when Rajaji was the Prime Minister.

The birth of the Congress: In 1884 the annual conference of the Theosophical Society was held at its office at Adayār, Madras and at the end seventeen persons met separately at the residence of Dewan Raghunātha Rao with the intention of starting a National Organization with branches in each province. S. Subramania Iyer, P. Rengiah Naidu and Ananthāchārlu represented Madras and all of them decided to convene the first National meeting by 1885, which may thus be considered as the seed sown for the Indian National Congress. According to this plan and the appeal of Sir Allan Hume of the Indian Civil Service who showed great interest on matters like prohibition sent to all the intellectuals, the National organization, named the Indian National Congress, was founded at Bombay in December 1885.

with a three day session was attended by 72 members, all graduates, of whom 21 were from the Madras Province, representing all its districts. The person who proposed the first resolution was from Tamil Nadu. (The book Self-Government: Question Answer, published in 1883 was also distributed). The Hindu and Swadesamitran published in detail the proceedings of the Conference.

The second meeting, at Calcutta in December 1886, was attended by 436 members of which 47 were from Madras.

The third meeting held at the Thousand Lights area in Madras, in a specially erected pandal at a cost of Rs. 30,000/- collected from the public, was attended by about 600 delegates. A. Mūkkanachāri, a delegate who was an iron merchant and a member of the Tanjavur Municipality spoke in Tamil. The Conference representing all sections, including Muslims, was truly national and a committee of 32 members including four Tamils to frame the Constitution of the Congress was formed.

Though in the beginning, invitation to the Conference was restricted to those who knew English, the Madras conference had a third of its delegates knowing only Tamil and they spoke in Tamil. After the Madras session, the government's attitude against the Congress began to change, due to the pamphlet, Question and Answers which was condensed and published. Lord Duffering, the then-Viceroy, on reading its English translation, in one of his public speeches gave a fitting reply and the Congress leaders who were not

frightened because of the policy of the rulers, brought out four editions of the book and started *Indunēsan*; a fortnightly journal in Tamil.

The sessions held at different places were presided among others by a couple of Britishers who were presidents in 1888, 1889, 1894, 1904, 1910, 1911 and 1917.

Annie Beasant, an Irish lady settled in India, adopted Madras as her home after her arrival in 1873 and participated in the freedom struggle, was the Congress president in 1917. G.S. Arundale, another Britisher, settled in Madras and married Rukmani Devi, a Tamil, and Miss. Margaret Cousins, entering the Congress through the Theosophical Society, Madras, took active part and suffered for the cause of India's freedom.

In 1920 and 1926, in the Nagpūr and Gauhati sessions of the yearly meetings of the Congress, the Tamils G. Vijayaraghavachari and S. Srinivasa Iyengar presided respectively.

In the 1920 session, the resolution on the programme of *Non-co-operation* proposed by Gandhi was passed.

In the 1927 Madras session presided by Ansari, the Congress declared its demand for Pūrna Swarāj (complete freedom) through a resolution.

Lord Curzon's proposal of the partition of Bengāl, his budget speech of 1898 and his low opinion on Indians, echoed in the protest everywhere, and resulted in the Swadeshi (swadēsi) Movement of 1906, considered as the year of the Swadeshi movement. Be Indian and Buy only Indian goods was the slogan everywhere. The moderates in the Congress who hated the agitation against foreign goods, were ridiculed by the extremists.

Subramania Bhārati who welcomed the movement, translated Bankim Chandra's Bandē Mātaram into Tamil and published it in his journal. He also composed his own song, Vandēmātaram.

In order to suppress the movements, the Government filed cases against journals of which Swadesamitran, India, The Hindu and Patriot belong to Tamil Nadu.

V.O. Chidambaranār of Tuttukkudi (tūttukkudi) decided to start a Swadeshi Navigation company to be a competitor to the British Steam Navigation Company which alone plied ships from Tuttukkudi to Colombo. He registered his company on 16-10-1906 under the Companies Act of 1882 with the National Bank of India as its bankers, floating an authorised capital of ten lakhs at twenty-five rupees per share. Thirty-one prominent citizens as Directors and Chidambaranar as the Assistant Secretary, the company planned to get some ships from Shahline Steamers Company on contract, as its first venture.

Getting nervous, the Government encouraged by the British businessmen prohibited the Shahline Steamers Company from giving ships to the Indian company, whose workers too were coerced by the police. However, it purchased two ships and two steam boats, which the people began to use for travel and transport. When the British company offered reduced fares for travel and transport, the Swadeshi Company was also forced to follow suit, resulting in heavy loss. An attempt made by the British Company to silence Chidambaranar with the offer of a lakh of rupees was not only spurned by him but he also reprimanded the British agents. He further organised an association, the Swadeshi pracharasabha at Madras with V. Sakkarai Chettiyar as President.

In consequence of the difference of opinion on the policy over foreign goods, conflict arose between the moderates and the extremists in the Congress, the latter violently opposing the use of foreign goods. The moderates with a large number of lawyers were headed by Krishnaswami Iyer while Bharati led the extremists.

The Calcutta Congress of 1906 invited Bipin Chandra Pal, a Bengali orator to speak on the boycott of foreign goods which the moderates did not favour and it was in this session that the word Swaraj was first used. All these enraged the officials.

of 1907 with a large number of extremists. The moderates and the extremists met separately, the former naming Conference. The Government tried to curb the activities of the extremists. V.O. Chidambaranar found in Subramania Siva, the young man, to do vigorous propaganda at Tuttukkudi.

When Bipin Chandra Pal was arrested, Chidambaranar held a protest meeting in Tirunelvēli where he and Siva were arrested. The arrest triggered off violence in which the Collector Ashe sustained injuries. As a result, police opened fire and hartal was observed. V.O. Chidambaranar was sentenced for two life imprisonments of 20 years each, one for his inflammatory speeches and the other for supporting the traitors to do political propaganda against the Government. It was decreed that Chidambaranar and Siva had to be in the prisons in the Andamans for 40 and 10 years respectively. An appeal filed in the Madras High Court reduced to 6 years in both the cases and a further appeal to the Privy Council in London, deportation was converted into rigorous imprisonment in Madras.

When a warrant of arrest was issued against Bhārati and Srīnivāsa Iyengār the Editor and the proprietor of the India, Bharati took refuge in Pondicherry while Iyengar was imprisoned for a year. Swadesamitram decided to be a moderate journal.

Prison officials in Coimbatore subjected V.O.C. to bad treatment. Chidambaranar was cruelly dealt with in the Coimbatore gaol before he was transferred to

Kannanūr. He was forced to carry faecal containers, break stones and pull the oil mill like a bullock in the gaol and his term continued to increase for what the officers termed offences.

The competition to secure positions offered to the moderates by the Government led to the class competition between the Brahmins and non-Brahmins. The lawyers functioned in two groups, the Brahmins of Mylapore being led by V. Krishnaswami Iyer, while the non-Brahmins of Egmore were led by T.M. Nair, and thus sowing the seeds of the Justice party in 1909, with the announcement of the Minto Morley reforms, though the Justice Party was actually founded in 1917.

P.S. Sivaswamy Aiyer, the Advocate General, V. Krishnaswami Iyer, a Judge in the High Court of Madras, S. Sankaran Nair and P.R. Sundaram Iyer, the judges of the High Court, C.P. Ramaswamy Iyer, a member of the Central Executive Committee, Mohammed Habibullah, a member of the Viceroy's Executive Council, M. Krishnan Nair and K.V. Reddy, the members of the Executive Council of the Governor of Madras and V.S. Srinivasa Sastri who entered official positions as Member of Privy Council at London, were the moderates.

When the Congress was started in 1885, the major demand was that qualified Indians should be appointed to the highest positions in Government Service and that they should have greater representation in the legislative bodies. The result was the offer of high posts to many and their acceptance.

Those believed in terrorism found London, a safe place for training and many Indian students who had gone to London were attracted by the revolutionaries. Even others like V.V. Subramania Iyer, T.S.S Rajan etc., who went there, lived in the camp, called the Indian Hostel.

The first shot of India's political revolution was fired in London in 1908, when Madanlal shot Curzon Wyllie mistaking him for Lord Curzon, and was hanged in London. Thereafter the India House was kept under surveillance and the revolutionaries shifted their camp to Paris, V.V.S. Iyer escaping to Pondicherry.

Murder of Ashe: Ashe, the Collector of Tirunelveli was shot fatally by a young man at Maniyāchi railway junction, while he was proceeding to Kodaikkanal, in June 1911. Though an attendant of Ashe caught hold of him who escaped to commit suicide by sending a shot through his mouth that shattered him to pieces. He was Vanchinathan (vāncināthan), a former clerk of the Forest department in Travancore. When V.O.C. was informed of the incident, his response was that "one should not harm individuals even if they were bad."

Tirunelveli Conspiracy Case: Vanchinathan's house at Shencottah was searched and cases were filed against 14 persons. Venkatesvara Iyer of Punalūr and Dharmarāja Iyer of Shencottah committed suicide at the search of their houses while one Madaswami went underground.

But all of them were convicted and sent to gaol, Nilakanta Brahmachari for 7 years and others, 4 years.

The Swadesi Navigation Company incurred heavy loss and was liquidated, selling its ship Galea to the British Company itself when Chidambaranar was in the gaol.

"When V.O.C. entered prison all the people of Tuttukkudi lined the streets and expressed their admiration for him. But when he was released there was nobody to receive him."

Emdon: Though there was no terrorist activity after the shooting of Ashe, the Indian revolutionaries living in Europe managed to have contact among themselves. Some had the view that German co-operation might help to get Independence. Nilakanta Brahmachari who escaped from Bellary gaol was captured within two days. Chenpakaraman, who was in Germany is believed to have come to the Madras shores in the German Submarine Emdon during the first World War which bombed at the Madras High Court which, of course, escaped. The explosion created fear among the inhabitants of Madras for sometime.

At the Congress session of Madras in 1914, Annie Beasant entered politics and Bentland, the then Governor of Madras attended it on the second day. In this session, Beasant declared that India wanted Puma Swaraj, the birth right of the Indians, which should not be considered a concession by the British administration. She brought all the extremists into the Congress fold and started Commonwealth, a weekly in English in January 1914 and New India, another journal from July 1914. She published The Way India worked for her Independence, a work dealing with the political history of India from A.D. 1885 to 1914. At the Bombay session of the Congress in 1915, she brought the resolution demanding Home rule for India, which was referred to the Congress Committee and passed in the Laksmanapuri session of the Congress. She started The Home Rule League and many students joined it. Beasant's New India was discontinued because of the demand of Rs. 2000/- as security deposit. She and her comrades were arrested. The repressive measures against her drove veterans like Tiru. Vi. Ka., Rajaji etc. of the Home Rule Movement to join the Congress.

Self Government: Montague, the Secretary of State for India declared in the British Parliament in August 1916 Britain's intention to grant self-government to India and then Beasant, Arundale and others were released. The Government of India appointed the Rowlett commission to advise the Government on the steps to curb terrorist activities.

The Calcutta session of the Congress, 1917, with the septa generion Beasant presiding, acclaimed her as an adopted daughter of Tamil Nadu. It was decided from this session that the elected President had to be in charge of the activities of the Congress organisation for the whole year until the next president is elected. Nawab Syed Mohammed and N. Subbarao of Tamil Nadu were

the General Secretaries of the Congress during her tenure. C.P. Ramasamy Iyer and Kesava Pillai were also appointed as General Secretaries raising them to four. In her presidential address she urged for the early formation of linguistic provinces and condemned the Rowlett Conumittee.

In May 1916 on the suggestion of Bharati a mass petition demanding self-government, signed by lakhs of people was forwarded to the British Parliament in 1917.

The Minto Morley Reforms of 1909, by and large benefited the Brahmins in the Madras Presidency. On this basis, the Governor of Madras and others were of the opinion that the Montague-Chelmsford reforms would also benefit the Brahmins. The Justice Party was founded in 1916 under the aegis of P. Thiāgarāya Chettiār and T.M. Nair, to voice the cause of the non-Brahmins. The Congress leaders founded in 1918 the Modern Labour Union including the Perambur railway workers union.

Pondicherry was a refuge for freedom fighters from 1908 to 1920. Subramania Bharati, being the first to seek refuge in June 1908, Srīnivasāchāriyār, the publisher of India and Aurobindo Ghosh, the revolutionary from Bengal followed him in 1910, to be joined by V.V. Subramania Iyer.

The journals, Kannayōgi and Dhama, were started by Bharati and his men to strengthen the freedom movement. As the Indian Government banned them they had to be stopped. It is said that the Government adopted various strategies to bring back V.V.S. Iyer to India. Bharathi was followed by a policeman at a distance, for if a British C.I.D. insulted Bharati, the British officers in French India would be in trouble. When he crossed the French borders with his family in 1918, he was arrested and lodged in the Cuddalore sub-gaol, to be released unconditionally, within a couple of weeks, as he was ill.

In 1920, with the implementation of Montague-Chelmsford Reforms, a general amnesty was given and then all political prisoners including V.V.S. Iyer came to British India, save Madasami, about whom nothing was heard afterwards.

Rowlett Act: The Rowlett Committee with Justice S.A.T. Rowlett as the head and five members including C.V. Kumaraswami Shastri, a Tamilian was set up to advise the Government to curb terrorism. Sastri refused to heed to the Congress appeal to resign. The Government passed two laws on the basis of the recommendations of the report. Gandhiji wanted to protest because the "recommendations were quite unwarranted". He was invited to South India at this juncture and even before his arrival, a meeting was arranged by Chidambaranar, Thiru.V.Ka. Navalar Somasundara Bharathi, V.V.S. Iyer etc., at Madras with a plan for a Satyagraha. Gandhiji stayed in Tamil Nadu for a fortnight, visiting many places. He asked Rajagopalachari to call for a general hartal and wanted to suspend work for a day and

observing the day in fast and prayer. The hartal and fasting scheduled to take place on 30th March was later changed to 6th April, 1919. At Madras, Rajaji, Satyamurti, Chidambaranar and Thiru V.Ka signed the Satyagraha pledge. A procession and a public meeting were held at Madras when a journal, Satyagraha "defying copyright regulations" was published and sold. No arrest was made.

When Gandhiji wanted to go to Delhi after the Satyagraha in Bombay, he was prevented. When he defied the orders he was arrested, resulting in the eruption of large scale violence and its repression by the police. The Tamils protested it by organizing meetings.

The Rowlett Act intended to curb terrorism led to increased violence.

Montague-Chelmsford Reforms: The British Parliament passed the Government of India Act on the Montague-Chelmsford recommendations in December 1919. C.R. Das moved a resolution, that the Act was inadequate, unsatisfactory and disappointing and declaring that India is fit for full responsible government, urging the Parliament to establish full responsible government, in the Amritsar Congress Session was passed with Gandhiji's amendment dropping the word disappointing. Annie Beasant's resolution to accept the reforms was defeated.

Home Rule League: When Annie Beasant resigned as president of the League, Gandhiji took it up and proposed the plan to surrender all titles and degrees, boycott government functions and courts by lawyers, not to contest elections etc.

Non-Violent Non-Co-operation Programme: A circular on the subject sent to the Provincial Congress Committees to ascertain their views just before the Calcutta session to which the Madras Committee pledged its support. Proposed by Gandhiji when it was put to vote, it was passed, the representatives 161 in number voting for and 145 against, including Chidam-reconcile with the programme resigned from the Congress.

While Gandhiji stood for non-co-operation, the Government went ahead with elections to the Provincial Councils. There was opposition to the election boycott in Tamil Nadu, as the Congress leaders, mostly Brahmins did not like the Justice Party taking control of the Government in Madras. The Brahmins who were forward in education did not favour the boycott of schools and colleges. "Though one could not suspect their patriotic feelings, it should be recorded that Brahmins could not bring themselves to associate with the freedom struggle disregarding their communal interest". The Hindu, The Patriot, The New India and the Swadesamitran also wanted to drop the proposal of boycotting the councils.

Knowing the trend in Madras, Gandhiji made a visit and addressed a public meeting, besides meeting the

Muslims at Triplicane. He toured Madras Presidency for ten days, and found unqualified support among the masses. But his visit could not influence the educated class as was expected.

In Madras, Rajaji acted in favour of the proposals, as he accepted non-co-operation, George Joseph gave up his legal practise and Chidambaranar shunned his legal career to engage in literary pursuits. But the lawyers of Mylapore did not join the non-co-operation movement and the Justice Party assumed office in December 1920. Rajaji was sentenced to three months imprisonment.

Nagpur Congress: The usual resolution praising the British emperor was dropped and in the resolution on non-cooperation, it was added that "the Congress has totally lost its faith in the British regime". It was also resolved to boycott the function of the Duke of Cannaught who was to inaugurate the reforms.

A couple of delegates from the British Labour Party as observers, attending the session was a unique feature. Rajaji became one of the three General Secretaries of the Congress.

On the Duke's arrival at Madras on 10th January 1921, the city observed a total hartal. In the meeting held in the evening, over 1500 people pledged support to the programme. The Justice Party's plan for a meeting to felicitate the Duke on 12th January was thwarted by a heavy shower. The centre was informed that the boycott was peaceful by the Provincial Governments and the Duke left India on 28th February 1921 after visiting Bombay and Delhi.

Rajaji increased the enrolment of members to the Congress, reaching 30,000 to implement the Nagpur resolution. He had the support of Tiru. V.Ka., P. Varadarajulu and E.V. Ramasamy (E.V.R), though some moderates opposed him. Some lawyers gave up their practices but the boycott of schools and colleges was not successful and the educated class did not join the movement.

During Gandhiji's two visits to Madras in 1921, when at Madurai, he gave up his Gujarāti attire in favour of the dress of the Tamils, the two pieces of cloth. The Congress meetings were banned in 1921 and Rajaji defied it in December, only to be sent to the Vellore prison.

In the meantime, the Indian visit of the Prince of Wales was greeted by a hartal in July 1921, when he landed at Bombay. His visit to Madras on the 14th of January 1922 was also boycotted. Widespread agitation in Madras led by Tiru. V.Ka., Varadarajulu, V.V.S. Iyer etc., demanded total freedom at a meeting at the Triplicane beach. During the hartal on 14th January, a crowd surrounding the house of the Justice Party leader, P. Tyagaraja Chettiar prevented him from attending the function organised to welcome the Prince of Wales. Trains were burnt resulting in police firing, which pained Rajaji languishing in prison at that time.

Gandhiji Jailed: A couple of his writings in Young India, having been declared as libel, Gandhiji, along with the publishing editor, was arrested, tried for treason and sentenced to 6 years imprisonment. Rajaji who was released took charge of editing Young India and "kept the flame of freedom burning".

Trade Union Movements: Though Chidambaranar organised the workers of the Harvey Mills at Tuttukkudi in 1907 to strike work, the first trade Union, the Madras Trade Union consisting of workers of Buckingham and Carnatic and Choolai mills was organized only in 1918 and in 1919. The M.S.M. Railway Employees Union was formed with Arundale, as its first president.

Varadarajulu Naidu who supported the striking workers of the Harvey Mills at Madurai, prepared a write up in his *Prapañchamitran*. He was fined 1,000 rupees by the Government. He was arrested and sentenced to 18 months rigorous imprisonment, for his continued support to the labourers but on appeal he was released. Tiru Vi.Ka, leaving his teaching job, and E.V. Ramasamy with his family, plunged into the freedom struggle. He also devoted his attention to constructive programmes like prohibition, Khadi, eradication of anti-untouchability etc.

Swarajya Party: When the Government announced the second elections to the Central Legislative Assembly and the Provincial Councils in November 1921, the difference of opinion over elections led Congress leaders like C.R. Das to form a new party, the Swarajya Party with his son as the President and Motilal Nehru as the General Secretary to contest the elections. It echoed in Madras and E.V. Ramasamy with his colleagues formed a committee to request the electors to boycott the elections. The new party secured forty-eight seats in the Central Legislative Assembly while in Madras, only a few were elected.

Gandhiji made a compromise with C.R. Das and Motilal Nehru when the A.I.C.C. met and "it was agreed that the members of the Swarajya party could function as the representatives of the Congress within the legislative bodies. C.R. Das and others reciprocated by agreeing to accept the non-cooperation programme except the boycott of legislatures. The Belgaum Congress ratified it and C.R. Das donated his wealth to the nation. Rajaji founded an ashram in Gandhiji's name at *Puduppālayam* in Salem district in 1928 to dedicate to the promotion of Khadi, Hindu-Muslim unity, eradicating untouchability, prohibition etc.

Nagpur Flag Struggle: When the Congress flag was hoisted over the Nagpur Municipal Building, the Government banned it and arrested the volunteers including a few who had gone there to participate in it from Madras. A play, the National Flag, staged by Krishnaswami Pavalar helped to kindle national feeling among the Tamils.

Vaikam Satyagraha: People of the backward and Harijan communities were prohibited from passing

through the four streets around the temple in Vaikam in Travancore by the high caste people. With the resolve to oppose it the Kerala Congress Committee organising a Satyagraha, sent its first batch of Ilava volunteers to enter the banned streets. E.V. Ramasamy, his colleague C.A. Ayyamuttu and Congress volunteers from Madras participated in the Satyagraha and got arrested and jailed. Rajaji and Srinivasa Iyengar encouraged the Satyagrahis personally by coming to Vaikam. It continued for a year in which Nagammal, the wife and Kannammāl, the sister of E.V. Ramasamy too participated and got arrested. As a general amnesty was given by the Regent after the death of the Maharaja on 7th August 1924, the Satyagrahis were released. Gandhiji, together with Rajaji met the Maharani on 8th March, 1925 and as a result of the talks, they had with her and her officers, the streets of the Vaikam temple were thrown open to all. Later, the State through its Temple Entry Proclamation in 1936 by the next king Sri Chittirai Tirunal, permitted all the people to enter the Travancore temples.

Kanchipuram Conference: At the conference of the provincial Congress held on 22nd October 1925 at Kanchipuram (kāncī puram), some Justice Party leaders were also invited as observers and C.N. Mutturanga Mudaliar in his Presidential address condemned the activities of the Justicites. The communal representation resolution brought by E.V. Ramaswamy to provide opportunities to the Brahmins, non-Brahmins and the population untouchables proportionate to their percentage, was first rejected by the Committee which prepared the agenda. Even the attempt made by E.V. Ramasamy by obtaining the signature of 25 delegates to present it, was also refused permission by Tiru. V. Ka who presided, leading to a walk-out by him. He, S. Ramanathan and others who later left the Congress organisation, formed the Self-Respect Movement. However, the demand for communal representation by the Justicites was achieved by Muthiah Mudaliar's Communal Government Order during the Subbarayan's Independent Ministry. Though Rajaji's Ministry of 1937 enforced it, the Madras High Court struck it in 1951, after independence, resulting in agitations. The Nehru government gave it a lease of life by amending the Constitution.

General Elections: The Kanpur session of the Congress deciding to contest the general elections, contested in unison with the Swarajya party securing most of the seats in the central legislatures. In Madras the Justice party was routed, and the Swarajists won many seats. As they did not form the ministry, Subbarayan formed one with the support of the majority of members.

Neill statue Satyagraha: A copper statue of Col. Neill who suppressed the Revolt of 1857 was erected in a prominent place in Madras. An agitation organised in August 1927 to destroy the statue, selected Subbarāyulu and Mohammed Salia Rawutter of Madurai as the first batch of volunteers, who were arrested when they tried to smash it. This agitation continued till December 1927,

with leaders like Somayajulu leading the volunteers, who were all arrested and sentenced to the gaols. Then it was suspended for the smooth conduct of the Congress session at Madras. However, the statue was removed to the Museum in 1937, when the Congress Ministry under Rajaji came to power. Though the British Parliament objected and wanted it to be sent to London to install there, Rajaji refused it on the ground that it was the property of the Madras Government over which the British had no claim at all.

Forty-second Congress Session: Held at Madras in December, 1927, the session passed the resolutions of S. Srinivasa Iyengar, one making an appeal to the Hindus to avoid hurting the feelings of the Muslims by stopping their processions near mosques and producing disturbing noises and the other urging the Muslims "to avoid slaughtering cows near temples and in the presence of Hindus," besides the resolution demanding Purna Swaraj were passed.

Simon Commission: The government announced the appointment of a commission headed by Sir John Simon to enquire into the working of the parliamentary system in India and to recommend reforms in the existing system. As it had no Indian member, the 42nd Madras session of the Congress urged in a resolution to boycott it, though the moderates showed their opposition. The Madras Legislature in a resolution declared its non-cooperation with the commission. When the Commission landed in Bombay on 3rd February, 1927, it was greeted with hartal, strike, black flag with shouts of Simon go back. Subbarayan joined by the Justicites proposed to receive the Simon Commission. They passed a resolution in its Chengelpet Conference justifying its decision in 1928. The Commission left India on 31st March and returned on 27th October 1927. Wherever it went, it was greeted with black flags, but it was well received in Madras by the Justice party. It returned to England in April 1928 and submitted its recommendations, which formed the basis of the Government of India Act, 1935.

Prohibition: Rajaji worked energetically for the cause of prohibition after the Calcutta session of 1928 and a unit was appointed for its propaganda in every taluk and sought the co-operation of Subbarayan to enforce on a trial basis in *Tiruchengōdu* and *Rāsipuram* taluks, for 3 years.

In 1927, an Agriculturist's Association of the Congress was started in Madras.

Though the Labour Party that came to power in England in 1929 sympathised with India, it had to face stiff opposition from the Conservatives in the House of Lords. So the Congress leaders had no other option except starting agitations to attain independence.

Independence day: The 44th Congress session at Lahore on 22nd December, 1929 presided over by Jawaharlal Nehru decided to boycott the legislatures and many including Satyamurti, Mutturanga Mudaliar and others of the Madras Legislature resigned. It was also resolved

that on 26th January every year there should be a procession followed by taking the Independence pledge without speeches. The day, celebrated as Independence Day witnessed new vigour and in Madras, Swatantra Sangu, a bi-monthly journal began its publication. Flags were hoisted in the morning in Madras and in the evening a meeting was held at Tilak Ghat in the Triplicane beach and the pledge read out by the president was repeated by thousands.

Salt Satyagraha: In 1836, the East India Company's Government imposed the Salt tax to secure revenue and its manufacture was made a government monopoly which Gandhiji regarded as a true index of inhuman oppression. When he chose salt as the central issue of Satyagraha, it appeared as an eccentric move, even to his close associates. In the beginning the Viceroy Irwin was also not at all perturbed. It was a carefully staged drama, which proved to be the vital catalyst in the struggle for Purna Swaraj. Gandhiji announced his decision to lead the first band of satyagrahis from Sabarmati Ashram to Dandi beach on 5th March, 1930, a distance of about 386 km to be covered in 20 days. On 11th March, he said "pray for the battle which begins tomorrow" in his prayer meeting. With victory or death as his motto, the 61-yearold Mahatma with 78 volunteers began his Dandi march which Irwin thought at first would end in a fiasco.

The march was peaceful and impressive, and it did a great deal to promote the ideas of satyagraha. Not only men but also women took part in it. He reached Dandi on 5th April, 1930, in 24 days time. The next day after morning prayers and a bath in the sea he broke the salt law by picking up a lump of natural salt, without even a single policemen in sight at Dandi. On 6th April, the law was broken throughout India.

In Madras, it was organised by Rajaji from Tirucci to Vedaranyam (vedaranyam) on 13th April, 1930, with a following of 98 volunteers. With cheers from villagers on the way, they reached Vedaranyam on 28th April and on the 30th Rajaji with 16 volunteers broke the law by picking up salt from the salt pans at Agastyanpalli near Vedaranyam. When he was arrested, he was followed by K. Santhanam, Mattapparai, K. Venkatarama Iyer and K. Subramanya Ayyar, who were also arrested. Sardar Vedaratnam Pillai's (sardar vedaratnam pillai) role in this satyagraha deserves special mention. There was a clash between the satyagrahis and the police at the Madras beach on 27th April. Though the British Government ridiculed it as "Kindergarten stage of revolution," and the Springfield Daily republican compared it with Boston's short way with tea, it drew the attention of the whole world.

Civil Disobedience: Gandhiji's mass civil disobedience was adopted with few alterations by the AICC at Ahmedabad on 21st March, 1930 and the Congress anticipated arrests as soon as it was begun. Gandhiji appealed to the Congress workers to picket liquor shops, burn foreign cloth, use Khadar, boycott Government

schools and commence a movement against untouchability.

Rajaji, now at Tiruccengode after Salt satyagraha, followed it by the boycott and picketing of foreign cloth shops. "As the caste feeling was quite strong in Tamil Nadu, Rajaji launched a controlled mass movement," avoiding some areas which was strictly non-violent. There was large scale clash in the Choolai Mill strike at Madras and the unemployed weavers of North Arcot district attacked the police and liquor shops at Gudiyattam. This movement was supported by the Sourashtras in Madras and leaders like Rajaji, Satyamurti, Muthulakshmi Reddy, V.A. Sundaram etc., courted arrest.

V.A. Sundaram was leading a procession at Tiruppur defying the authorities to celebrate the Independence Day in 1932, in which Tiruppur Kumaran fell dead in the police lathi charge, holding the Congress flag.

Individual Civil Disobedience: The AICC passed a resolution to launch the Individual Satyagraha on 13th October, 1940, in which Gandhiji did not wish to participate, but the volunteers had to be selected by him. Such a Satyagrahi had to go to his area, town or village, to formally notify the Magistrate of his intention to break the law giving him the date, time and place of his satyagraha. Without any meeting, he had to shout the slogans "do not give money for the war fund; do not supply men or materials for the war" and thus had to suffer the consequence of civil disobedience. He should continue it several times either after the release from gaol or till he is arrested. He should proceed to Delhi on foot preaching Congress policies and accepting food offered on the way, known as Delhi Chalo movement.

In Madras, the authorities were severe with the satyagrahis. Rajaji, the former Prime Minister and a member of the Congress Working Committee, former ministers like T.S.S. Rajan, P. Subbarayan, V.I. Muniswami Pillai, members of legislators like Mrs. P. Subbarayan, K. Venkataswami, S. Satyamurti and others like Avinasalingam, Bhaktavatsalam, M.P. Sivananam etc. were convicted, among whom T.S.S. Rajan arrested at Tirucci was sentenced to one year rigorous imprisonment and a fine of 1000 rupees, in default of which to undergo a further term of 6 months in gaol. Eight hundred and forty eight of 1508 satyagrahis who were not arrested proceeded to Delhi. Some of the arrested were either beaten and drove out or left in the middle of the forest by the police. Some were arrested even under the Town Nuisance Act, but they endured everything cheerfully. The Government released all of them in November 1941.

Rajaji Quits: Rajaji's suggestion for seeking "the possibility of an understanding between the Congress and the Muslim League to clear the road for the Congress participation in Indian government and defence in the war" in January 1942 to which Jawaharlal Nehru replied on 26th January a "letter of friendly protest on the desirability of a compromise policy".

Stafford Cripps of the British war Cabinet sent to India to find out the "final solution which the Cabinet proposed to make in regard to the Indian problem" arrived at Karachi on 22nd March and held talks with Maulana Azād, Asaf Ali and Mahatma Gandhi. On 28th March he had an interview with Rajaji, not as a Congress representative. He wanted to make his mission fruitful, The Congress members of the legislative assembly and council, district presidents and secretaries of Madras met with Rajaji in the Chair and passed two resolutions favouring "Congress participation in the government's war effort." Though the resolutions pleased the government, they produced mild consternation in Congress circles. There was a four-hour debate on Madras resolutions when the AICC adopted the war resolution on 1st May 1942. Rajaji severed his official connection with the Congress Working Committee on 30th April, 1942 and in May, the AICC General Secretary instructed the Tamil Nadu Congress Committee, not to support Rajaji's Pakistan resolution, The President of the Tamil Nadu provincial Congress Committee sent a show cause notice to Rajaji, why disciplinary action should not be taken against him; on 5th July. Rajaji resigned his membership of the Congress and the Madras Assembly on 9th July. It seems that Rajaji "used his power of eloquence to condemn Congress policy and openly incited others against the Quit India Movement."

The Congress Quit India Movement: Committee meeting at Wardha on 14th July 1942 adopted Gandhiji's Quit India Demand and entrusted the task of regulating it in the manner he might think the best which were confirmed by the AICC's meeting at Bombay on 5th August. "The consensus of opinion was that the Congress was thinking of committing an act of criminal folly in threatening the government with mass agitation" was the reaction of the Madras Governor, who reported to the Governor General that the vernacular press was Congress and Gandhiji pro-Congress. Committee members were arrested on 9th August. Students continued to give trouble in various places including a number of scattered incidents in Madras. In Madurai, Rāmanāthapuram and Tanjāvūr districts, there were interference with communication and "violent outbreaks". Kāmarāj, revolutionary Annāmalai Pillai, Mutturanga Mudaliār, Bhaktavatsalam, Satyamurti etc., were arrested and the watchword echoed everywhere. Posts and Telegraph communications became the objects of the attack by the masses and in Madras, objectionable circulars and leaflets were distributed.

The Quit India movement became vigorous with the slogan do or die of Gandhiji and all the participants in the movement were severely dealt with. Some met with death. Many were arrested; some died and many arrested under the Defence of India Rules and cases filed for interference with communications triggered riots in some places. The participants suffered brutal torture at the hands of the police. There were riots at Sīrkāli, Tīnuvaiyāņu etc.

The release of Gandhiji and Congress Working Committee members on 6th May, 1944, and June, 1945, respectively indicated that the transfer of power in India was not far off.

The press in Madras Presidency has played an important part in the freedom struggle, in spite of the restrictions imposed on it. The Government viewed that the Newspapers, by publishing a flood of news on the disturbances, encouraged the struggle and had become a great nuisance to the Government. It declared that a fair idea of the law and order situation could be got only from the Home Ministry of the Government of India. Indeed, they infused patriotic spirit in the masses by publishing the speeches of the leaders, and generally indulged in propaganda in favour of the Congress. The Sudandiraccangu, Gāndhi, Swadēsamitran, Satyāgraha, Desabhakta, Dinamani, The Hindu, Homerule, Tamilnadu, Swarajya, Navasakti etc., were the newspapers and journals of Tamil Nadu which favoured the freedom struggle. Some of the editors also took active part and courted imprisonment.

The outpourings of Bharati, Namakkal Kavinar (nāmakkal kavinār) Rāmalingam pillai etc., infused the spirit of freedom and encouraged the masses to participate in the struggle. Bharati's verses like Olipadaitta Kannināy were used to be sung throughout Tamil Nadu. Nāmakkal Kavinar's kattiyinri rettaminri yuddam onru varukutu was another popular verse.

The great sacrifices and sufferings of the leaders and others who participated in the freedom struggle will be remembered by posterity with gratitude.

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CONTRIBUTION OF TAMIL NADU TO SANSKRIT LEARNING

Tamil seemed to have come into contact with Sanskrit, Pali (pāli) and Prakrit (prākrit) in the early centuries of the Christian era with the migration of Brahminism, Buddhism and Jainism respectively towards the South.

Sanskrit began to exert influence on Tamil, with the revival of the Brahminical religion, and Sanskrit poets were patronised in the royal courts which needed the language to a certain extent in their edicts and inscriptions. Sanskrit served also as a link language among scholars of the different regions of India.

The contribution of Tamil Nadu (tamil nādu) to Sanskrit can be noticed in the fields of philosophy,

religion and to some extent in art and literature. It should be remembered that everything written in Sanskrit does not reflect Brahminical thought. Local schools of thought have also been expressed in Sanskrit, as it enjoyed a prestigious position in society as well as a convenient tool for all India currency.

In Advaita philosophy, a Drāvidācārya has been alluded to by both Sankara (sankara) and Ramanuja (rāmānuja). He commented on the Chāndōgya Vākya of Brahmānandin, quoted by great scholars like Yamunacharya (yāmunācārya).

Acārya Sundara Pāndiya, identified by S. Kuppusāmi Sāstri with the Kūn Pāndiyan, the Jaina king, converted to Saivism by Sambandar, has been referred to by Sankara in his Brahmasutra Bhashya (brahmasūtra bhāsya), citing three of his verses.

Sankarācārya, a native of Kāladi, in Kerala, the great expositor of Advaita, wrote the Brahmasutra Bhashya and a number of authoritative works popular to this day, like Gīta Bhāsya, Upanisad Bhāsya, Vīvēka Cūdāmani, Vīsnu Sahasranāma Bhāsya and devotional lyrics like Sivānandalahari and Soundaryalahari.

His disciple, Padmapādāchārya, a native of Tamil Nadu, wrote Pancapadika, a commentary on a section of Sankara's Brahmasutra Bhashya and Atmabōdha. Another disciple Suresvara wrote Varttikas (vārttika) on the Taittriya (taittrī ya) and Brihadāranyaka Upanishads.

Srikanta of Vadatirumullaivāyil, near Madras, expounded the Sivadvaita (śivādvaita) in his Brahmasutra Bhashya.

As for Saiva Siddhanta (saiva siddhanta), Trilocana Sivacarya (trilocana sivacarya) of the 12th century A.D. is the author of Siddhanta Saravali, a work on Saiva Siddhanta philosophy.

Aghora Siva (aghōra śiva) of Cidambaram is the author of Kriyākramadyōtikā on Saiva rituals, Mrigēndravrittidīpika, a sub-commentary on the commentary of Umapati Sivacarya (umāpati śivacārya) on Mrigēndrāgama and a commentary on Sarvanānōttarāgama.

Nānasiva of the line of Trilocana Sivam has written Siddhānta Ratnāvaļi, Nāna Ratnāvaļi and Sivapujastava (sivapūjāstava).

Umapati Sivacarya, the last of the four Saiva Santanacaryas (santānācārya), a native of Cidambaram, was the author of eight Saiva Siddhanta works in Tamil. Besides, he was the author of Sataratna Sangraha, a collection of Sivāgama texts in Sanskrit, expounding the nature of God, soul and matter from the Saiva Siddhanta point of view.

Nānasambhu wrote Sivapujastava which has a commentary by Sivagrayogi (sivāgrayōgi).

Appayya Dikshitar's (appayya diksitar) Siddhantalesa Sangraha and Nayamanjari are on Advaita. Sivākramanidipika, a commentary on Brahmasutra Bhashya, is a work on Sivādvaita and Ramayana Sara Sangraha (rāmāyana sāra sangraha) seeks to establish the supremacy of Siva.

Sivagrayogi is the author of Saiva Paribhasha (saiva paribhāsa), an exposition on the main tenets of the Saiva system prevalent in Tamil Nadu. His Sivāgrapaddhati and Sanyāsapaddhati are ritualistic works. Marainana Desikar's (maraiñāna dēsikar) Atmārtha Pūjā Paddhati belongs to the same category.

Sadasiva Sivacarya's (sadāsiva sivācarya) commentary on the Sivananabodam (sivanānabodam) in Sanskrit is considered to be the Sanskrit version of Meykandar's (meykandār) 12 sutras (sūtra) in Tamil containing the quintessence of Saiva Siddhanta philosophy.

Nilakhanta Dikshita (nīlakhanta dīkshita) (a minister of Tirumalai Nayaka of Madurai), is the author of Sivalīlāmava, a mahākāvya describing the sports of Lord Siva at Madurai. The Hālāsya Māhātmiya deals with the same theme.

Sadāsiva Brahmēndra Saraswati, the head of Sankara Math (math) at Kanchi (kānci), has sung in praise of Siva in Sivamānasa Pūjā and Navaratnamālā.

Velli Ambalavāna Munivar, a Tampirān of Dharmapuram Math (Tanjavur (tanjāvūr) district) has written an elaborate commentary on a Tamil work called Muttiniccayam of Gurunāna Sámbandar, the founder of the Math.

Upanishad Brahmendra of Kanchi wrote commentaries on 108 Upanishads and Adhyātma Rāmāyanam.

Sūryabhattāraka, in his Saiva Siddhanta Paribhasha deals with the pramanas (pramāṇa) and tenets of the Saiva Siddhanta School.

Among the Visishtadvaita (visishtādvaita) works, Nadamuni (nādamuni), who treated the Tamil Divya Prabhandas on par with the Vedas (vēda) has written Yogarahasya and Nyāyatatva dealing with the Visishtadvaita doctrine.

Yamunacharya, the grandson of Nadamuni, the author of Stōtraratna dealing with the self-surrender doctrine and a commentary on Bhagavat Gītā, in his Agamaprāmānya, sought to establish the validity of Pāncarātra Agamas. In his Siddhitraya, he dealt with the soul, God and the relation between the soul and matter. The supremacy of Vishnu (visnu) has been established in his Mahāpurushanimaya.

Yādavaprakāsa wrote Yatidhama Samuccaya and a commentary on the Gita.

Ramanuja systematized the Visishtadvaita philosophy. His Gadatraya deals with the doctrine of self-surrender, a hymn on the greatness of Sri Renganatha (srī renganātha) and another on the grace of the Lord.

Nārāyaṇārya wrote Nītimālā, a work on Visishtadvaita doctrines.

Kūrēša of Kuram (kūram) near Kanchi and a disciple of Ramanuja, wrote commentaries on his master's works as Sri Bhashya, his original work being Sadārthasankshēpa.

Parāsarabhatta wrote Srīgunaratnakosa on the greatness of Lakshmi and a commentary on Bhagavat-gunadarpana.

Vishnucitta (viṣnucitta), a disciple of Tirukkurugaippirān has written commentaries on Taittriya Upanishad and Viṣnupurāṇa.

Vedanta Desika (vēdānta dēsika), the author of over a hundred works, both in Sanskrit and Tamil, some of them being Nyāyaparisuddhi, Adhikaranasārāvaļi, Pāncarātrarakshā, Satadūshani, Tattyatīkā. Yet another commentary on Ramanuja's Sri Bhashya, Tiruvaymoli (tiruvāymoli) into Sanskrit, as Drāmidōpanishad Sāra and Drāmidopanishad Tātparyaratnāvali are his other works.

Rengarāmānujamuni is the author of a commentary on Brahmasutras, called Sān raka Sāstrārtha Dīpikā.

Rengacārya rendered Sadagopa's (sadagōpa)
Tiruvaymoli into Sanskrit, in the 19th century A.D.

Raghuttamayati, a Madhva philosopher who attained samādhi at Tirukköilūr in A.D. 1595 is the author of Tattvapprakāsa Kāvyākya Bhāvabhōdha, Gita Bhasya Bhavabodha and Vishnutatīva Nimayabhāvabōdha.

The Bhāgavatapurāna is considered to have been composed in Tamil Nadu in the 10th century A.D.

Udali commented on Vālmīki Rāmāyana and Vishnucitta commented on Vishnupurana.

Lōkavibhāga, the work on Jaina Cosmology, written by Sarvanandi at Tiruppādiripuliyūr, was rendered into Sanskrit by Simhasūri in the 12th century A.D.

Kavyas: Mahēndravarman I, the Pallava king, wrote the Mattavilāsa Prahasana, a farce wherein he criticised the aspects of the Buddhists, Kapalikas (kāpālika) and Pasupatas (pāsupata) of his time. He patronised Bōdhāyana who wrote another farce, the Bhagavadajjugīyam, which describes "the comic situation arising out of the spirits in the bodies of a Buddhist monk and a courtesan exchanging places".

Dandin who wrote Daśakumāracarita and Avanti Sundarikathā, was the author of Kāvyādarśa, a work on rhetoric. Tandi Alankāram in Tamil is its close adaptation, barring a few new features, appropriate to Tamil.

Mūkakavi, congenitally dumb, getting the power of speech by the grace of goddess Kamakshi, has sung 500 verses, collectively called Pañcasati in praise of her.

Kulasēkhara Ālvār has been credited with the authorship of Mukundamālā.

Kanakasēna Vādirāja wrote Yasodharacaritra, the Tamil Yasodharakāviyam being an adaptation of this kavya (kāvya).

Aghora Siva of Cidambaram, was the author of Ascharyasāra, a kavya and Abhudaya, a play.

Odayadeva's (odayadeva) prose work Gadyacintāmani deals with the life of Tivandhara and his Kshatracudāmani is considered to be a Sanskrit rendering of the Tamil Tivaka Cintāmani.

Dakshināvartanātha of Tiruvidaimanidūr has written commentaries on Kalidasa's (kālidāsa) Raghuvamsa, Kumāra sambhava, Mēghadūta and Sākuntalam.

Vedanta Desika, the renowned Vaishnava (vaisnava) philosopher, has written the story of Krishna in his kavya, Yādavābhyudaya, in 24 cantos. A commentary on it by Appayya Dikshitar is available. His Subhāshitanīvi is a didactic lyric while his Raghuvīragadya is a prose narrative of the story of Rama (rāma). His Sankalpa Sūryōdaya is an allegorical play wherein the characters are abstract concepts like intelligence, ignorance etc., while Hamsa Sandēsa deals with the message conveyed by Rama to Sītā. Some of his other works are Pādukāsahasra (glorifying Rama's sandals), Atirāja Saptati on Ramanuja, Nyāsa Dasaka on the doctrine of self-surrender, Sri Stuti on goddess Lakshmi and Varadarāja Pañcasat on Lord Varadarāja.

Arunagirināta (of the Dindima family) wrote Vīrabhadra Vijaya, a play describing the heroic deeds of Vīrabhadra and another play, the Sōmavalli Yōgānandam.

Ratnakhota Srīnivāsa Dīkshitar, associated with the court of Gingee, wrote an allegorical play, the Bhavanāpurushōttama.

Appayya Dikshitar wrote Vrittivārttika on the significance of works on various levels, Kuvalayānanda, a critique on more than a hundred figures of speech and Citramīmāmsa, a critical appraisal of some alankaras (alankara).

Dignāga, one of the outstanding Buddhist logicians, born at Simhavaktra near Kanchi, wrote Pramāna Samuccaya, Alambana Pariksa, Yōgavatāra and Prajañā Pāramita Pindārtha Sangraha.

Sāmanta Bhadra, of the 6th century A.D., one of the earliest gurus of Dramila Sangha, is the author of Aptamī māsa, the introductory part of his commentary on the Tattvārthādhigamasutra of Umāsvāti.

Akalanka, of the 6th century A.D., is the author of Nyayaviniscaya, Srakavidhi and Swanipasambandam.

Dharmakīrtti, one of the greatest logicians, has to his credit Pramāṇavārtika Kārikā, Pramāṇa Viniscaya Nyāyabindu, Tarkanyāya and Sambandha Parī kṣā.

The Nayaks of Madurai encouraged Sanskrit learning. Raghunatha Nayaka (raghunātha nāyaka) wrote Pārijātāpaharanyam, Nalābhyudaya, Acyutēndrābhyudaya, Rukmini Kriṣṇa Vīvāha and Ramayana Sara Sangraha. One of his court poets, Yajānaārāyana, wrote Alankāra Ratnākara, a work on rhetoric. Another poet, Rāja Cūḍamani Dīkshitar, was the author of Kāvya Darpana, a rhetorical work and the kavyas Bharata Campu and Rukmini Kalyānam. Ananda Raghavam and Kamalinikalāhamsa were his plays.

Raghunatha's queen Rāmabhadrāmba, wrote Raghunāthābyudaya, extolling the reign of her lord.

Mahādēva of Palamanēri in Tanjavur district, wrote Arbhutadarpana, a play dealing with the Ramayana war.

Rāmakrishna Dīkshitar of Kandaramānikkam wrote Patanjali Caritam, Jānakiparinaya and Sringāratilaka Bhāna.

Nīlakhanta Dīkshitar, a minister under Tirumalai Nayak of Madurai, wrote several works like Kalividambana, Sabhāranjana, Sāntivilāsa, Anandrāgastava, Anyāpadēsasataka etc. His Nilakhanta Vijaya Campu relates to the exploits of Siva.

Venkatādhvari wrote four campu kavyas in the form of conversation between two Gandharvas, one seeing the bad, and the other good points of the laymen as well as philosophers, and even the gods of different places like Kāsi, Kanchi etc.

Sarvadevavilāsa of unknown authorship, describes the city of Madras of the 19th century A.D.

Laksmana Sūri (beginning of this century) wrote kavyas like Bhīma Vijaya, Ramayana Sangraha and Bhārata Sangraha.

R.V. Krisnamāchārya wrote Kādambari Sangraha and Harischandra Sangraha. Y. Mahālinga Sāstri rendered in simple Sanskrit prose, the plays of Bhāsa and has also written humorous plays like Bramara Sandēša and Kaundinya Prahasanam.

K.S. Krisnamūrii Sāstri wrote Satī caritam, a poem dealing with Satyavān and Sāvitri, Prakrtivilāsa, a lyric describing the nature, Stavaratnatrayam, a devotional lyric etc.

V. Rāghavan wrote Muttusāmi Dīkṣitar Caritam, Anārkali and Kokilasandēsa.

Varadarāja is the author of Tārkikaraksha and a commentary on the Nyāya Kusumānjali of Udayanācārya, while Vīrarāghavāchārya of Uttamur of this century has also written a commentary on it.

In the field of grammar, the Siddhanta Kaumudi of Bhattoji Dīkshita occupies a unique place as it is widely studied. A commentary on it, the Bālamanorama by Vāsudēva Dīkshita is noted for its simplicity and clarity.

Vaijyanti of Yādava Prakāsa, the preceptor of Ramanuja, is a lexical work.

Keśava Swāmin, under instruction from Rajaraja Chola II, composed Nānārthāmava Samkshēpa dealing with synonyms. To the same category belongs Appayya Dikshitar's Nāma Sangrahamālā.

Dēvarājayājiva of the 18th century A.D., wrote a commentary on the Naighantuka Kānda, a section of Yaska's Nirukta dealing with the Vēdic words current in Tamil Nadu.

Mahendravarman, known also as Gunasēna, a disciple of Rudracarya, engraved on stone at Kudumiyā-malai, a treatise on music in Sanskrit.

Gōvinda Dīkshitar wrote Sangīta Sudha while Venkatamakhi, the author of seventy-two melakartas (mēļakanā), wrote Caturdandi Prakāsika dealing with Gita, Prabandha, Thāya and Ālāpa.

Tuļaja's (tuļaja) Sangīta Sārāmrita, Govinda's Sangīta Sāstra Samkshēpa and Srimushnam Appalacharya's (srimusnam appaļācārya) Sangīta Sangraha Cintāmani are manuals on music and dance.

Copper Plate Grants: Almost all copper plate grants are in Sanskrit and Tamil, the first portion being in Sanskrit, invariably in verses, sometime being explanatory to the portions which are not clear in Tamil.

All copper plate grants of the medieval Pallavas are in Sanskrit, granted from places north of Kanchipuram (kāncipuram), which are about ten in number. The copper plate grants of the later Pallavas are twelve and those of the first Pandiyan (pāndiyan) empire are five so far unearthed. The Chola (cōla) grants, now available are about eighteen and a short account of those grants have been given elsewhere.

The Tribhuvanam inscription of Kulōttunga III, Kālingarāyan inscription describing his exploits and munificence at Cidambaram, the inscription of Sadayavarman Sundara Pāndiya I at Srirangam (srīrangam) and the inscription which deals with the restoration of the image of Ranganatha by Gopanna, a general of Kampanna, are some stone inscriptions in Sanskrit, of which a few are in the Grantha script. The Kanyakumari inscription engraved on the octagonal pillars of the manimandapa of the Bhagavathi temple, is in Sanskrit, belonging to the period of Vīra Rājēndra (T.A.S. vol.III).

It may also be interesting to note that in Srirangam temple, a Tamil inscription and two Kannada inscriptions are engraved in Grantha script.

Though the editors of the copper plates have given detailed account of each find, it seems feasible to give here a short estimate of the Sanskrit portion of a grant, for the purpose of exemplification, as given by R. Nāgasāmi, while editing the Vēlaccēri grant, a new find in 1977.

"The grant, like all other Pallava grants of the seventh and eighth century A.D., is bilingual, written in Sanskrit and Tamil. The Sanskrit portion is in poetry and prose. The poetic version describes the exploits of Kampavannan and Aparajita (aparājita) and extols the greatness of Vijaya, the mother of Aparajita. The prose part closely follows the style of the age, as reflected in Bana's (bāna) Kādambari, Harshacarita and also the prose portion of the Kūram plates of Paramesvaravarman. It contains a long drawn-out passage and is written with an eye on word play. It is a beautiful essentially musical. Mahādēva, the composition, composer was certainly an eminent poet who inherited his father's poetical talents. His father Srikumāra is praised as a composer of Mahakavyas."

Manipravala (manipravāla) style of writing was in vogue in Tamil Nadu during the 13th and 17th centuries A.D. and the patrons of this type were mainly the Jainas and the Vaishnavas. The first noteworthy work in Manipravalam attributed to the Jainas is Sripurana, an account of which has been given elsewhere. P. Thirunana-sambandham in his Sanskrit-Tamil Contact, has given a verse with Tamil and Sanskrit words used alternatively from a Tamil-Sanskrit manipravala manuscript which was brought to light by the Director of the Adayār library and research centre, which is:

"Muttukkaļālum iva narpavaļattinālum Kottukkalanda Tami<u>l</u>ā lapi Samskṛtenā Ettikkilum bhavatu hāralateva baddhā Puttikku matkritir iyam suḍrsam vibhūṣa."

The peculiarity of this composition is that Tamil suffixes are not affixed to Sanskrit stems but each word is entirely a separate unit of either Tamil or Sanskrit language.

Tāyumānavar and Anunagirināthar may be taken to represent the closing phase of the manipravala era.

Lastly, it may be said that the terminology employed in the Saiva Siddhanta Sastras (śaiva śiddhānta śāstra) was largely drawn from Sanskrit. We have words like Pati, Paśu, Pāśa, Antahkaraṇam, Avattai, Sat, Cit, Sūnya, Ānmā Nāna, Eka, Ālaya etc. used in them.

As the texts of the other systems of philosophy were largely written in Sanskrit, there was a need for the authors of the Saiva Siddhanta Sastras in Tamil to adopt common terms, though they could be expressed in chaste Tamil.

Bibliography: P. Thirugnana Sambandhan, Sanskrit-Tamil Contact, International School of Dravidian Linguistics, Thiruvananthapuram, 1992; South Indian Temple Inscriptions; Srirangam Inscriptions, South Indian Inscriptions, vol.XIX-Introduction; (Pallavar, Pandiyan and Colar Seppedugal mentioned are dealt with elsewhere).

CONTRIBUTION OF THE JAINAS TO TAMIL

The impact of Jainism on Tamilagam (tamilagam) is a bygone conclusion. Their influence on the life and activities of the Tamils reflected in the literature and grammar at least up to the 7th century A.D. when the Bhakti movement emerged in the country, thanks to the Saiva Nāyanmārs and Vaishnava Alvars (vaisnava ālvār).

Tolkappiyam: Vaiyapuri Pillai's (vaiyāpuri pillai) contention is that Tolkappiyar (tolkāppiyar) was a Jaina by faith. His chief argument is based on the reference to Tolkappiyar as Padimaiyon (padimaiyōn) in the prefatory verse to the work wherein he derives the word Padimai from the Prakrit Padima, a jaina concept of their rules of conduct. At the same time, Vellaivārananār considers the word padimai as a pure Tamil word to refute Pillai's argument. In Porulatikāram-Marapiyal, Tolkappiyar classifies living beings under 6 heads, as ōrarivuyir to ārarivuyir and explains those which come under each of them. Some thinks that this classification is a Jaina concept and hence a Jaina work.

The Kural: Considering Malar micai ekinan (malar micai ēkinān) and Enkunattān as Jaina concepts, the Kural (kura!) is claimed as a Jaina work. Malar micai ekinan means "he who walked on the lotus". According to the Jaina scriptures, when a Tirttankara (tintankara) attains ominiscience, there will be "the formation of a beautiful lotus under the feet of the Jainas, which moves along under his feet as he goes to several places to preach his doctrine". Parimelalagar also gives testimony to this fact in his commentary. Enkunam (8 qualities) vary in various theologies but a list of 8 qualities has special significance to the Jainas. A Jaina commentary on the Kural by Chakravarti, points out the statement of the commentator of Nilakesi (nīlakēśi), a Jaina work mentioning the Kural as Em ōttu, which means our scripture in support of their claim. There is a tradition that Valluvar was known as Elācārya who was Kundakunda (kundakunda), a Jaina monk well versed in Sanskrit and Prakrit. Kundakunda propagated Jainism in the Tamil land in the 1st century A.D.

Naladiyar: An anthology of 400 quatrains in 40 chapters authored by the Jainas of Madurai, this work is dealt with in detail elsewhere.

Aranericcāram by Tinununaippadiyār, Palamoļi Nānūru (400 Proverbs) by Munrurai Araiyanār, Tinai-mālai-nūrraimpadu, Ēlādi, by Kanimēdāviyār, Nānmanikkadigai by Vilambinākanār found among the 18 didactic works, dealt with in detail elsewhere under Patinenkīl Kanakku, are undoubtedly the works of the Jainas.

Cilappatikaram: One of the 5 major epics, Cilappatikaram (cilappatikāram) dealt with elsewhere, composed by Ilankōvadigal, the brother of Ceran Cenkuttuvan, remained as a Jaina monk in Kunavāyirkōttam. Called as Nigranthas, the Jainas lived outside the towns with their temples situated at road junctions, preached their

doctrines from the platforms erected by them. There were also nunneries and the nuns exercised influence over Tamil women like Kāvundi Adigal, a nun. Jaina monasteries existed at Kāvērippūmpattinam and Uraiyūr in Cōlanādu and Madurai in Pāndinādu. The Nigranthas worshipped the image of Arhāt represented as sitting underneath the Asoka tree with the triple umbrella over it. There were Sravakas (srāvaka) or laymen and ascetics, among the Jainas.

Cintamani (cintāmani) or Jivaka Cintamani by Tinuttakkattēvar, dealt with in detail elsewhere is also a Jaina work. Beschi praises the author as a "prince among the Tamil poets", while Pope regards the work as "the greatest Tamil literary monument, at once the Iliad and Odyssey of the Tamil language".

Yasodara kavya (yasodara kavya), Cintamani, Udayanankathai (udayanankathai), Nagakumara kavyam (nagakumara kavayam) and Nilakesi composed by Jaina authors, are the 5 minor kavyas or epics.

Yasodara Kavya: The author of this complicated story is not traceable. On the advice of his mother, king Yasodara kills a cock made of flour as an offering to Kali (kāļi). His wife Amritamāla, enchanted by the music of the mahout of an elephant, a leper, poisons the king and his mother. The sufferings of Yasodhara and his mother in various births, the story of Abhayamati and Abhayauchi, and their previous births are narrated in this Kavya. When Maridatta, a prince heard the stories, he stopped animal sacrifice to Kali, and prohibited animal sacrifice. This Kavya has five carukkanis and 320 stanzas. There is a Sanskrit version of Yasodhara Kavya by Vādirājasūri. "According to Kuppusāmi Sāstri and Göpinātha Raō, both Sanskrit and Tamil works were written by the same author, sometime in the last quarter of the tenth Century A.D. (K.V. Zvelebil, 1975:176).

The Tamil Yasodhara Kavya was first published by the late Venkatarāma Iyengār.

M.S. Ramaswami Iyengar summarises the teachings of that as 'the life of living beings should under no circumstances be taken away; lying and deception are bad; stealing is sinful; adultery is heinous and one should be content with the minimum necessities of life and no more.

Culamani (or the Crest Jewel): The story in short in the words of K.V. Zvelebil is:

A king by name Payāpati has two sons, Vijayan (vijayan) and Tivittan (tiviṭṭan). A soothsayer reveals that Tivittan will marry a fairy princess. Another soothsayer informs the king of a fairyland that his daughter Suyamprabha will marry an earthly prince, Tivittan. The fairy emperor, to whom Payapati was a subject, demanded of him the usual tribute but Tivittan defied the fairy emperor, whereupon the Councillor of the fairy court took the form of a lion and laid the Suramainādu to waste. Tivittan followed the lion to its cave and killed it.

Suyamprabha's father wedded the princess to the lion-slayer, but the fairy emperor set out with a mighty host against Tivittan. Tivittan gifted with magic powers killed the fairy emperor which made his father-in-law, sovereign lord of the fairy empire. Tivittan shared the ancestral kingdom with his father, Payapati and lived happily with his bride. Payapati finally renounced the world and obtained release.

Based on a purānic story in the Mahapurāna by Jinasēna, Culamani (cūlāmani) resembling Cintamani in poetic excellence composed by Tolāmolittēvar by about A.D. 950 contains 12 carukkams and 2131 stanzas. This was first published by C.Vai. Damodaram Pillai, then by Rukmini Devi and Venugopala Pillai. A commentary by Pūrnacandira Sāstri and a prose version by Ambika Pāgar of Jaffna are also available.

Nilakesi: Considered to be an answer to Kundalakësi, the Buddhist work "the story (of which) is probably an imaginative creation by the author merely to serve as a frame work for introducing philosophical discussions" consists of 10 carukkams and 894 stanzas in viruttam metre. Known also as Nīlakēsittirattu this has a commentary by Samana Divākara Vāmana Munivar. The heroine Nilakesi is depicted as refuting the arguments of various sects like the Buddhists, Ajīvakas, Sānkhyas, Vaisēshikas, Vēdavādins and Bhūtavādins. A. Chakravarti, who published the epic with a commentary has given a short account of it in his Jaina Literature in Tamil.

Udayana Kumara Kaviyam: A Jaina treatise in 6 cantos with 369 stanzas, this work according to T.P. Meenakshisundaram "reads like the composition of a high school boy". Though the name of the author cannot be traced, it is considered as the work of Kandiyār, a Jaina nun who interpolated some stanzas in the Jivaka Cintamani. Different from Perunkadai (perunkadai) that deals with the life of Udayanan (udayanan), this epic has been brought to light by U.V. Swaminatha Iyer.

Perunkadai: Probably an adaptation of the Sanskrit Brihatkathā of Gunadhya by Kongu Vēlir, the chieftain of Kongu, a native of Mangai deals with the story of Udayana the king of Vatsa. The work, as available now is incomplete. In 6 cantos, of which 32 of the 58 parts of Unjaikkāndam, the first 11 parts of the 21 parts of Magadaikkāndam, the 3rd, partly damaged, 17 parts of Vattava kāndam, the 4th, some of the 9 parts damaged in Naravānakandam, while Lāvānakāndam, the 2nd is available in full, the 6th canto Turavukkāndam is completely lost.

Story: King Udayanan, a famous musician capable of subduing a rogue elephant with the music on the harp, was treacherously imprisoned by the king of Ujjain. There he taught music to Vasavadattai (vāsavadattai), the princess, while in prison. Attracted to each other, they eloped and got married. Yūgi, the minister and friend of Udayanan, much irritated by the king's passionate attachment to his wife and neglecting his duties, spread rumours that Vasavadatta had been burnt to death. Overwhelmed with grief, Udayanan was unable

to look after the administration. Taken to Magadha by his friends, he met there princess Padmāvati looking exactly like Vasavadatta, loved and married her. Yugi returned and restored Vasavadatta to the king. Udayanan living happily with his two wives, fell in love with Mananikai, the queen's attendant but in fact the daughter of the king of Kosala. Getting angered over the incident, Vasavadatta ordered to shave the head of the attendant but knowing the latter's identity, permitted her to marry Udayanan, who took Viricikai, an ascetic's daughter, whom he knew from childhood, as the fourth wife. Each love episode is developed into a pleasant adventure. Vasavadatta, while pregnant, flew in a vimana and saw the whole country. Her son Naravanan married the beautiful Madanamancikai, who was carried away by a prince who could not win her love, but his sister Vegavati falling in love with Naravanan married him and helped him to get his first wife. He had many wives and ruled as an emperor. Udayanan renounced the world after handing over the burden of the State to his son Kömukan. (Zvelebil: 1975).

The special feature of the work in andādi form is that each section ends in en. S. Vaiyapuri Pillai remarks, "The author has great poetic powers and his command of language is far above that of any other known till then. The sweet diction, the liquidness of his style and the magnificent flow which is sustained throughout place him in the front rank among Tamil poets". The Perunkadai is edited with notes and an introduction by U.V. Swaminatha Iyer in 1924.

Sripurana: Written in manipravala style based on the Sanskrit Mahāpurāna of Jinasēnāchārya and Guna Bhadra, Sripurana (sripurana) has a corresponding Kannada work, the Trisasti-salākapurusha purana by Chāmundarāya. 24 Tirttankaras, 12 Chakravartins, 9 Baladevas (baladevā), 9 Vasudevas (vāsudevā) and 9 Prativasudevas (prativāsudēva) are the 63 persons whose lives are pictured in this work. The 16th, 17th and 18th Tirttankaras were also chakravartins and hence the salakapurushas were only 60 (Introduction to Sripurana). In the narration of each Tirttankara, there are stories about Chakravartins and other accounts of some ganadharas (ganadhara) (head of the organisation) like Meghasvara, Menumandara, Carayudha are also given. Rāmāyana, Mahābhārata and Bhāgavata stories also find a place with variations. This purana consists of 24 sections, each on a Tirthankara, beginning with Rishabhadeva (rṣabhadēva), the first Tirttankara.

Rishabhadeva: Son of Nābiraja and Marudēvi, born on the 9th Krishnapaksha (dark fortnight) of the Chaitra month, married when came of age; he begot 98 sons and a daughter. Introducing the 6 faculties of agriculture, industries, trade, education and arts, classified the society into Kshatriya, Vaisya and Sudra classes. The distinction of Brahmana came only under his son Bharata. He took to renunciation after ruling his kingdom for some years on the 9th day of the dark fortnight of Chaitra month, followed by about 4000 princes. On Phālguṇa krishna ēkādasi, he became free

from all Ghatikarmas (ghātikarma) and possessed Ananta nana, Ananta daršana, Ananta vīrya and Ananta sukha in the state of Kēvala nana. Then he gave the sermon (pravacana) in the Samavasarana and there was a large congregation.

On Māgha Krishna trayādasi (the day of Sivarātri), the Jinarātri of the Jainas Rishabhadeva reached the highest state of nirvana (nirvāṇa).

The other Tirttankaras are Ajitaswami, the 2nd (Sāgara was emperor during his time), Sambhavaswāmi, the 3rd, Abhinandan the 4th, Sumatinadha the 5th, Padmaprabha the 6th, Supārsva the 7th, Candraprabha the 8th, Suvidhi Jinapati the 9th, Sītalanātha the 10th, Srēyamsaswami the 11th (during whose time Vijaya was Baladeva, Tribrusha was Vasudeva and Asvagrīva was Prativasudeva), Vāsupūjyaswami the 12th, (during whose time Acala was Baladeva, Devi Brishta was Vasudeva and Taraka was Prativasudeva), Vimalaswami the 13th, (during whose time Dharma was Baladeva, Swayambhu was Vasudeva and Madhu was Prativasudeva, wherein the story of Meru and Mandara is dealt within detail), Anantanādhaswami the 14th (Suprabha was Baladeva, Purushottama was Vasudeva and Madusudhana was Prativasudeva), Dharmaswami the 15th, (Magavan was the third and Sanatkumara was the 4th Cakravartins; Sudarsana was Baladeva, Purushasimha was Vasudeva and Madukrī dava was Prativasudeva), Sāntinādhaswami the 16th (also the 5th emperor and many episodes are related in this purana), Kundunādhaswami the 17th, (also the 6th emperor), Araswami the 18th, (also the 7th emperor during whose time Subhauma became the 8th emperor: Nandi Shena was Baladeva, Pundarika was Vasudeva and Nisumbanādha was Prativasudeva), Mallinādhaswami the 19th, (Padma was the 9th emperor, Nandimitra was Baladeva, Pundarika Vasudeva and Nisumba was Prativasudeva) and Munisuvritaswami the 20th, (Harishena was the 10th emperor; Rāma was Baladeva, Lakshmana Vasudeva and Ravana Prativasudeva).

Ramayana: Ramayana as related in Munisuvritaswami's account in this purana is interesting. Dasaratha living at Vāranāsi changed his capital to Ayodhya. Janaka wanted Dasaratha to send Rama and Lakshmana for the yaga to be performed by him at Mithila, after which Sita (sīta) was married to Rama. Rama and Lakshmana were living at Kāsi with the permission of Dasaratha. Rama went to Chitrakuta with Sita and Lakshmana to enjoy forest scenes, where Narada (nārada) visited Rama, who was not aware of his visit. Thinking that he was slighted, Narada described the beauty of Sita to Ravana (rāvaṇā), who wanted to have Sita for himself. Surpanaka, his servant-maid was sent to Sita. Admiring Sita's chastity, she returned and told him about her. Ravana with the help of Marica abducted Sita. Bad omens witnessed at Ayodhya made Dasaratha to send messengers to Rama. Kausalya and Bharata went to console Rama. Sugriva and Anumahan (anumahan) found out Sita's whereabouts. Mandodari, wife of Ravana consoled Sita. Anumahan sent as an envoy was of no avail and Vali who

offered his help to Rama was killed in a scuffle by Lakshmana. Vibishana (vibīshana), the brother of Ravana, befriended Rama. Lakshmana killed Ravana and other Vidyadharas (vidyādharā) in the war that followed and Vibhishana was made the king of Lanka. Thereafter Rama lived at Vāranasi for sometime but Lakshmana entered naraka. Then Rama attained bliss after obtaining diksha (dīksha).

Narrating this episode, the author of Sripurana has quoted 9 Tamil stanzas in vinuttam and one in akaval metre, which is lost.

Neminādhaswami (Jayasēna was the 11th emperor), Nemiswami Arishtanemi (arisṭanēmi) (Brahmadatta was the 12th emperor; Padma was Baladeva, Krishna was Vasudeva and Jarasandha Prativasudeva) were the 21st and 22nd Tirttankaras.

Mahabharata: The story of Mahabharata (mahābhārata) as briefly narrated in the account of Nemiswami, is:

Kama and the other five sons were born to Kunti by Pāndu before and after their marriage respectively. Securing the help of Duryōdhana, Jarasanda waged a war against Vasudeva who was supported by the Pandavas. Jarasanda was killed in the war. Thus the episode of Bhagavata is narrated. At the time of Arishtanemi's marriage, many sheep were brought to give a sumptuous feast. The sight of the sheep to be killed for his sake made him to let them free and to renounce the world and became Nemiswami.

Parsvanatha: Parsvanatha (pārsvanātha) was the 23rd Tirttankara. Of the brothers, Kamatah (kamatah) and Marubhuti (manubhūti), Kamatah, the evil incarnate was sent out of the house by his father. With hatred towards his younger brother, Kamatah engaged in austere practices to acquire demonic powers by standing in the Sun holding a huge stone. When Marubhuti went to pay homage to his elder brother, the latter threw the stone on his head, and Marubhuti died. He was born as an elephant and Kamatah as a huge serpent, which stung the elephant to death. After many such births, Marubhuti was born as the prince Parsva, (pārsva), while his brother became a heavenly deity. Parsva reached the highest degree of perfection and the heavenly deity, listening his sermon, fell at his feet. Later he attained nirvana, the Jaina bliss.

Mahavira: Srivardhamana Mahavira (srivardhamāna mahāvīra) was the 24th Tirttankara. Born on Chaitra suddha trayodasi (13th day of the bright fortnight of the month Chaitra) to Siddharta, the chieftain of Kundapura and Priyakārini, who got the auspicious dream of 16 objects when a gajēndra entered her womb. Mahavira had the 10 qualities known as Svabhāvātišaya that brings prosperity. It is said that the ascetics, Jayanta and Vijaya got their doubts about the nature and condition of the self in the rebirth, cleared as soon as they saw Vardhamana, and got the name Sanmati, (excellent wisdom). Sangama, a heavenly deity appearing in the form of a big serpent could not frighten Vardhamana,

who climbed up its hood and showed great courage. Taking its original form, the deity named him Mahavira (great hero).

Once Candana, the daughter of the king of Cetaka and sister of Mahavira's mother, was kidnapped by a Vidhyadara while she was playing in the garden. Fearing his wife, he left her in the forest. The hunter who spotted her sold to Vrishaba, a merchant who treated her as his daughter. But his suspicious wife ill-treated her, who was chained and given coarse food. Once when Mahavira came to Kausambi everyone welcomed. Candana heard about his arrival and her chains gave way. She offered him the coarse food and it seems, she was made the head of the Ariyika sanga.

At the age of 12, he came to the Trimbhika village, near Rajagriha and sat under the sila tree on the banks of the river Rijukūla on the Vaišāka (10th day of the bright fortnight of the Vaisaka month). When the Ghatikarmas (ghātikarma) got destroyed he was possessed with fourteen godly qualities (Deivī kādišayam). Then attaining the highest state of omniscience (Kēvalanāna), he gave the Samavasarana to the huge gathering assembled to listen to him on the Mount Vipulagiri. Indra Bhūti Gautama became the disciple of Mahavira and the first Ganadhara to be followed by Agnibhuti and others. Mahavira had 11 ganadharas.

Mahavira went throughout the country preaching his tenets for 32 years and then came to $P\bar{a}va$, for his last meditation on a fine stone slab in the centre of the lake. He was deeply engrossed in the highest form of meditation, the Sukladhyāna in the early hours of the 14th day of the dark fortnight of Kārttīka. He attained nirvana in B.C. 527 and the day is observed as dīpōtsav day, the dipāvali of the Jainas with serenity.

Besides, this purana contains stories like that of Jivaka, in the previous birth as Srēnika, a king.

V. Venkatarajulu Reddiyar brought out an edition of this work with an introduction and appendices in 1943.

Merumandara Puranam: Vāmanamuni, the commentator of Nilakesi, is the author of this purana, who lived during the time of Bukkaraya in the 14th century A.D. Dealing with the story of Meru (mēru) and Mandara, the royal brothers, their previous births, and final release narrated in the Mahapurana as having taken place during the time of the 13th Tirttankara, Vimalaswami, has also been related in the Sri puranam.

"The story is used as a frame work for expounding important philosophical doctrines relating to Jainism". This epic consists of 30 chapters with 1405 stanzas.

As Vaijayanta of Vītasōka and his sons, Sanjayanta (sanjayanta) and Jayanta renounced the world, his grandson, became king. Of them, Jayanta on his incomplete yoga became Dharanendra (dharanendra), a deva, and Sanjayanta in pratimāyōga, was treated cruelly by the Vidyuddanta, the Vidhyadara. Enraged Dharanendra wanted Vidyuddanta to be bound and

thrown into the sea. Then Adityapadadeva, another deva. intervened and narrated to him the facts of the previous births of the brothers. Sanjayanta, in the previous birth, was Simhasēna whose minister Satyagosha cheated the merchant Bhadramitra, who deposited a box of precious jewels with him. The queen Ramadatta devi, found out that the cheat was the minister and after ascertaining the honesty of the merchant gave him the casket of jewels. The minister who was punished, was reborn as a serpent and bit the king who died and attained mukti, while Ramadatta devi after several births, was born as a son of Anantavīrya by his queen Mērumālini and was named Meru. Dharanendra was born to the second queen, Amritamati and was named Mandara. These two princes offered puja to Vimala Tirttankara, listened to his preachings and became ganadharas (ganadhara).

A. Chakravarti has brought out this purana with introduction and notes. His work, Jaina literature also has an epitome of this story.

The Jaina works on prosody and grammar are Yapparungalam (yāpparungalam), Yapparungalak-karikai (yapparungalakkārikai), Neminatham (nēminātam), Nannul (nannūl), Akapporulvilakkam (akapporulvilakkam) etc.

Yapparungalam: A treatise on Tamil prosody by Amitasagarar (amitasāgarar), a disciple of Gunasagarar (gunasāgarar) contains 3 parts with 96 aphorisms. Unuppiyal, the first treats the metrical unit, the foot etc., while the second Ceyuliyal deals with the different kinds of verses and the 3rd, Olipiyal deals with the prosody, not dealt with in the first two. An elaborate commentary, the Virutti of an anonymous author, is available.

Yapparungalakkarikai: This too of Amitasagarar in kattalaikkalitturai metre, containing 44 or 59 Karikais (kārikai) is an abridged version of Yapparungalam, with an excellent commentary of Gunasagarar, a disciple of Amitasagarar, who is referred to in two inscriptions of the 46th regnal year of Kulottunga I (kulōttunga). So he may belong to the beginning of the eleventh century A.D.

Neminatham: Composed by Gunavī rapanditar, a treatise on Eluttu (eluttu) and Col in about 100 venpas (venpa) was composed at Mylapore, the seat of the Jaina Tirttankara, Neminatha. The author was a pupil of Vaccanandi of Kalandai. Venpāpāttiyal was another of the grammatical works, known also as Vaccanandimālai.

Nannul (the good book): The "most distinguished normative grammar of literary Tamil, its authority is still valid for the standard formal language". Pavanandi (pavanandi), the author, a Jaina ascetic who was patronised by Sīyagangan, a feudatory of Kulottunga Chola III (A.D. 1178 to 1218). Mailainādar the oldest commentator of Nannul, was also a Jaina. This work consists of two parts, Eluttu and Col.

Akapporul Vilakkam: Written by Nārkavirāja Nampi on Akapporul, "the content of erotic poetry", is an "exposition of the psychological emotion of love and allied experiences". Composed probably during

Māravarman Kulasēkhara I (A.D. 1268-1308), the work is mostly exemplified with stanzas from Tañjaivāṇankōvai.

The three important works on Tamil Lexicography, the Nighantu (nighantu), Divākaram, Pingalam, and Cūdāmani "are the dictionaries in verse which traditional scholars got by heart in order to understand the more intimate classics in the language".

Divakara nighantu: In 12 parts with 2256 aphorisms compiled by Divakaramuni, was done under the patronage of Sendan of Ambarnagar.

Pingala nighantu: In 10 parts written by the son of Divakarar, this work is quoted by Pavanandi in sutra 405 of his Nannul. An edition of this Nighantu by Sivan Pillai is available.

Cudamani nighantu: Written by Mandalapurushar, a native of the Jaina village Perumandur, and disciple of Gunabhadra, the author of Uttarapurāṇa, the continuation to Jinasena's Mahapurana, refers to the other two nighantus. This contains 12 chapters written in viruttam. This has a commentary by Arumugha Navalar (ārumugha nāvalar).

The first section of the work deals with the names of the Devas (deva), the 2nd with the names of human beings, the 3rd with the lower animals, the 4th with the names of trees and plants, the 5th with place-names, the 6th with names of several objects, the 7th with several artificial objects made by man from natural objects, like metals and timber, the 8th with the names relating to attributes of things in general, the 9th with the names relating to sounds, to articulate and inarticulate sounds, the 11th with words rhyming with each other and the 12th, a miscellaneous section with the groups of related works.

Arumugha Navalar printed the first ten chapters in 1867, 1873 and 1880. Besides, the first chapter alone in 1873, 1887 and 1889, the second and third alone in 1889, the eleventh alone in 1868,1869, 1870, 1875, 1880, 1881, 1883, 1886, 1887 and 1898 and the entire work in 1870, 1877, 1880, 1883, 1886 and 1875.

In addition, a couple of works on devotion, philosophy etc., are also available like Tirunurrandadi (tirunurrandadi).

Tirunurrandadi: A devotional work on Neminatha of Mylapore containing 100 verses by Avirōda Alvār, a convert to Jainism, to whom a Tiruvempavai in 15 stanzas, is also assigned.

Tirukkalampagam: This Udici devar's (udīci devar) work is not only devotional but also a philosophical one in which he attempts also to discuss the doctrines of Buddhism etc.

Arungalacceppu, Adinādar Pillaittamil, Dīpankudippāttu etc., are minor poems now available.

The Madras-based Jaina Youth Forum has brought out an anthology of devotional songs in Tamil, the Jaina Valipādu on the Tirttankaras containing 37

minor poems of Tamil Nadu shrines in 1988. It contains a patikam on Appāndainādar said to have been composed by Appar and another attributed to Sambandar, which are interesting.

Jivasambodana: A Jaina treatise in 550 verses in different metres with prose passages in manipravala, probably belonging to the 14th century A.D., on the 12 fundamental truths of Anuproushas, in a Tamil adaptation of Jivasambodhana (jīvasambōdhana), assigned to Dēvēndra Munivar, found mentioned in the very last verse, is a treatise.

The 12 anuproushas are the anitya (the ephemeral nature of things), asarana (absence of protection to human beings), ēkatva (loneliness), anyatava (the state of being alien), samsāra (the series of births and deaths), lōka (the nature of the world and its divisions), asuchitya (the impure nature of man, especially original development of human body), asrava (flow of karmas into the soul of man), samvara (checking up the flow of karmas), nirjara (method of withering out the karmas already associated with the soul), dharma (swakyana learning and practising dharma relating to the household and the ascetic) and bōdhiduriabha (attaining the spiritual wisdom).

These spiritual truths enumerated to the king Srēnika by Gautama Ganadhara in the Samavasarana (sāmavasarana), contained in 12 chapters, devoted to explain each truth, have the stories of Sagara, Munoh Kausika, Varanga, Ravana, Vasanta Tilaka, Sukumara, Subhauma, Dvipayanh Bahubali-Pushpa Danta-Bhumipala-Palahasta-and a farmer Nakula, Swarna Bhadra, Sōmila-Danadatta-Prabhavali and Nagadatta and Danya-kumara, to exemplify the truth respectively.

Treatises on Jivasambhodana seem to be available in Sanskrit, Prakrit, Kannada and Tamil.

A detailed description of the Samavasarana is available between the twenty-fourth and twenty-fifth verses.

The Tamil author seems to be well acquainted with the Tamil classics, and no other information about him is available.

This was first printed in 1957 and reprinted in 1991 with an introduction by A. Chakravarthi.

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CONTRIBUTION OF THE TAMILS TO ENGLISH

The position of English as an associate official language, with Hindi designated as the national official language and regional languages as the official languages of the States, remain as the constituents of the administrative language structure of India. English is still the language of education, administration, law and justice in most parts of the country. It remains as the language of inter-regional communication, a link language, and the language of power and of the elite.

No major Indian language today has the same "poignancy potential" as English has in the spheres of trade and commerce, administration, education, science and technology. Mostly the person heading an office has good command and fluency in English.

The present trend is to minimise the hold of English with even post graduate studies being taught through some regional language as medium, at least in arts subjects. Attempts are also ahead to make regional language the official language.

A Central Institute of English and Foreign languages at Hyderabad functions primarily for the development of English though there is scope for teaching other foreign languages.

Indian English Literature

With the introduction of English education, by William Bentinck, the Governor General of India, after 1833, the scope for the production of English literary works by Indians was available, though it got its maturity after 1857.

T. Madhava Rao (A.D. 1829-1891), the Dewan of Travancore, wrote regularly under the pen name, Native Thinker and Native Observer in English journals from 1882, after his retirement.

The speeches and writings in English of S. Subramaniya Iyer (1846-1924), known as the grand old man of South India, had been edited in 1918.

The Hindu founded by M. Vijayarāghavāchāri in 1878, was acquired by Kastūri Ranga Iyengār (1859-1923) in 1905 who made it one of the most popular and influential English dailies in India.

The speeches and writings in English of P. Sivaswami Iyer (1864-1946), a well-known liberal leader, were edited by K.A. Nīlkanṭa Sāstri in 1965.

V.S. Srinivasa Sastri (srīnivāsa sāstri) (1869-1946), a disciple of G.K. Gokhale and a renowned moderate leader was well known as "the Silver tongued orator of the Empire". His speeches and writings in English were published in two volumes, as Birth Centenary editions in 1969. A course of 30 lectures on Vālmīki Rāmāyana delivered by him in 1944 is considered to be better than his "political orations". His success as an orator lay in his melodious and well

modulated voice, fluent and finely articulated delivery, puristic and perfect choice of words and correct control of the sentence structure.

G.A. Natesan, the editor of *Indian Review* (1900-1947), wrote on Mrs. Sarojini Naidu with a sketch of her life and an appreciation of her works and a study on Rabindranath Tagore.

V.V. Srinivasa Iyengar wrote dramas in English like the Blessed in a life (1911), The Point of View (1915), Wait for the Stroke (1915) and The Bricks Between (1918). His farce The Surgeon General's Prescription, is full of fun while Vichu's Wife portrays the surface of the Madras society during the first quarter of the 20th century.

A.C. Krishnaswami, R.S. Narayanaswami Iyer and K.S. Ramaswami Iyer, the playwrights wrote *The Twice Borns* (1914), *Varasulka* (1915), *Harischandra* (1918) as well as *Draupadi* (1939) respectively. The last mentioned who was also a poet, wrote a verse, *A Vision of India* (1954).

Madhaviah wrote Tillai Govindan, Clarinda and Nanda, of which the first published in London (1916) portrays a young intellectual, who loses faith in Indian manners and the Gita which later brought him solace. While the second (1915) is a historical romance of a woman of Tanjāvūr and the third was published in Madras in 1923. Rāmakrishna Pillai wrote two historical romances, the Padmini and A Dive for Death, both published in London in 1903 and 1911 respectively. Ramaswami Raju's Tale of Sixty Mundarians and Indian Fables were published in London in 1886 and 1887 respectively. Kamala Satyanathan's Stories of Indian Christian Life was published in Madras in 1898. B.A. Rajam Aiyar's Miscellaneous Stories (1896-88) and S.M. Natesa Sastri's (natēsa sāstri) Indian Folk tales were published in Madras in 1908.

During the period of the freedom struggle, political prose predominated and C. Rajagopalachari, a Congress leader wrote Chats Behind the Bars (1931) and Jail Diary (1941). His prose renderings of the Rāmayana and the Mahābhārata from his own Tamil works are commendable, while his writings on Tirukkural are popular. His Satyamevajayate "contains some of the most significant literature of our time". His speeches were collected and published in 1948, and Rājāji's speeches - Volume-I appeared in 1958.

Selections from the writings and speeches of Ramaswamy Iyer - Vol. I edited by P.G. Sahasranama Iyer (1944-45) throws light on the prominent moderate leader C.P. Ramaswamy Iyer, a former Dewan of Travancore, whose other works in English have also been published.

K. Natarajan was the editor of the Indian Social Reformer (A.D. 1892-1940) who edited the Indian Review (1900-1947), and Khāsa Subba Rāo founded the Swatantra and Swarajya.

Historians: A number of scholars laboured much to dive into the past to present a cohesive account of the history

of the region in English, Of them, K.A. Nilakanta Sastri wrote the History of the Pandyas, first published in London, and The Colas in two volumes with none to equal them. The History of the Pallavas of R. Gopalan was the first in the field. There were others like R. Sathianatha Aiyar, C. Minakshi, K.K. Pillai and others who have made valuable contributions in English to the history of Tamil Nadu. K.K. Pillai's Suchindran Temple, Studies in History of India with special reference to Tamil Nadu, South India and Sri Lanka, C. Minakshi's Administration and Social Life under the Pallavas, S.K. Iyengar's Hindu Administrative Institutions, Mahalingam's South Indian Polity, C.S. Srinivasachari's History of Ginjee and History of Madras, S.M. Hussain Nainar's Arab Geographers of South India, Satyanatha Iyer's Nayaks of Madurai, Srinivasan's Mahrathas of Tanjore, Vriddha Girisan's Navaks of Tanjore etc. are the other works.

Sarvappally Radhakrishnan, born in 1888 at Tiruttani, is a reputed scholar in philosophy, has to his credit a number of publications like The Philosophy of Rabindranath Tagore (1918), The role of Religion in Contemporary Philosophy (1920), Indian Philosophy in two volumes (1923 and 1927), Upton lectures - The Hindu Way of Life (delivered in 1927) and Hibbert Lectures - An Idealist View of Life (delivered in 1932) which are all masterly works. The last one addressed in the first instance to Christian audience in the West, deal mainly with Advaita Vedanta Philosophy in an idiom that could define the uniqueness of the Hindu and Vedantic view of life yet insinuate its filiations with the Christian way of life. He has also brought out an English rendering of the Bhagavat Gita (1948), the Dhammapada (1951), the Principal Upanishads (1953) and the Brahma Sutras (1960). His Eastern Religions and Western Thought was the "first harvest of his Spalding Professorship at Oxford in 1939". His Religion in a Changing World is a collection of eight essays "with a running thread of earnest argument" appeared in 1947.

Among significant works on Saiva religion and Philosophy, special mention should be made of J.M. Nallaswami Pillai who rendered into English Sivananabhodham (sivanānabhodham) (1895), Sivanana Siddhiyar Supakkam (sivanāna siddhiyār supakkam) (1913), Tintvanttpayan; (1896), Vināvenpā (1945), Kodikkavi (1946) and Unmainerivilakkam (1911). Navamani David Nādār has also translated Sivananabodam into English in 1927.

K. Sivaraman's English rendering of Sivanana Siddhiyar was published by the Kāsi Math, Tiruppandal in 1949. N. Murugesa Mudaliar's translation of Sankarpanirāharanam (1976) and K. Subramania Pillai's translation of Sivaprakā'sam (1945) are available. T.N. Ramachandran of Tanjavur has translated into English, the Tintvanttpayan, Vinavenpa, Kodikkavi and Unmainerivilakkam.

J. Krishnamoorthy, a protege of Annie Besant and sometime head of the International Organisation of

the Order of the Star of the East and an important writer on religion and philosophy, particularly on Theosophy, has to his credit The Search, The Immortal Friend, and his verses on religious aspect, appeared in 1927 and 1928 respectively.

A.S.P. Ayyar, the author of a couple of historical novels, Bāladitya (1930), Chānakya and Chandragupta (1952), was also a playwright with a couple of plays to his credit. His Trial of Science for the murder of Humanity (1942) is a good dialectic with dramatic qualities. In his Sita's Choice, an young widow of an old man remarries a youth. The Slave of Ideas is the story of a lawyer with spiritual leanings and his materialistic wife culminating in her infidelity and murder. In the Church of the Devil (1926), his first play deals with the ungodly and superstituous practices. In addition, he has published three collections of stories, the Indian After Dinner Stories (1927), Sense in Sex and other Stories (1929) and the Singer of Finger of Destiny and other stories (1932). In his Tales of Ind (1944) and Famous Tales of India (1954), the ancient Indian legends are retold. The motif in his stories centres round social reforms and the plight of women in the traditional Hindu Society.

Literary and Art criticisms: P.G. Sahasranama Iyer's Tragic Comedy in English and Sanskrit Dramatic Literature (1933) and the Description of Seasons in English and Sanskrit Literature, V.Raghavan's The Number of Rasas and Studies in some concepts of Alankara Sastra are notable for their theoretical discussions. M.S. Purnalingam's History of Tamil Literature (a foremost work), K.N. Sivaraja Pillai's Chronology of the Early Tamils, an excellent treatise and Ramachandra Dikshitar's Studies in Tamil Literature are among the best and popular in this area.

Other Works

K.S. Venkataramani, a poet and novelist, was the author of Murugan the Tiller (1927) dealing with two friends, one a materialist and the other an idealist who founded an ideal rural colony on Gandhiyan principles, Kandan the Patriot (1932) dealing with Kandan, an Oxford educated Indian youth, resigning from the I.C.S. to plunge into the freedom struggle succumbing to a police bullet, and Jatādharan, a collection of stories. It is said that "his works are sketches rather than short stories and many of his heroes are products of Gandhian ferment". His other works are Paper Boats having a pen picture of South Indian village life, On the sand dunes dealing with a "string of reveries lamenting the general hurt that modern civilization inflicts on sensitive souls", and The Next Rung, a critique of modern civilization from the Gandhian point of view. He is called the Tagore of South India.

R.K. Narayan, a former school master and correspondent of Newspapers and a "man of letters pure and simple" became a novelist with the publication of Swami and Friends (1935), "a delightful account of a school boy". The Bachelor of Arts, his "more mature work" is the story of a sensitive youth struggling between the

Western ideas of love and the traditional way, becoming a sanyasi and then succumbing to the traditional social set up. The Dark Room, his "serious tale of silent suffering and an abject surrender", portrays Savitri finding her husband infatuated with a working woman, leaves him and her children, returning home in the end. The English Teacher, Narayan's last novel before Independence is a "charming prose idyll", issued in 1946 in the USA as Grateful to life and Death. His other novels are Mr. Sampath (1949), The Financial Expert (1952), The Guide (1955), The Man-eater of Maigudi (1962) and the Sweet Vendor. The Guide which fetched him the Sahitya Akademi Award in 1960, is the story of a tourist guide. Railway Raju who develops an affair with Rosie, the unhappy wife of a unwordly scholar and makes her a successful dancer. He is jailed for forgery and on release, mistaking him as a Sādu, he is compelled to fast unto death to bring rain to a drought stricken village. In the Man-eater of Malgudi, the fable of Bhasmasura is retold in a modern context. His Waiting for the Mahatma deals with the freedom struggle, the chaos after Gandhi's arrest. The Vendor of Sweets contains the story of Jagan, the sweet vendor, a Gandhian and his son Mali lured away by the West, returning with a half American-half Korean girl etc. The Painter of Signs (1976) deals with Raman a sign painter and Daisy of the family planning centre and their affairs "added little to Narayan's reputation".

With Cyclone and other stories (1943), Dodu and other stories (1943), Malgudi days (1943), An Astrologer's Day and other stories (1947), Lawley Road and other stories (1956) and A Horse and two Goats (1970), Narayan has real claims to be a short-story writer.

P.L. Natesan, under the pseudonym Shankar Ram, is the author of The Love of Dust, a novel and two volumes of short stories, the Children of the Kaveri (1926) and Creatures All (1933), dealing mostly with the rustic life in Tamil Nadu.

Kamala Markandeya, the woman novelist takes us to the heart of the village in Tamil Nadu, where life has not changed to a great extent, for over a few hundreds of years. Her Nectar in Seive (1954), the first novel, deals with "the themes of hunger, poverty, misery and exploitation caused by both nature's fury and man's inhumanity to man". Her Some Inner Fury (1957) deals with "violence and destruction during the 1942 phase of India's struggle for freedom". Nectar in a Sieve recalls Venkataramani's Murugan the Tiller and Some Inner Fury, Kandan the Patriot. Her other novels are A Silence of Desire (1961), Possession (1963), A Handful of Rice (1966), The Copper Dams (1969), The Nowhere Man (1973) and the Golden Honey Comb (1977).

B.R. Rajam Aiyer, the author of Kamalāmbā! Carītram, a Tamil novel, has written Vāsudēva Sāstri, an English novel containing "an irresistible story, full of thought, vivacity and fun".

Poetry constitutes the bulk of Indo-English Literature next to fiction, but most of them are not good

poetry according to Bhagavat S. Goyal, who says that "though more than a dozen Indo-English poets have won recognition, it is perhaps more because of extra literary considerations than genuine literary merit". Of the Indo-English poets, R. Parthasarathy belongs to Tamil Nadu. A.K. Ramanujam was a Tamil speaker born in Mysore.

Born in 1934 at *Tirupparāitturai* in the Tirucci district, R. Parthasarathy had his higher studies at Bombay and Leeds University (1963-64). His works are *Poetry from Leeds* (1968), the *Twentieth century Indian Poets* (1976) edited by him, and *Rough Passage* (1977), a runner up for the *Commonwealth Poetry Prize*. The last is the poem written over a period of fifteen years (1961-1975) wherein the author dwells upon the question of language and identity and upon its inner conflict that arises from being brought up in two cultures". "Exile, the first part, opposes culture of Europe with that of India, *Trial*, the second part, celebrates love as a reality now and then and *Home Coming*, the third part, explores the phenomenon of returning to one's home.

A.K. Ramanujam, born in Mysore in 1929 and educated at the Maharaja's College, Mysore, worked with the Deccan College, Poona in 1958-59 as a Research Fellow and a Fullbright scholar at Indiana University in 1960-62, he has been at the University of Chicago in the Department of Dravidian Studies and Linguistics since 1962 till his death in 1993. His works include Fifteen Tamil Poems (1965), The Strides (1966), The Interior Landscape (a translation) (1967), No Lotus in the Navel (1969), Relations (1971), Speaking of Siva (1972), Samskāra (1976) and Selected Poems (1976). He was awarded the gold medal of the Tamil Writer's Association for his Interior Landscape in 1969. Though he lived in the United States for about three decades, his Indian experience has repeatedly featured in his verses. The Interior Landscape, a translation of the stanzas 3,6,16,17,18,32,40,42,95,138,142,176,226,234,235,324 and 378 of Kuruntogai, was published in Bloomington and London, in 1967. An Anthology of Indian literature, edited by John.B.Alphansa-Karkala contains this work of Ramanujam.

K.S. Ramaswami Sastri, a good writer of verse, wrote about 365 sonnets in the columns of the *Hindu Message* from *Srī rangam*, now defunct, which were never published in a book form.

P. Seshadri, the author of a narrative poem, Bilhana (1914), a free rendering in vigorous English verse of the Sanskrit tale of love and romance has the poetic works Champak Leaves (1923) and Vanishing House (1925) to his credit.

K. Nagarajan's Chronicles of Kedaram, a novel, gives a "convincing picture of life in a South Indian district town" dealing with the conflict between Britain and India, the 'people and the bureaucracy', the Congress and the Justice Party; the Hindu and the Muslim; the Brahmin and the non-Brahmin and the feud between the Tengalai and Vadagalai. His another novel,

Athawar House covers a period of fifteen years in the history of a Maratha Brahmin family in South India. His Chidambaram is a "flash back chronicle play in 14 episodes involving characters like Vyāgrapāda, Patañjali, Sivāchārya and even the birth of the Annamalai University".

Indo-Anglican journalists: Of them, K. Natarājan, G. Subramania Ayyar, Kastūriranga Ayyangār, T. Prakāsam, A. Rangaswami Ayyangar belong to pre-independence era.

N. Raghunathan of The Hindu, a prominent journalist, has written a series of essays which are collected and published as the Coming of Freedom (1959), Our New Rulers (1961), The Avadi Socialists (1964) and Planner's Paradise (1970). His 'Reason and Intuition in Indian Culture' (1969) is the collection of his Madras University Extension Lectures. One can find in him "the reverent student of the sacred lore of India".

It will not be complete, if the works of K.R. Srinivasa Iyengar, a well-known litterateur in English, are not mentioned. The long list includes Tryst with the Divine, Microcosmographic poetics, Leaves from a log, Shakespeare-His world and his art, Gerard Manly Hopkins, The Man and the Poet, Lytton Strachy-A critical study, Francois Mauriac-Novelist and Moralist, The Adventure of criticism, On Beauty, The Mind and Heart of Britain, Literature and Authorship in India, Indo Anglican Literature, The Indian Contribution to English Literature, Sri Aurobindo-A Biography and a History, Sri Aurobindo: An Introduction, On the Mother: The Chronicle of a Manifestation and Ministry, Rabindranath Tagore, Swami Vivekananda and the Indian Renaissance, A Big change: Talks on the spiritual Revolution and Future Man and Introduction to the Study of English Literature in collaboration with Prema Nandakumar.

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COPPER PLATE GRANTS OF THE FIRST PANDIYAN EMPIRE

Velvikkudi Copper Plate: Issued by Neduncadaiyan Parantakan (neduncadaiyan parantakan) (A.D. 768-815) in his 3rd regnal year, now preserved in the British Museum, London, consists of 10 plates. Fleet sent the inscriptions of the plates to the Archaeological Department of India, which was reported in its annual report for Epigraphy (1907) and an account of it was given in page 63 of the Epigraphical Report - Part II,

1908. Later published in Epigraphia Indica Volume - xviii of 1923, it was also published in Sentamil (sentamil), Volume 20, and contains Sanskrit and Tamil portions.

Srivaramangalam Copper plates: Issued by the same Neduncadaiyan Parantakan in his 17th regnal year, now preserved in the Madras Museum, and found as "The Madras Museum Plate No. 15" in the list of antiquities, consists of seven plates. Consisting of Sanskrit and Tamil portions, it was published by Venkayya in the Indian Antiquary-Volume xxii in 1893. It mentions that a village, Vēlankudi given as a brahmadeya, was given the name Srivaramangalam (srīvaramangalam). This was also published in Sentamil Volume IV.

Smaller Sinnamanur Plates: Found in Sinnamanur (sinnamanūr), in the Madurai district, this group consists only 3 plates, as some are missing. Mentioned in the list of antiquities (Volume I: P.290) of Sewell, and now preserved in the Central Archaeological Department, Mysore, have been published as No. 206 in South Indian Inscriptions, Volume III, Part IV. The Epigraphical reports for 1907 in Part-II pp.62-69, contain some accounts of the plates, of which the missing plates are after the second plate.

Dalavaipuram Plates of Viranarayana: Unearthed from Tirunelveli (tinunelvēli) Mēdai Dalavai family's lands on the outskirts of the Dalavaipuram (dalavāipuram) village in the Tirunelveli district, these plates of Parāntaka Vīranānayana, the donor was the brother of Varaguna and grandson of Neduncadaiyan, the donor of Velvikkudi (vēlvikkudi) grant. Consisting of 7 plates and in the possession of T.N. Subramanian of Madras have been first published by the Tamil History Academy, in 1967. The Tamil portion begins with the expression onku tirai viyan parappil which is also the opening line of the Sangam Classic, Maduraikkānci, one of the Ten Idylls, dedicated to the famous Pāndiyan king, Nedunceliyan, the victor of Talaiyālankānam.

Larger Sinnamanur Plates: Discovered along with the smaller Sinnamanur plates and published in South Indian Inscriptions Volume-III, part-IV as number 206 in 1927, this group has the first and the last plates missing. Issued in the 16th regnal year of Rājasimha-II, probably in the year A.D. 916 the grant contains Sanskrit and Tamil portions. The plates are preserved in the Central Archaeological Department, Mysore. The Tamil portion of the grants is in the vatteluttu script.

See also: First pandiyan Empire.

Bibliography: K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1965; Epigraphia Indica, vol. xviii; Sentamil vols. iv and xx; Epigraphical Reports for 1907.

COPPER PLATE GRANTS OF THE LATER PALLAVAS

Pallankoil Copper Plates: Unearthed at Pallankoil (pallankoil) in the Tanjavur (tanjāvūr) district, these

plates are in the possession of S. Rajam of Madras. They were published in the annual number of the Transaction of Archaeological Society of South India, 1958-59 by T.N. Subramanian. An account of the plates is given in the Annual Report of Indian Epigraphy for 1959-60. Consisting of 5 plates they have Tamil and Sanskrit portions. Issued in the 6th regnal year of Simhavarman III these copper plates praise his son Simhavishnu. There is the mention of the grant of Amanserkkai, a village as palliccandam (palliccandam) to Vajranandi Kuravar of Paruttikkunru.

Kuram Plates: The plates, 7 in number, of Paramesvaravarman I (paramesvaravarman), formerly in the possession of the trustee of the Kuram (kūram) temple are now in the Madras Museum. Hultzsch published them in the South Indian Inscriptions Volume-I. Consisting of Sanskrit and Tamil portions, a glowing description of the battle of Peruvalanallur is given in the sanskrit portion. This grant makes provision for the exposition of Mahābhārata, along with the daily worship of Siva in the temple.

Unnaguravapalayam Plates of Paramesvaravarman I, consisting of 3 plates, found in Unnaguruvapalayam (unnaguruvapālayam) of the Nellore district, were published in Epigraphia Indica volume xxxii. Consisting of Sanskrit portion without Tamil section, they were issued in the 19th regnal year of the king.

Reyuru Plates of Narasimhavarman II consisting of 5 plates first published in Telugu by V. Prabhakara Sastri in the Journal of Sri. Venkateswara Oriental Institute Volumes VIII and IX and later by P.P. Desai in the Epigraphia Indica Volume XXIX, mentions the king as not only Parama Bhāgavata (Vīshnu Bhakta) but also Parama Mahēswara (Saivite).

Udayendiram Copper Plates-I of Nandivarman II, issued in his 21st regnal year discovered in 1850 in Udayendiram (udayendiram) in North Arcot district and first published in the Manual of the Salem district by Rev. Foulks and later in the Indian Inscriptions Volume II, Part III by Dr. Hultzsch, consists of 5 plates, made at the request of Udayachandran, the commander of his army. This consists of 109 lines of which the last 4 is a Tamil endorsement of Madurai Konda Kopparakesarivarman (Parāntaka I) dated in his 26th regnal year. This grant mentions the services rendered by Udayachandra to Pallavamalla.

Kasakkudi Copper Plates of Nandivarman II which are 11 in numbers, unearthed in Kasakkudi (kāsākkudi) near Kāraikkāl in 1879, were made known to the public by Mo. Jules de la Fon. Julien Vinson wrote an article in French published by Hultzsch in South Indian Inscriptions Volume II, Part III. They have Sanskrit and Tamil portions. This grant was made in the 22nd year of the king, wherein the genealogy from Bhī mavarman, the younger brother of Simhavishnu is given. The grant was made at the request of Brahma Sri Rājan. A village Kudukolli was renamed Ekadiramangalam and two pattis (patti) of land was given away to Jyeshtapatha Sōmayājin, a Vēdic scholar who lived in Pūniya in Tundaka Rāshtra (a Patti is 1200 Kulis of land).

Pullur Copper Plates of Nandivarman II were unearthed in 1939 in a ruined Vishnu temple of Pullur (pullur) in the North Arcot district and kept in the Calcutta Museum. This grant contains 9 plates, with Sanskrit and Tamil portions. The first 16 lines and from 132nd to 135th are in Sanskrit, the rest being in Tamil. This grant made in the 33rd regnal year of the king has 108 persons as données.

Tandantottam Copper Plates of Nandivarman II registers the gift of a village called Dayāmukhamangalam to 308 Brahmins who were Chaturvēdis, Trivēdis, Somayagins, Shadengavids, Kramavids etc. This grant was made in the 58th regnal year of the king. Tandantottam (tandantottam) is about ten kilometers southeast of Kumbakonam (kumbakonam). This grant published by H. Krishna Sāstri in South Indian Inscriptions Volume III, Part V, has Sanskrit portion in the first twenty six lines, while the remaining 196 lines are in Tamil. Nandivarman has the binuda, Ekadīra, his elephant being Pattavardhana. Provision to recite Mahabharata is also made. This grant containing 14 plates, mentions the donnees as 214.

Pattattalmangalam Plates (pattattalmangalam) of Nandivarman II known also as Korrangudi plates, published in the Mythic Society Journal, Bangalore Volume XIV by T.N. Subramanian and in the Epigraphia Indica Volume XVIII by K.V. Subramaniya Iyer, contain 5 plates. This grant made in the 61st regnal year of the king at the request of Mangalanādālvān, contains 60 lines, of which 22 are in Sanskrit and the rest in Tamil. The donnees were 16 in numbers.

Velurppalayam Plates of Nandivarman III, consisting of 5 plates discovered from Velurppalayam (vēlurppālayam) near Arakkonam by V. Venkayya, was published in South Indian Inscriptions Volume III, Part V by H. Krishna Sastri. The plates, now in the Madras Museum, were made in the 6th regnal year of the king. A village, Sri Kāttupalli was gifted to the Siva temple built by one Yajnabhatta at the request of a Chola (cola) king, Kumarānkusa. This Pallava king was the hero of Nandikkalambakam.

Bahur Plates of Nripatunga Varman, five in numbers, and discovered in 1879 in Bahur (bāhūr), a village peer B village near Pondicherry, was published by Hultzsch in Epigraphia Indica in Volume IV. The text of the record was published in Volume IV. was published in South Indian Inscriptions Volume II part V. The Sanskrit portion of the grant was rendered into English by T.A. Gopinatha Rao Ballavas. The Dubreuil, the latter publishing them in his Pallavas. The first 45 lines and publishing them in his pallavas. first 45 lines and the lines from 74 to 79, save line Seventy-eight in T. Seventy-eight in Tamil, are in Sanskrit, while from lines 46 to 73 are in Tamil, are in Sanskrit, while sth regnal 46 to 73 are in Tamil, are in Sanskrit, with 8th regnal year of the limit. The grant made in the 8th regnal year of the king gifting 3 villages, Chēttuppākkam, vilāngāttukkadum gifting 3 villages, che College villangattukkaduvanūr and Iraippunaicheri to the College of Vedic studios et al. of Vedic studies at Bahur, exempted the villages from all taxes.

Velanjeri Copper Plates: A chance find of a bronze group of Vrshavāhana, Dēvi and a bull with a prabha by playful school children at the village of Velanjeri (vēļanjēri) near Tiruttani (tinuttani) on 6th October, 1977, led to the discovery of 2 important copper plate grants, one issued by the Pallava ruler Aparajitavarman (aparājitavarman) and another by Parantaka Chola I. The Archaeological Department was able to acquire the 2 copper plates from the villagers.

The plates issued by Aparajitavarman in his 9th regnal year happens to be the most important discovery, as they mention the gift of taxes to the Subramanya temple on the top of Tiruttani hill by the Pallava ruler. The plates mention that Aparajita was the son of Kampavarman through a Ganga princess, Vijaya and that Kampavarman and Nrpatungavarman were the sons of Nandivarman III. The copper plates found in a clay pot have been gifted to the Tamil Nadu State Department of Archaeology by the villagers. The texts with the translation of the copper plate charters were published by R. Nagaswamy as Tiruttani and Velanjari Plates as publication No. 55 of the State Department of Archaeology, Madras in 1979.

See also: Later Pallavas.

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CRAFT DEVELOPMENT IN TAMIL NADU AND PONDICHERRY

Tamil Nadu

With rich handicrafts in metal, wood, cane, silk, yarn, stone etc., Tamil Nadu (tamil nādu) has certain exclusive products like the Kanchipuram (kāncipuram) silks and Mahabalipuram stone carvings.

Stone Carvings: Mainly the work of traditional craftsmen who are masters in the silpa sāstra, stone carvings include idols of deities, carvings on stone pillars, statues, representations of things like cars etc. Such artisans can be found in Mahabalipuram, Tinuvannāmalai, Tinumailādi and other places. The College of Architecture and Sculpture, to impart instruction in the art of stone carving and sculpture functions in Mahabalipuram. The Valluvarkōtṭam of Madras is a standing monument of the exemplary skill of the craftsmen of Tamil Nadu.

Metal Ware: Skilled persons, making fashionable articles in metal like icons, lamps as well as hollow wares in silver, copper, etc. are abundant in Tamil Nadu. Such persons are found in commercial matrixes like Kanchipuram, Kumbakonam (kumbakōnam), Tāmbaram, Madurai, Nagercoil etc. "The production of bronze and

copper icons by the cireperdu (lost wax) process is concentrated mainly in the Swāmimalai area" (near Kumbakonam). The icons are generally cast against orders from temples. "Copies of old masterpieces are also being cast for sale, under the direct supervision of traditional master craftsmen." The beautiful Tanjavur plates, being famous objects of brass and silver, embellished with motifs from Hindu mythology, are very popular and are available in all trade centres.

Wood Carving: Of all wood carvings, carving of temple cars require a high degree of technical skill. Even articles of daily use in wood have excellent decorative carvings. "From Madurai and Virudunagar come tables, especially peg tables, exquisitely carved with traditional designs, with characteristic elephant motives on the legs."

Hand-looms: The weavers of Tamil Nadu are skilled in the production of hand-loom textiles like shirtings with designs and stripes, lungis, bedspreads etc. which are well-known. "Traditional designs adapted for modern wear" like Kanchipuram, for its silk saris (sāri) with rich gold borders and Bhavani, in the Periyar district, which is famous for a kind of bedspread called jamukkālam, are popular throughout India and in some foreign countries. A variety called bloody Madras, used for making shirts, is popular in U.S.A and other foreign countries in stiching casual wears.

Palm-leaf Products: Trays, flower baskets, bags, suitcases, folding fans, toys etc., made of palm leaf, are the products of men and women skilled in this craft, normally found in *Tirunelvēli*, Ramanathapuram, Kanyakumari, Tanjavur and Chengalpet districts of Tamil Nadu.

Mat Weaving: An indigenous craft, flourishing mostly in the Tirunelveli and Kanyakumari districts, where good quality korai (kōrai) grass is available in plenty. "The finest mats, made on simple looms, come from Pattamadai near Tirunelveli. They have received several awards for the designs and craftsmanship. They are used as floor coverings, bedspreads, wall hangings or table mats. Once, Jawaharlal Nehru presented a mat from this place to the British queen, Elizabath II.

Cane articles: Chairs, tables etc., made of cane "in a variety of attractive designs", are produced in Madras. Wālājāpet and Anaikāracatram (near the Kollidam station) produce decorative baskets and trays of excellent workmanship. A couple of other places are also in the field.

Karigiri Pottery: In Karigiri, a small village near Madras, potter families are engaged in producing glazed artistic pottery with traditional Persian designs. Low fired glazes in emerald green, deep blue and golden colours are commonly used. Apart from decorative vases, a variety of attractive utilitarian objects like water jugs, ink stands, ash-trays etc. in traditional and modern forms are also made.

Besides, huge horses, bulls and human figures are made of clay and painted with designs, are mostly votive

objects in rural and semi-urban temples of Aiyanar (aiyanār), Isaki, Madan (mādan) etc. Even clay figures of Aiyanar, Madan etc. are worshipped in villages.

Jewellery: Traditional South Indian jewellery with the best Indian craftsmanship are produced in Madurai, Tanjavur, Ramanathapuram and Coimbatore. Jewellery set with precious stones are also made in attractive designs.

Pith Articles: Articles are made of pith (netti) in Tanjavur, Tirucci and Madurai. Models of temples. birds, animals and mythological figures "carved with great delicacy make excellent decorative items."

Musical Instruments: Various kinds of "concert and ritual instruments" are made at Tanjavur. Tanjavur vīnai is famous. The All India Handicrafts Board has set up a centre in Madras for research into and development of musical instruments."

Shell Work: Decorative objects of various types are made of conches and shells. Lamp-shades, ash-trays, paper-weights, incense stands and costume jewellery, garlands etc. are made of shells. This craft is very popular in Rāmēswaram, Kanyakumari, Nagercoil, Kīlakkarai and Madras.

Pondicherry

This is the home of many crafts "chief among them being terracota and papier mache (moulded paper pulp), dolls and toys, mat weaving, textile printing, carpet weaving and the making of bronze icons, cane articles, incense sticks and hand-made paper." Making of toys is a cottage industry and the toys made at Pondicherry are well-known as Putucceri Bommai (toys from Pondicherry). Three kinds of toys, terracota, papier mache and plaster of paris are made here.

As korai is grown on either side of the river bed, korai mat weaving has become the subsidiary occupation of the people at Kaikalpet.

Bronze casting, said to be practised by the descendants of an ancient stapathi, is done at Oniveyar, a village near Villianur.

This town, a "traditional home" for hand-loom industry, has an export-oriented hand-loom project.

"Within the cultural sector of Sri Aurobindo Ashram, there is a unit which manufactures hand-woven carpets, bedspreads, wall hangings etc. Another unit is engaged in the manufacture of hand-woven woollen pile carpets made of high quality pure wool."

Hand-printed textiles having an assured market in France and other countries, two varieties of printed textiles, the Kalamkari and the batic are produced.

The cane craft, a recent one is engaged in making bicycle-baskets, waste-paper baskets etc.

The Sri Aurobindo Society at Pondicherry has developed the art of making paper by hand as a cottage industry and produce plain-white and coloured papers which are sold through the Khadi Bhavan.

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CULT OF AVALOKITESVARA

The Potikai mountain, known also as Podiyil, at a height of 2000 meters above sea level in the Western Ghats, located about 80 km from Pāpanāsam in the Tinunelvēli district, is sacred to the Tamils. It is mentioned as the sacred place of the Buddhists in Manimekalai (manimēkalai), according to which there seems to be a Buddhist temple with a pillared hall. The Podiyil porundiya deivam is capable of revealing the past and future.

Viracoliyam, a Tamil Grammar written in the 11th century A.D. by Buddhamittirar, a Buddhist, says that Agattiyar, the Tamil saint, learnt Tamil from Avalokitesvara (avalokitēsvara), who was at Podiyil.

A Buddhist text, Tārāsukkam, it is said, refers to Avalokitar as Põtalagirinivāsini. Avalokitesvara is a Bodhisatva (bōdhisatva), seated in this mountain with his consort Tārā, referred to in Manimekalai as Cintādēvi.

Bodhisatva is said to be living in the midst of the suffering humanity, eradicating their pain. The main tenet of this cult is to produce, in ones own self, the thought of enlightenment and to fulfill the vow of becoming the Buddha, even foregoing the entrance into nirvana and remain in this world as long as there are creatures to be saved from suffering.

Avalokitesvara is believed to be the Bodhisatva in power from the passing away of the Buddha till the advent of the future Buddha. In the earlier texts, he is represented in 108 forms. His origin is traced to the first century B.C. His images are found from the 3rd century A.D. In course of time, his worship became popular and reached its zenith in the 7th century A.D.

This cult was introduced into China where various names were given. This cult was popular in all the Mahāyāna Buddhist countries. Although this cult lost its hold in India, Avalokitesvara is worshipped in Tibet, South Asia, China and Japan. He is depicted as the embodiment of compassion and mercy.

See also: Agastya in Tamil Nadu.

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CUSTOMS AND BELIEFS

Tamils everywhere follow mostly the same customs and entertain the same beliefs, overtly and

covertly. Some of them have lost their significance, some their original form and some have been completely lost in the modern environment. Certain etiquettes are followed in acts like greeting others, visiting relatives and friends etc. Some of them are strong even now in the everyday life of the Tamils.

Sectarian markers: The custom of having the respective caste markers on the forehead, soon after bath or when one intends to leave the house, strictly adopted till a couple of decades ago, is now rarely found.

The Saivites, besmear their forehead with dry sacred ash (vibhūti), which when used as wet besmear, a tripundara (three parallel lines) on their forehead and sometimes on the chest, arms and other parts of the body above the navel.

Among the Vaishnavites (vaisnavite), the Vadakalais and Tenkalais adopt different markers. While the former have a *U*, the latter a *Y*-shaped one. The *U* shaped on the forehead will be in white having a red line within it. In the *Y*-shaped one, the *Y* part is white and the vertical line, red. While the former will only be on the forehead, the tip of the white *Y* will be on the upper part of the nose also.

The Madhvas (followers of Madhavācārya) wear a marker called gopicandana just above the spot between the eye brows for which they use sandal paste.

These might have probably been devised to identify one's religious belief, though hygienic and aesthetic points are attached to them.

Women use to have a dot of kumkum (vermilion) between the eye brows on their foreheads. This is denied to widows, among whom the Savites besmear sacred ash while Vaishnavites, the nāmam.

Greetings: The custom to greet elders, great persons and images of gods is to prostrate before them, but equals greet one another with folded hands, just at the chest. Among the Brahmins when the youngster has to greet the elder, a formula in Sanskrit, the pravana is repeated. It means, "as far as the four seas, the cows and Brahmins are quite safe, I am so and so by name, belonging to the said sūtra, rishi branch (sūkha) and gōtra etc., I salute thee." In the first half of this century, the word namaskaram, was the term in vogue for greeting each other on meeting for the first time. It has now been replaced by vanakkam, a pure Tamil word, though some still use the former.

Visiting others: It is customary for the Hindus to visit others, only with some presents. "One should not go empty-handed while visiting a king, child, a pregnant woman and the preceptor (guru)" is the common adage. Kucēla, in dire poverty is said to have taken some fried rice when he visited Krishna. This custom has become universal, among the people of all faiths and it is usual to visit superiors with lime fruit as a present.

Belief related to margosa: The belief that margosa has the power to scare away evil spirits and shield people from the harm of epidemics has made them to place its branches on the roof at the entrance of the houses. The same custom is adopted when some one is laid up with measles, small pox etc. Moreover the practice serve the purpose of a sign of the affliction of small pox in the house. Some leaves also will be strewn around the patient. During the beginning of the confinement of women, margosa bunches are thrust in the roof at the entrance. There is the practice to have margosa leaves in some part of their person when women and children embark upon a journey, in some places.

Prohibition to giving articles: Certain articles like salt (white in colour) and money (cash) are not given after sun set, particularly on Fridays, probably due to the belief among the Hindus in particular that "hosts of invisible beings dwell with the articles in the houses" and if given during night, they may go away.

Though this seems to be silly, this will restrict the time to borrow, preventing such dealings at night.

Wife's time for food: Among Hindus, important ceremonies and religious observances are perfomed along with the mistress of the house, who prepares the food. So it is natural that she serves her husband and the children and afterward she eats. There has also been a custom of the wife "partaking of the food from the husband's leaf".

Washing the floor with cowdung: The unique custom to sprinkle in front of the house a thick solution of cowdung after sweeping is observed as the first work of the women at dawn. Then the spot is also decorated with designs drawn with white powder, mostly rice-flour, called kolam (kōlam). If this is not observed in any house, it may be taken to mean that some calamity like death has befallen that house. Washing the floor of the house is invariably done twice a week on Tuesdays and Fridays and also on festive occasions, when kolam or designs with a paste of rice flour will be drawn. The mud walls of houses in villages are "coated over with a thick layer of cow-dung solution and then whitewashed." The mud floor also is coated with a thick layer of cow dung. "The cow-dung is considered to possess the germicidal quality and when the floors are washed over with it, the germs are killed."

Use of turmeric: Turmeric, used during auspicious occasions is used by all women to besmear their faces and legs during their bath until recent times, though many still do it. But the widows are prohibited from using it. When tambulam (tāmbūlam) (betel leaves, arecanut, red saffron, with flowers) is given to sumangalis (sumangali) (women with husbands living) at least two turmeric roots shall be placed on the tambulam.

Wearing of (glass) bangles: Called valaiyal in Tamil, glass bangles are also worn along with gold ones by all including well to do persons. Much importance is attached to them at the function called Valaikāppu in the 5th, 7th or 9th month of pregnancy of girls. During this function, all sumangalis are also offered the glass bangles to be worn by them.

Dressing of Hair by Women: A time-honoured custom of women is to dress their hair by dividing it into two on the crown of the head. The dividing line running from the front to the back will be seen among young girls while some portion alone will be parted in the case of grown up and aged women.

Installation of snake image (naga pratishtai): A peculiar custom noticed among the Hindus, in most of the villages is a platform around a pipal (asvalla) with margosa tree under which images of snakes (naga) (nāga) are installed. It is said that barren women who observe the custom of Naga pratishta (nāga pratista) and circumambulate the trees after certain religious rites, can shake off their sterile curse and be blessed with offsprings." It is really strange that those observing this custom, in many cases, succeed in their mission. This custom seems to prevail mostly among the people of higher castes.

Sati (sahagamanam): Known as Udankattaiyēral in Tamil, under this custom, the wife used to ascend the funeral pyre of her deceased husband. Such women, in the past, were adored as Mā Sakti and Māsaktikkal, commemorated stones were erected in their honour to commemorate their rare deed. This custom is found mentioned in Sangam classics too. In course of time, the voluntary nature gave place to one of compulsion and men like Rājā Rām Mōhan Rōy agitated to put an end to this evil custom, which was legally abolished by Lord William Bentinck, the Governor General, in the first half of the 19th century A.D.

Omen (sakunam): Under this popular custom found among all classes of people, some days are considered inauspicious for a journey like Mondays and Saturdays towards east, Tuesdays and Wednesdays towards the north, Fridays and Saturdays towards the west and Thursdays towards the south. The cries of certain birds and animals seem to foretell success or failure in their mission. The braying of an ass is considered to be good. The chirping of the lizard is good or bad, according to the direction of the chirping heard by them, the same is with the hooting of the owl. Certain stars are also considered good or bad to take a journey. Arrival of guests is said to be foretold by the cawing of a crow. Sneezing is considered a bad omen. Coming of certain persons from the opposite direction while starting is also considered to be either good or bad. Seeing a jackal is good luck. Coming on the way a maiden, cow, fruits, elephant etc., are considered as good omens; meeting a deformed man, one anointed with oil, a single Brahmin having the sacred thread, a pig etc., are bad omens. Hearing of lamentation is very bad. Some animals and birds going from right to left or vice versa are considered to be either good or bad omens. If the light goes out at a discussion, it is a bad omen. After all, this seems to be a belief and the belief is justified by the results. "The omens prove true at least in the majority of cases and consequently do not deserve to be brushed aside as superstitious as some are inclined to do".

Varying modes of dress: "People in different countries wear different costumes. By a mere glance at the costume worn by a lady in Europe one can say the nationality to which she belongs. In the same way the ladies in Southern India dress in different ways in different communities. The Smārtā ladies, the Vaishnava ladies, and the ladies of the Telugu speaking community have each a distinguishing mode of wearing their costumes, and by looking at them even from a distance, one can say the community to which she belongs." The Mādhvā ladies have their own peculiar mode of dressing. The Marvari and Muslim women have their way of dressing. The high caste non-Brahmin ladies also have a distinguishing mode of dress. The orthodox Brahmin after marriage wears his cloth in a way called pañcakaccam i.e., "he should have five folds of the lower garment tucked into the waist band." The orthodox non-Brahmins, especially who have taken the dīkṣa wear the garment just like a Brahmin. Non-Brahmin men and women have their peculiar form of dressing. But modern methods of men, wearing western costumes had become a universal pattern.

Precautions: Small pox being contagious, no one is permitted to visit the affected person. Frying with mustard in gingelly oil is prohibited. The use of flowers, scents etc., are not allowed and none in the house is permitted to anoint with gingelly oil nor to shave the hair. Sexual contact is forbidden, for it is believed as the cause of the greatest injury to the patient.

Mangala Vadyam (Piping): It is a peculiar custom of the Tamils, particularly the Hindus, to begin all auspicious rites and ceremonies with the Mangala Vadyam (mangala vādyam), a chorus of music made by a piper, a drummer and one using the cymbals. Rich and poor alike observe this custom. Most of the temples, particularly rich ones have their own troups to perform the music during oblations and festivals.

Exchange of garlands: At the time of marriage, after betrothal and the tying of the $t\bar{a}li$ (wedding badge), it is an age old custom for the bridal couple to exchange garlands. This custom varies from community to community and among Brahmins, brides are to be carried by their maternal uncles. To some extent this has now become obsolete. As post-puberty marriages have come to stay, carrying them have become impracticable. In most cases, now this custom is observed, by the bride and bride-groom sitting or standing in front of each other. Among some non-Hindus too, this custom is in vogue.

Horoscopes for marriage: The horoscopes of the bride and the bride-groom are examined to find the desirability of the marriage. There seems to be ten aspects, of which a majority should suit each other, if the marriage has to be arranged. Some of them are the day of their birth, their asterism, the ganam human, deva or rakshasa (classed according to the asterisms), yoni or genital organ, assigned to each asterism etc. Besides, rāši, vašya, rajju, vēdai, nādi etc., are also considered. The

astrologers will decide the suitability after examining the horoscopes on these lines.

Ear boring and shaving: Among the rites performed for the new-born by the parents like preparing its horoscope, giving suitable name, giving staple food, tonsure, ear boring etc., the last two mentioned, are important. Removing the birth hair of a child has to be done on an auspicious day, in most of the cases in a temple. Some used to make it as a votive offering. Similarly, ear boring is done, irrespective of the sex, also on an auspicious day but if it is done on the next day after the first birth anniversary, the auspicious nature of the day can be overlooked. Besides, there is a custom to tonsure the head even by elders whenever they happened to visit temples at places like *Tirccendūr*, *Palani* etc.

Posture for sleep: It is a custom to sleep with one's head turned towards the south or the east which is also ordained in the puranas $(pur\bar{a}n\bar{a})$. If a man's head and feet represent the north and south poles respectively and if the magnetic and other forces pour from the north pole towards the south, then it sounds reasonable that the magnetic and other forces flowing over the earth will act in unision with the same forces in the sphere of man. Further, it is also believed that sleeping with the head towards the east, helps the incumbent to stimulate the activities of the brain by the magnetic and other forces passing over the surface of the earth from east to west.

Some Sacred animals and plants: Certain animals and plants considered sacred should not be destroyed even if they cause trouble. Among animals, the cow, cat, squirrel, monkey, brahmani kite etc. are considered sacred. In the vegetable kingdom, the asvatta (pipal), coconut, basil (tulasi) plant etc. should not be destroyed, as they are considered sacred.

Giving of gifts: Animals like the elephant, horse, cow and even goat are considered suitable to be gifted. The gift of a coconut is considered equal to the gift of a cow. Even sesame is gifted but inducement should be given to receive the gift. The gift of sandals, fans, beds, cots, new clothes, ghee, oil etc. are considered meritorious. Tulabhara (nulābhāra), a gift of gold, precious metals, coins or other objects equal to the weight of the individual to God or others is considered superior to other gifts, which could be done only by the rich. There are instances of kings performing tulabhara.

Wearing of pavitram: Pavitram means a ring; it also means purity. While performing religious rites and ceremonies, a ring of kusa (kuśa) grass is worn. The pavitram for auspicious rites consists of only one blade of the kusa grass, while for inauspicious ceremonies, of two blades. A pavitram of three blades is used for tarpaṇam, an oblation performed with water, sesam and raw rice on new moon days of particular months and the anniversary of the deceased ancestors in whose memory it is performed.

Feeding Crows: In orthodox Hindu families, food is served to the people only after oblation and offering it to

God. Then a handful of food is also offered to crow and then alone the inmates may have their lunch. During the performance of the anniversary of the dead, sradha (srādha), a small ball and three big balls of food are offered to the crow and the cow respectively after the rites of sradha. Then only the inmates partake food.

Casting the evil eye: It is believed that beautiful children fall an easy prey to evil eye and the growth of the children is affected. To cast off its effect, camphor is lit and waved round the child.

Fields having bumper crops, trees and plants full of fruits, are guarded from the evil effects of malignant eyes by placing at the precincts "fantastic and ugly looking scare-crows and figures made of straw and clay." Houses under construction or newly built also have such figures at the entrance and pumpkin with black dots is also suspended at the door-post to cast off the evil eye. "On marriage occasions, balls of food mixed with lime and turmeric are waved round the bridal pair and cast on all directions."

Aratti: At the end of each function Aratti (āratti) is taken. A plate containing water mixed with turmeric powder and kumkum are waved by two sumangalis. At times, women sing during the occasion. The coloured water is poured on the ground at the entrance of the house, and a tilak with the coloured water is put on the forehead of the person for whom it was performed.

It is to be noted here that all the customs discussed here have rational and hygienic values, though they may appear fanciful on their face value.

Bibliography: P.V. Jagadisa Ayyar, South Indian Customs, The Diocesan Press, Madras, 1925.

DANCE PANELS

Most of the temples of Tamilagam (tamilagam) have at least one or two dance poses; some of them are noted for exquisite dance panels, the marvellous serenity of which has little equals, elsewhere.

The Brihadisvara (brihadīsvara) temple at Tanjavur (tanjāvūr), the Nataraja (naṭarāja) temple and the Amman shrine at Cidambaram, the Sarangapani (sārangapāni) temple at Kumbakonam (kumbakōnam) and the temples of Vriddhāccalam, Tiruvannāmalai and Palaiyārai are noted for the dance panels in them.

Big temple (Brihadisvara) at Tanjavur: The dance karanas (karana) are carved in the first storey of the passage in the ambulatory of the sanctum sanctorum of the temple and in the inner wall; 81 of the 108 karanas are found in bas-relief on stone in a continuous order. Beyond the middle of the northern wall, the panels abruptly end with the 81st karana, though there is enough space for the rest, as propounded by Bharata in his Natyasastra (nātyasāstra). "Karana is a complex unit of dance formed by the coordination of body, posture, hand

gestures and leg movements." While the murals cover the lower part of the ambulatory around the sanctum, the upper tire has been converted into a Bharatanātya Panel Gallery. The karanas in the Tanjavur panels are shown through Siva himself, occasionally attended by a gana to fill in a gap. "For the 61st karana which should be particularly depicted by a lady, Parvati is shown." "As Siva has been depicted, the figures have four arms but only two hands alone show the poses required for the karana while the other two hands hold some weapon or the other." The Tanjavur series do not have labels nor verses, though they follow the order given by Bharata. The dance sculptures are here considered to be earlier than the other panels found elsewhere and are considered to be contemporaneous with the construction of the temple by Rājarāja I.

The figures in the panel here have been published with the names of the karanas and the slogas (sloga) pertaining to those karanas (B. Venkataraman: 1985:136-141).

Cidambaram Dance Panels

The sculptures of the karanas in the towers of the temple at Cidambaram are found "on the mutually facing vertical walls of the passage way of the gopuras (gopurā)" and "in the front of the Upapitam (upapītam) of the tiruccurrumaligai (tiruccurrumāligai) in the Amman shrine of the temple complex." All the 108 karanas, each being shown in a complete form, are available in the Cidambaram series. Moreover, the descriptive verses of the Natyasastra are also carved below each figure in the eastern and western towers. Only 93 of the 108 karanas are clear though the inscriptions below also have become worn out. Yet we have an advantage of using them for cross-checking with similar panels.

The karanas here shown by a woman dancer, in the sculptures, belong to the time of Köppenuñjinga (13th Century A.D.) but due to the renovation work in the 18th century, certain dislocations and wrong fixings seem to have occurred.

The 93 karanas found clearly in the eastern tower of this temple have been published (Tamil World Conference Handbook:1968:plates 85-91).

Nine figures are also published elsewhere (T.S. Parthasarathy:South Zone Cultural Centre:56-57).

Wood-cut carvings are also available (Madras Epigraphical Report:1941).

Kumbakonam Series: The panels found in the main tower of the Sarangapani temple at Kumbakonam are considered to be contemporaneous with the Cidambaram series. But, in the former, the numbers and names of the karanas are given at their bottom. Some do not concur with the figures of the karanas because of dislocation of pieces during repairs in the gopura. The Kumbakonam figures are considered to be more beautiful than those in Tanjavur and Cidambaram.

A couple of dance figures of the Sarangapani temple have appeared in print (Handbook II: World Tamil Conference:1968:plates 74-75). Some of them are published elsewhere (S.R. Balasubrahmanyam:figures 195-200).

The Vriddhacalam series are considered to be a copy of Cidambaram panels during the Vijayanagara period. Details of the karanas are found elsewhere.

One-hundred-and-eight karanas

	organi man	
Talapushpaput am	Vartitam	Valitõrukam
Apaviddham	Samanakham	Līnam
Svastikarēchitam	Mandala-svastikam	Nikuttakam
Ardha-nikuttakam	Katich-chinnam	Ardha-rechitam
Vakshas-svastikam	Unmattam	Svastikam
Paristha-svastikam	Dik-svastikam	Alāṭakam
Katī-samam	Akshipta-rechitam	Viksiptāksiptakam
Ardha-svastikam	Anchitam	Bhujanga-trāsitam
Urdhva-jānu	Nikunchitam	Mattalli
Ardhamattalli	RēchitaNikuttitam	Padāpaviddhakam
Valitam	Ghūmitam	Lalitam
Danda-paksham	Bhujanga-trasta-	Niipuram
• • • •	rēchitam	
Vaisākha-rēchitam	Bhramamkam	Chaturam
Bhujanganchitakan	n Dandaka-rēchitam	Vrischika-kuttitam
Kati-bhräntam	Lata-vrischikam	Chhinnam
Vrischika-rēchitam	Vrischikam	Vyamsitam
Pārsva-nikuttitam	Lalāt a-tilakam	Krāntakam
Kunchitam	Chakramandalam	Uro-mandalam
Aksiptam	Tala-vilasitam	Argalam
Viksiptam	Avarttanı	Dōlā-pādam
Vivrittam	Vinivrittam	Pārova-krāntam
Nis-stambhitam	Vidyud-bhrantam	Ati-krāntam
Vivartitakam	Gaja-krī ditakam	Tala-samsphōtitam
Garuda-plutakam	Ganda-siichī	Parivrittam
Pārsva-jānu	Gridhrāvalī nakam	Sannatam
Sūchī	Ardha-sūchī	Sūchī-viddham
Apakrāntam	Mayūra-lalitam	Sarpitam
Danda-pādam	Harina-plutam	Prēnkhōlitam
Nitambam	Skhalitam	Kara-hastakam
Prasarpitakam	Simha-vikrītitam	Simhäkarshitakam
Udvrittam	Upasritakam	Tala-sanghattitam
Janitam	Avahitthakam	Nivasam
Ēlakā-krī ditam	Urūd-vrittam	Madaskhalitam
Visnu-krāntam	Sambhrāntam	Vishkambham
Udghat t itam	Vrisabha-kri ditam	Lōlitam
Nāgāpasarpitam	Sakat āsyam	Gangāvataranam.

Bibliography: B. Venkataraman, Rajarajesvaram - the pinnacle of Chola art, Mudgala Trust, Madras, 1985; S.R. Balasubrahmanyam, Cholar Kalaippani (Tamil), Pari Nilayam, Madras, 1966.

DANDI AND VIRACOLIYAM ALANKARAS

A grammatical treatise on rhetoric in Tamil authored by Dandi (dandi), is Dandi Alankaram, this

Dandi being different from Dandin, the author of the Sanskrit treatise on rhetoric, the Kāvyādarsa, who was in the court of Narasimha Varman II (Rāja Simha) of Kāricipuram, because the former who lived in the 12th century A.D. during the reign of Kulōttunga II. He was probably a disciple of Ottakkūttar, the celebrated author of the Ulas (ulās), the Vikrama Cōla, Kulotnunga and Rājarāja Ulas.

The treatise having 126 sutras (sūtra), consists of 3 sections, the poduviyal (26 sutras), Porulaniyiyal (porulaniyiyal) (65 sutras) and Collaniyiyal (collaniyiyal) (35 sutras).

Poduviyal: The author divides poetry into muttagam, kulagam, togainilai and todamilai. Further, the two schools of Vaidarbha and Gauda, each consisting of ten features, are explained.

Porulaniyiyal: A list of 35 rhetorics with sub-divisions is given with illustrations for each of them. The illustrative verses, mostly in venpa ($venp\bar{a}$) metre were composed by the author himself.

The alankarams (alankāram) listed are:

- Tanmai with 4 divisions: This consists in describing an object as it is.
- 2. Uvamai with 3,8,24 and 8 kinds (Similes).
- 3. Uruvagam with 15 kinds and this will come with other figures of speech: In this the upamēyam, the thing compared, is represented as identical with upamānam, the object of comparison (metaphor).
- 4. Dīvakam with 12 kinds (vilakku): This will come with other anis also: In this a word is construed with other words preceding and succeeding. It is of 3 varieties.
- Pinvarunilai of 2 kinds (mītchi) in which expression or ideas or both are repeated.
- 6. Munnavilakku with 3,4,12 and 3 kinds of (tadaimoli):
 In this, a statement is heightened in effect by the suggestion of an apparent contradiction.
- 7. Verrupponul vaippu of 8 kinds (Pirapponul vaippu) in which a particular notion is substantiated by a general notion or vice versa.
- 8. Verrumai with 5+4+2 (vitirekam): In this the difference between the things compared is mentioned explicitly.
- Vibhavanai of 2+2 kinds: In this the effects are represented as taking place though their usual causes are absent.
- 10. Ottu of 4 kinds (surukku): In this the idea of the subject matter is sought to be conveyed, suggestively by the description which resembles it.
- 11. Atisayam of 6 kinds (perukku): This is also called uyarvu navirci: hyperbole.
- 12. Tarkurippērram of 2 kinds (nōkku) in which the qualities and functions of an object are ascribed to another object entirely different in nature.

- 13. Etu consisting of 4+5+5 kinds: This brings together cause and effect and this is subdivided into kārakam and nāpakam.
- 14. Nutpam of 2 kinds (nunukkam) which expresses an idea by implication.
- 15. Ilesam of 2 kinds: In this the natural outward expression of a certain real emotion in one's mind is deliberately attributed to a different cause or purpose, to conceal the emotion altogether.
- 16. Niranirai of 2 kinds (adaivu), constructing a verse in which the words are so arranged in groups that each term of one group is made to govern or qualify the corresponding term in another group.
- 17. Arvamoli of 7 kinds (makilcci): Impassioned language employed to express one's intense love.
- 18. Suvai of 9 kinds: This consists of describing the 8 sentiments viz., meyppādu.
- 19. Tanmēmpatturai (ūkkam): In this, a person praises himself.
- 20. Pariyāyam: In this one's idea is not expressed in words but is cleverly suggested.
- 21. Samākitam (Tunaippēru): In this an effect is described as proceeding from something other than its natural cause.
- 22. Udattam of 2 kinds in which either abundance of wealth or the greatness of thought are expressed.
- 23. Avanuti of 3+6 coming with other anis. This denies to an object one of its own attributes and describes another which is foreign to it.
- 24. Silēdai 2+7 kinds (Paronomasia): In this, a word or phrase admits 2 or more interpretations.
- 25. Visēdam of 5 kinds (cirappu): In this, the excellence of a thing is emphasised by describing it as lacking even in requisites or necessary attributes.
- 26. Oppumaikkūttam of 2 kinds (udanilaiccol): Bringing together of several objects which have an attribute in common among them for comparison; an object that has to be either commented for its merit or condemned for its demerit is mentioned along with several other subjects having a similar excellent or base quality as the case may be so as to render the comparison effective and telling.
- 27. Virōdam of 2 kinds (muran): In this, words or ideas are used in antithesis.
- 28. Mānipadupugalnilai (nuvalāccol): This consists of formally praising a person or thing implying thereby disparagement of another person or thing.
- 29. Pugalāppugalcci (terivilpugalcci): This contains praise collected in terms of apparent censure.
- 30. Nidarsanam of 2 kinds (sutti): In this, the quality or action of an object is described as affecting another, either for good or evil.
- 31. Punamilai of 2 kinds (oningiyal): A figure of speech in which 2 subjects are referred to by one common predicate of action or attribute.

- 32. Parivarttanai (parimāṛṛam): This describes an exchange.
- 33. Valttu (āsi): This expresses benediction of special benefits desired by the poet for particular persons.
- 34. Sankī ranam (virāvu): A composite figure of speech in which several figures of speech are blended.
- 35.Bhāvikam is the basic idea running through a poem.

It is to be noted here, that the definition for each ani is taken from the Tamil Lexicon, while terms given within brackets and in italics are the equivalents in the Alankarappadalam (alankarappadalam) of Viracoliyam (vīracoliyam).

Collaniyiyal: Madakku, the repetition of a word, foot or line in a stanza, each time with a different sense, dealt by Dandin are available under forty titles.

Secondly, Citarkkavi, the metrical compositions fitted into fanciful figures dealt by him under 20 headings are Gomuttiri, a verse of 2 lines composed in such a way that the first letter of the first, the second of the second, the third of the first, the fourth of the second etc., in this series, when read together form the first line; and the first of the second, the second of the first the third of the second, the fourth of the first etc., form the second line; Kūdacadukkam, a verse of 4 lines in which the letters constituting the last line are all found among those of the first 3 lines; Mālaimarru, a kind of verse that remains identical when its letters are read in the reverse direction (palindrome); Nāgabandam, a variety of citrakkavi whose letters are arranged to fit in a diagram in the form of 2 intertwining snakes; Vināvuttaram, a kind of composition in verse in which a word having a particular significance is split into a number of words, each serving a reply to questions; Kadaikarappu, a stanza so composed when by beginning with the first letter of the last word and reading backwards, a new stanza is formed with every alternate letter; Karanduraipāttu, a verse composed in such a way that when the alternate letters of the words in it are put together in a correct square, they form by themselves another verse altogether; Sakkarabandam, a fantastic metrical composition in the diagrammatic form of a cart wheel; Sulikulam, a 4 lined stanza of 8 letters, each composed in such a manner as to arrange the letters in a series with loops of one within another; Saruppadopattiram, a fancy verse of 32 letters which when entered twice in a square of 64 compartments will read identically from any corner of the square; Akkaraccudakam, a verse composed with word play, a word by gradual elimination becoming different words with different meanings; Nirottam, a kind of verse without labials or labio-dentals; Orruppeyarttal, a verse composed in such a way, when the words being interpreted by artful analysis, conveying more than one meaning; Māttiraiccurukkam, a literary device in which a word becomes a different word when its sound value is decreased by a matra (mātra); Māttiraivaruttanam, a literary device in which a word becoming a different word by lengthening its sound value by a matra; Murasabandam, a device in which letters being arranged

to fit in a diagram in the form of a drum; Tiripāgi, a verse having a keyword of 3 letters so formed as to give one meaning, when taken as a whole, another meaning when the medial letter being dropped; Tiripangi, a verse curiously being arranged so that it may be divided into 3 verses each with a different meaning and Piridupadupāttu, a verse of a particular metre so constructed as to be capable of being scanned into a stanza of a different metre.

Viracoliyam includes a variety of verses called Ekapadam (ēkapādam), a verse of 4 lines, all seem to be the same but really made up of different set of words, conveying different meanings. Viracoliyam's list of citrakkavi consists of 1,3,6,7,9,10 given supra in addition to ekapadam.

Thirdly, Dandi treats of blemishes in verses, 8 in numbers, Valuvamaidi.

Fourthly, Dandi treats of malaivu.

The speciality in this treatise of Dandi is that the author himself has given the stanzas for exemplification either by quotation or by his own versification.

This treatise on rhetoric was first published by Chandrasēkhara kavirāja Panditar in A.D. 1857.

In 1901, this was published with necessary notes by V.M. Sadokoparāmānujāchari and in 1903 by Cunnāgam Kumārasāmippulavar with his scholium. It has seen many editions by various authors.

Viracoliyam: Section on Rhetoric

Like the rhetorician Tamil Dandi, Viracoliyam refers to two schools, the Vaidharbha and the Gauda. The ten features of Vaidharbha are well defined in Viracoliyam. Then the 35 alankaras have been given with concise definitions. The difference in names of alankaras from Dandi is given elsewhere. The various kinds of Uvamai, Uruvagam, Tadaimoli, Vitirekam, Viobhavanai etc., have been explained with illustrations. In the Collani, madakku has not been explained elaborately, as in Dandi. Besides, theories of other authors like Tandira utti, Tandira gunam, Asiriya madam, and Tandira urai are mentioned and the scholiast has explained them with illustrations. Viracoliyam alludes to only 6 items of citrakkavi but, the scholiast, after exemplification, has quoted the sutra of Amitasagarar from Yapparungalam and illustrated them. In the last 2 verses, the following, Viraviyal (words in which letters peculiar to Sanskrit occur); Manipravāļam (a peculiar style in which words of two languages, especially Sanskrit and Tamil are mixed); Turaikkavi (illustrating the minor themes as maram kali and sampiradam etc., are illustrated). Kilavikkavi (themes in amatory poems) are also given.

It is stated that aram, porul, inpam and vidu (virtue, wealth, joy and beatitude) are the attainments by the study of a work.

See also: Viracoliyam, Yapparungalam and Yapparungalakkarikai. Bibliography: A. Chidhambaranathan Chettiar, Advanced Studies in Tamil Prosody, Annamalai University, Annamalainagar, 1943; T.P. Meenakshisundaram, A History of Tamil Language, P.G. and R.I. Deccan College, Poona, 1965.

DANES IN TAMIL NADU

The Danes who founded an East India Company in A.D. 1616, established a commercial settlement in Tranquebar (Tarangampādi), which they called Dansborg), on the Coromandal coast in 1620. Becoming the friend of Raghunatha Nayaka, the ruler of Tanjāvūr from whom they bought Tranquebar. Their aim was to buy goods from India and sell them in the East Indian islands. Though a fabulous profit did not materialise, they persisted in these activities for a few years. But their other activities were in Serampore in Calcutta. But they sold away Serampore and Tranquebar to the East India Company for a sum of 12.5 lakhs of rupees in 1845.

Indo-Danish Coins

T.M. Rangachāri and T. Dēsikāchāri have observed "no authentic information exists regarding the history of Danish Mint at Tranquebar, but as for as can be gathered, the Danes in India struck there no fewer than three hundred varieties of coins in lead, copper, silver and gold". But of the 300 varieties, about 80 alone were published by the Numismats in 1888 and some have been dealt with by E. Hultzsch.

There seemed to be some lead coins issued at Tranquebar bearing nothing about their value. Some of them bearing the letters D.B. or T.B. may be a "clue to the place of mintage", perhaps D.B. stands for Donsborg, the fort at Tranquebar and T.B. for Tranquebar.

Copper coins seemed to have been issued from the Indo-Danish mint, the earliest copper coin bearing the year A.D. 1667. During the time of Frederick IV, ten, four and two kas pieces might have been issued and it continued till the final cessation of the Danish power in India in 1845.

On the ten kas, the double linked monogram of the king on one side and on the other, the monogram of the Dansk Asiatik Campagne with date and value are found.

The earliest known silver coins are the 5 and 2 fanams of A.D. 1683, superseded in 1755 by the new 1 and 2 royalinar, to be again returned to the fanams in 1816, which continued till 1818, when the Danish mint ceased to function.

"The gold coin that appears to have been struck was the pagoda of Cristian VII". It had the crowned monogram of the king on a granulated surface on one side and an Indian idol on the other.

Bibliography: N. Subramanian, History of Tamilnadu, Ennes Publications, Madurai, 1984; R. Nagaswamy, Tamil Coins - A study, Madras, 1981.

DATING OF INSCRIPTIONS

Though all inscriptions contain particulars about the date of their issue, it seems that no uniformity is adopted in recording the dates.

While some inscriptions are in the regnal years of the kings, some are dated in the well known eras and some in Prabhava (cycle of 60 years) etc. In addition, they contain particulars of the month, paksha (fortnight), tithi, day and the star. If grants are made on sankrānti or eclipse days, they are also mentioned.

Some inscriptions contain double dates as yandu irandavadin edir narpattirandavadu i.e., year 2, opposite to the 42nd year; or as padinonravadin edir irandavadu i.e., the 11th opposite to the 2nd.

The larger Sinnamanūr plates of Rājasimha contains the date as irandāvadin edir padināngāvadu i.e., the 2nd opposite to the 14th, in the Tamil portion. In the Sanskrit portion, it is given as Shōdasarājya Varsha (the 16th regnal year). The total of both the years represent the date of the grant. It may be presumed that the first one mentioned represents the year in which the order was passed by the king and the second one represents the time taken to execute the grant and have the grant inscribed on stone or copper plates (S.I.I. vol.III Part II p. 239).

Saka Era, most commonly found in South Indian Inscriptions, is said to have commenced on A.D. 78. The Saka era is noted in the number of expired years i.e., Sakāptam....mēl cellāninra. The other way is to express it as current.

The Kali Era, counted from B.C. 3101 is also used, sometimes also with the Saka Era.

In the inscriptions of the southern portion of Tamilakam, Kollam āndu which commenced on A.D. 824 is also found, referred to as Kollam tōnri.

Some inscriptions are in the Hijira Muhammad and Suhurson eras of the Madurai Sultans of the 14th century A.D. By adding 586 and 599 years to Hijira and Suhurson eras, the Christian era can be obtained. The Mahratta rulers of Tanjavur also used the Suhurson era. The dates of the Hijira era expressed in the inscriptions, will give the required year, if read reversely. For instance:

I <u>s</u> anen	arbaîn	mayatine 200	alf 1000	= 1242 H
2 Salâsa-t	40 Isrîn 20	mayatine	alf 1000	= 1223 H
Sitta-t	Salâ <u>s</u> în 30	mayatine 200	alf 1000	= 1236 H

The names of Arabic months and numerals are listed so that one can understand the dates in the inscriptions dated in the Hijira era.

Month	Numerals
Muharram	1. Wâḥid
Safar	2. Isnen
Rabial-Awwal	3. Salása-t
Rabi al-Thani	4. Araba-t
Jumādā al-Ūlā	5. Hamsa-t
Jumādā-al-Akirah	6. Sîtta-t
Rajab	7. Saba'-t
Shah' ban	8. Samâniya-l
Ramadān	9. Tisa'-t
Shawwal	10. 'As'ara-t
Dhū al Qa'dh	20. Iśrîn
Dhū al-Hijjah	30. Salâsîn
Dhu ut-11tffait	40. Arbaîn
	100. Mâya-t
	1000. Alf

Fasii, another way of reckoning dates is a revenue or harvest era beginning from A.D. 591 and was instituted by Akbar in A.D. 1555.

The dates are sometimes given in scripts or numerals. In the numeral notation, there are two kinds, the Katapayadi (katapayādi) and the Siddha mātrika.

In the Katapayadi, consonants of the Sanskrit letters are assigned numbers which are as follows:

	2 kha tha	7	4 gha dha	5 na na	6 ca t	7 cha tha	8 j d	9 jha dha	0 ña na
pa va	pha ra	b la	bha va	ma sa	sr.	sa	ha	ļa	-

The number will be expressed in words, the vowels and compounds of consonants being deleted, consonants alone denoting the numerals. They are found in Sanskrit verses and the word coined in expressing the date will also have meanings connected with them.

At Kancipuram there is an inscription recording the consecration of the vimāna of the temple, dated in Saka era 1536 as tal lakshmidya and this gives the year when read in the reverse.

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DEBT RELIEF ACTS

The Indian peasant in the villages are always immersed in debts, from which it is not easy for him to get relieved. It is a fact that 'rural indebtedness is a chronic feature of the village economy'. In spite of Cooperative Banks' support by issuing agricultural loans for cultivation, they are not still free from the 'yoke of indebtedness'.

The Madras Agriculturists Relief Act-IV of 1938 could not retrieve "the myriads of rural labourers and artisans from their pitiable conditions." Hence legislation became a dire necessity "to meet the rapidly worsening situation."

Act XXI of 1972 gave relief to the cultivating tenants whose rent was in arrears on 30th June, 1971. According to this Act, if the tenants paid the rent for the current year (from 1st July, 1972) "the arrears would be wiped out."

The low income groups like labourers, wage earners and lower salaried persons were "badly hit by indebtedness" and needed relief, and for that purpose the Debt Relief Act XXXVIII of 1972 was passed, by which if a debtor had paid twice the amount borrowed, by way of interest or towards principal or both, "the debt stood discharged" in respect of debts incurred before 1st March, 1972.

In respect of usufructuary mortgages executed before 1st March, 1972, if the mortgaged property was in possession of the mortgagee for 30 years, the debt should be considered as discharged and the mortgager became entitled for possession of the property. If the mortgagee was in possession of lesser number of years, a proportionate amount was considered as discharged. The maximum rate of interest on all kinds of debts incurred on or after 1st March 1972 was fixed as 9 per cent per annum.

The Act VIII of 1973 that amended the Act IV of 1938, entitled debtors and mortagers in municipal or cantonment areas to relief, even if the former possessed property and the latter possessed a mortgaged housing property respectively in the urban area.

Act XVIII of 1975 gave a sigh of relief to debtors by declaring a moratorium for one year up to 16th January, 1976, thereby the creditors could not proceed in a court of law against their debtors.

Four ordinances which later became Acts, XV, XVI, XVII and XVIII in 1976, gave certain reliefs. While the first two barred the filing of suits to execute decrees for one year from 15th January, 1976, the third did away with the interest accruing during the period from 22nd July, 1975 to 15th January, 1976, in the case of agriculturists and the fourth insisted persons who wish to take back the land from the cultivating tenants should apply to the Revenue Divisional Officers.

The Tamil Nadu Pawn Broker's Act of 1943 was also amended in respect of interest and prohibited the sale of articles pledged during the period 22nd July 1975 to 15th July 1977.

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DENDROLATRY

A popular and ancient form of worship in the world, dendrolatry or tree worship is still found in Tamil Nadu (tamil nādu), not only in rural but also in urban areas. "The tree worship was possibly the earliest and the most prevalent form of religion. It was through the worship of trees that man attempted to approach and propitiate God. Before man developed agriculture, he lived mostly on the fruits of trees and the flesh of wild animals. Trees provided him shelter against inclement weather and also fruits and nuts as food. He used their wood for implements of peace or war. It was from wood that he obtained fire which enabled him to cook food and to warm his cave dwellings. Apart from these, it is the beauty of their flowers which excited his imagination."

The sacred groves fostered and protected by kings called kadi kā and the trees in these guarded groves the kāvanmaram were the favourites of royal dynasties. They were considered as the sacred seat of the protecting divinity.

Huge shady trees supposed to be the abode of some gods were regarded as sacred. As time advanced some image was placed under the tree, followed by temples of wood and mud being raised to shelter the image. Later it was converted into an edifice of stone.

When big temples were constructed, the trees which sheltered the images of gods were preserved and worshipped with reverence, as the holy trees of the sacred places tala vrikshas. If any of these trees happened to wither, fresh trees were planted and allowed to grow. In some places the faded stems were preserved and covered with a sheet of copper or silver. In the temple of Tiruvalluvar at Mylapore, the huge stem of a dried iluppai (South Indian mahna) is covered with a sheet of copper.

Madurai is also known as Kadambavanam, named after kadambu, the sacred tree of the Mīnakṣi-Sundarēsvar temple there. The withered tree is preserved by covering it with silver sheets (at the instance of the Kāsi Math of Tīruppanandāl in Tanjāvūr district) to be revered as a sacred tree. The list of the sacred trees of Siva temples is available elsewhere.

The huge tamarind tree in the Vishnu (visnu) temple of Alvar (ālvar) Tirunagari (Tirunelvēli district) is held sacred and worshipped as Tiruppuli Alvar, believed to be the incarnation of Adisēsa (the serpent couch of Vishnu) to give shelter to Sadagōpa or Nammālvār. It is said that the tree neither sleeps nor flowers and hence the name Urangāppuli (sleepless tamarind). Sēkkilār mentions one such tamarind tree on a hill near Kanchipuram (kāncipuram). It seems, the mango tree at Kanchi (kānci) yields fruits of different tastes at different sides.

During the Sangam age, every town or village had a manram (manram) (common place) to transact all negotiations under the shade of trees, which were

considered sacred. Even a palmyra tree with a swelling lower stem standing in a manram was worshipped (Narr 303).

The banyan tree called al in Tamil and vata in Sanskrit was worshipped as a seat of God, to which offerings of food were made and the crows with their nests on the tree preyed upon them. (Narr 343).

Siva is said to be seated under a banyan tree (called kallāl) expounding eternal truths to his 4 renowned disciples, and hence the name Alamarkadavul (Puram 198). Vishnu is depicted as an infant embedded on the leaf of a banyan tree, floating on water. So he is also alluded to as Alamar selvan.

Siva, seated under the banyan tree facing south, is called Dakṣiṇāmūrti (Akam 181).

The legend of Satyavan - Savitri (satyavān - sāvitri) is narrated under this tree while performing Vaṭa-Sāvitri vrata on the 15th day of the dark half of the month of Jyēsṭa. "Under it, Savitri got back the lost life of her husband Satyavan from Yama, the god of death" (Sankar Sen Gupta; 1980).

The pipal tree, called as arasu (king of trees) in Tamil and asvatta in Sanskrit, is the next important sacred tree in India. The village folk do not use its wood and would give it to the local temple to be used in its kitchen, even if they get them by unforeseen circumstances. Its twigs are used to kindle sacred fires. This is called the tree of knowledge; the Buddha got enlightenment under it and henceforth called the Bōdhi tree. The tradition of asvatta worship may be traced back to the Harappan Culture. The 15th day of the black half of any month which falls on Monday is called Sōmavati Amāvāšya (New Moon on Monday), when women, mostly of the Brahmin community pour water and milk on its roots and circumambulate the tree, 108 times.

The tree connected with the asvatta is the neem or margosa. There is the practice in Tamil Nadu and South India to solemnise marriage between asvatta and margosa. Both of them are planted together side by side to grow together. He who performs the marriage and installs serpent images (Naga pratista) is believed to be blessed with children and prosperity. "Neem is sacred in connection with the worship of Sītala and Mānasa who reside in it."

Those who are possessed by Kali (kāli) will hold a bunch of margosa leaves in their hands when they come to the Kali temple in whose vicinity the trees are found.

Akam (809) mentions that the warrior of the malavar group sacrificed a bull and sprinkled its blood at the foot of the margosa tree to appease the infuriated deity of the tree's fat stem. It was believed that wounded persons were liable to be molested at night by evil spirits and goblins and to avoid their visits at nights, margosa leaves were hung on the door-way or at the roof. If one is laid up with small-pox etc., margosa bunches are hung. Even to allay the physical irritation, he is asked to gently

rub the body with margosa leaves. "Other precautions to keep aloof the devils were the hoisting of the leaves of the iravam i.e., the serpent-champak tree, the burning of incense and white mustard, the playing of music, bells and flute and the singing in the kanci tune" (Puram 81). As the margosa leaves ward off the devils, it is called kadippagai - the devil's enemy.

The Kadamba (kadamba) tree, called also as maram or venkadambu is believed to be the dwelling place of a ferocious god which seems to punish the evil doers and the wicked (Kur 87). It is revered because Muruka is pleased to wear a garland of kadamba flowers and is said to be dwelling in the tree. Hence the ancients thought that by worshipping the kadamba tree, they could worship Muruka. It is said that those who wanted to take part in bull-fight, worshipped with devotion gods dwelling under the shade of the maram (Kali. 101). It seems that garlands were tied around the trunk and on the branches of the sacred trees and the gods were pleased with them.

Bilva or Bael Tree: The trifoliate bael leaf used for the worship of Siva is believed to symbolise the 3 functions - creation, preservation and destruction, as well as His 3 eyes. In Siva temples, the bael leaf is offered to the devotees. (T. Burrow: bilva or bael is a Dravidian loan word).

Basil or Tulasi: As bilva is to the Saivites, so tulasi (tulasi) is to the Vaishnavites (vaisnavite). In the Vaishnavite temples tulasi is offered to the devotees. The orthodox Hindus and particularly pious women worship the basil daily. Rāma tulasi and Krisna tulasi are the two varieties, the former having light green and the latter dark green leaves. Tulasi-madams (tulasi-mādam) (small raised moulds wherein tulasi plants are raised) seen in many houses are for daily worship and circumambulations, in the evenings.

The Kandal (kāndal), a beautiful flower, considered to be divine is called Kadavutkāndal. Being divine, it would not be hummed by the bee. Muruka is said to have a fascination for it and fond of wearing chaplets of the kandal (Murugu lines 43-44). He waged war against the Asuras, wearing the kandal. The kandal on the Nēri mountain were haunted by some fierce spirits and even the bees that hummed them incurred the displeasure of the deity and got afflicted. It seems, it would cease flying and humming for its sin on pollution (Patirr - 67).

Lotus flowers in some sacred tanks, considered to be the exclusive belongings of the gods were forbidden to be touched by people. When Nalliakkōdan, a prince, at the behest of Muruka plucked a flower in the tank at Vellore, it became a vēl (javelin) with which he defeated his enemies (Ciru 172-173). It is also said that Muruka was born in the lotus flower. Lakshmi, the goddes of wealth is depicted as seated on a red lotus with an elephant on either side offering flower and water (Kali, 44).

The erukku (Yarkum - madar) flower is not liked by any body but Lord Siva is said to wear the blossoms of erukku when a pious devotee offers it to Him (Puram, 106).

Kavalmaram: Every ruler of Tamilakam reared a tree of his own called the kadimaram or kavalmaram (kāvalmaram) and guarded it with zeal as if it were his own life. If a king were to invade, the first task would be to take possession of the guarded tree (kavalmaram) of the enemy. Nannan's guardian tree was destroyed by the Kōśars (Kur. - 73) by a stratagem or devise.

It was considered a shame if another's elephant was tied to one's guardian tree and the guarding troops would lay down their lives rather than forsake the tree. It was considered an honour to make a war drum from the trunk of the enemy's guardian tree, like the one Imayavaramban Neduñcēralātan made out of kadambu, of the chieftain Kalurul, whom he defeated in a naval battle. Neem, the guardian tree of Palayan, the chief of Mōhūr, was cut into pieces by Cenkuttuvan who annihilated the former and made a war drum out of it.

Some of these trees like the anankudaikkadambu, probably possessed vicious and treacherous properties inflicting disaster to the peace of other countries.

The Unnam tree (the silk cotton tree) revered for its supposed prophecy would be worshipped to invoke its blessings and good omens when kings proceeded to the battlefield. The king and his subjects used to pray to it to bloom afresh and give shade as a token of victory to the king. It is believed that if the tree should put forth new and tender leaves, the king would win the war.

Selvakkadunkōvāliādan was called Unnattuppagaivan (Patirr. 61), for, he was always victorious irrespective of the unnam tree blooming or withering.

Trees as adjudicators: Trees were worshipped not only as prognosticators, but also as adjudicators. For the revelation of truth or when the elders could not decide the case, trees were resorted to, for it is believed that trees would not brook any sinner, especially the guilty of perjury. It is said that when such persons sit under the shade of trees, the trees would immediately fade, wither or catch fire (Kali. 34).

Akam. (256) mentions an incident in which a young man of Kallūr who outraged the modesty of a girl, denied it. When the matter was brought to the manram, the elders finding it difficult to ascertain the truth sought the aid of the manram tree, under which, the accused was made to stand. To the astonishment of the assembled, the branches got fire as a result of one rubbing with the other and the ashes fell on his head, establishing the guilty of the accused (G. Subramania Pillai, 1948). Another interpretation is that the young man made to stand beneath the tree, after establishing his guilty by witnesses, was poured with lime water.

Worship of Kandu: Kandu is a stump of wood of a withered sacred tree having its bottom or stem alone

remaining intact, which is worshipped. In order to preserve the memory and the remnant of the tree, the devotees would have covered it with some durable covering, which was called Kantu and it was worshipped with offerings. Even the wooden remnant was also subjected to decay and some of the Kandus were replaced by stones. Later on, these stones were worshipped as Kandali and Sivalinga (sivalinga). This interpretation is really unique and it has not become popularly well known to the students of Tamil literature. "Sivalinga is the glorious symbol of the transcendence of Siva. Any attempt to connect that glorious form with phallic worship is but mischievous and misleading. The modern tendency to impute any such significance to Linga form of worship is to be strongly deprecated. It is indeed deplorable to find even some Saivities reading such a meaning into the Linga worship" (G. Subramania Pillai: 1948).

Coconut Tree: Known as tennampillai in Tamil, its "uprooting is considered as equivalent to the killing of one's own child," because it is treated as a child.

Karpaga: A mythical celestial tree of the world of Indra is said to give whatever one would wish to have. There seemed to have been temples for this tree and Cilppatikāram (ix-9) refers to it as Amarar tarukkōt tam (temple of celestial tree). Indra is supposed to reside on that tree and vajra is said to be the mace of Indra and for them temples existed at Pukār or Kāverippūmpattinam. When Vikrama Chola (vikrama cola) (A.D. 1118-1136) made some renovations in the Nataraja temple at Cidambaram, a karpaga (karpaga) tree made of gold was also installed. Vikrama Chola's son Kulottunga II and grandson Rājarāja II had also installed karpaga trees of glittering gold. Though karpaga trees are not really available, images of them were installed in temples. There is the custom to carry the idols on the karpaga vāhana (vehicle) in procession during festivals.

Asoka Tree: It is sacred to the Jainas, just like the bodhi tree to the Buddhists. The sacredness of the marudu tree in 3 places is dealt with elsewhere. Cidambaram is called *Tillaivanam* as it was connected with the *tillai* forest just like Madurai, connected with the kadambu forest is known as kadambavanam.

It is true that the beneficial influence of the trees might have prompted the ancestors to worship them. There can be no life on earth without trees. In the name of Vana Mahōtsava launched in 1950, people are encouraged to grow more trees and thereby to increase "the ecological wealth, the indispensable treasure of the nation."

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DHARMAPURAM ADINAM

Dharmapuram, a sacred place near Mayiladuturai (mayilāduturai) in Tanjavur district, has a famous Saivite Math (math), the Dharmapuram Adīnam.

Gurunana Sambandar: The founder of this Math, Guru Nana Sambandar (guru ñāna sambandar), born at Srīvilliputtūr, in the Kamarajar district, about 60 km south-west of Madurai was very pious even when he was young. When he visited the Madurai Mīnāksi Sundare's warar temple, it is said that he was blessed by the Lord with a Sivalinga (sivalinga) in the tank in the precincts of the temple complex. Then he proceeded to Tiruvarur (tiruvārūr) (Tanjavur district) where he was initiated to Saivite mysticism by Nanaprakāśar in the Daksināmūrthi shrine of the temple. There he composed the Chokkanātha venpā on his guru. Ordained by his guru, he proceeded to Dharmapuram where he established a Math, conferred diksha (dīksa) to worthy disciples and administered the Dharmapuri svarar temple there. After a few years of exemplary and devoted service to the Lord, he entered Jiva Samadhi (jīva samādi). He is said to have lived between A.D. 1561 and 1600. His other works are Śivabhōgasāram, Muttiniccayam etc.

Ananda Paravasar, the ardent disciple of Gurunana Sambandar, was named by his guru as his successor. As he was also in his advanced years, he attained beatitude within a couple of years.

Saccitananda Desikar I (A.D. 1600-1640): As Ananda Paravasar (ānanda paravasar) attained beatitude without naming his successor, the devotees entreated Gurunana Sambandar interned in Jiva samadhi to provide them with a pontiff, and it is said that he came out of the jiva samadhi to nominate Saccitananda Desikar (saccitānanda dēsikar) to the position and returned to the Samadhi. He was the head of the Math for 40 years and was succeeded by Masilamani Desikar (māsilāmani dēsikar).

Masilamani Desikar I (1640-1660): The renowned guru of Kumaraguruparar, the founder of the Kasi Math (kāsi math) and Velliyambalavāna Tampirān, a renowned scholar who wrote an elaborate commentary on Muttiniccayam, Tamil version of Mrgēndram and Kandapurānaccunukkam, a compendium of the voluminous Kandapurānam was the 4th head of the Math.

Nana Sambanda Desikar I (1660-1665) and Tirunana Sambanda Desikar (1665-1670) were the fifth and sixth head respectively. During the latter's reign, the 16 odukkam (mini-resorts to do penance) was created. Making an extensive tour of Tamil Nadu he gave diksha to a scholar who adopted the doctrines of Anmānandavāda, christening him, Tamil Akarar while camping at the Sindupūndurai Math in Tirunelveli (tirunelvēli). This scholar saint later wrote the Asoucadīpikā. It is said, this pontiff conversed with Valli, the consort of Muruka when he visited Vallimalai on his way to Tirukkurrālam.

Tiruvambala Desikar (1670-1680), said to have performed the miracle of bringing forth the mother of one Chettiyār from the uterus of his wife, conferred on her diksha and blessed her with beatitude. Being the samadhi of a non-Brahmin, the temple of Nāṇapun svarar was once directed to be dismantled by the king of Tanjavur, but it resulted in those who engaged in that act becoming blind and dumb. Then this pontiff explained to the king about the eligibility of non-Brahmins to be initiated to sanyasa, by composing the Vamāsrama Candrika and blessed them to get back sight and speech. During his period the Tiruvaiyāru Purānam was written. Alagiya Tiruccirrambala Desikar, (1680-1700) who succeeded him was the author of Arivānanda Samudram.

Tirunavukkarasu Desikar (1700-1715): It is said that the poet, Padikkasuppulavar (padikkāsuppulavar), who became a tampiran (tampiran) (ascetic) of the math during this period, was in charge of the administration of Vaitti swaran Koil temple and composed Pullirukkuvēlūrkkalambakam. There is another view that Padikkasuppulavar was the court poet of Raghunātha Sētupatī (A.D. 1647-72) of Rāmanāthapuram and the author of Tondaimandala Satakam, that he was imprisoned by Malai Tevar of Madurai who released him at the instance of Palapattadai Chokkanādappulavar. He is said to be the pupil of Vaidyanatha Desikar, the author of Ilakkana Vilakkam and he, an authority in writing verses having candam (rhythmic movement of verse) was endowed with 5 pieces of coins daily by the grace of the Lord and hence the name. He seems to have written the Tandalaiyar Satakam. The authorship of Siddhantaniccayam is also assigned to this pontiff.

Sivanana Desikar (1715-1770), the 10th head who made an extensive tour of Tamil Nadu, is said to have wrought many miracles. He went on pilgrimage to worshipping Tundirāja and (vāranāsi) Ganapati, Viswanātha, Annapūmi, Kedāmāth and Kala Varanasi Bhairava, extemporized Tiruvarutpā on all these deities, totalling 187 verses. Several scholar ascetics adorned the Math during this period. The scholar ascetics were the author of was who Cidambaramunivar, Nityakanmanerikkura! in 775 verses in Kura! venpā metre, Nataraja Satakam and Ksetrakkovaippillaittamil, Sivanandamunivar, the author of Sivanandamalai in 414 verses in venpa (venpa) metre and Tillaināyaka Tampirān a disciple of the math who became the head of Kumaraswami (kumāraswāmi) Math at Kasi (kāśi) and later founded the Kasi Math at Tiruppanandal.

Saccitananda Desikar II (1771-1782), the 11th head, is said to have by intuition found out the whereabouts of the king of the region who approached the Math at the dead of night as a filthy beggar. On another occasion, while he was camping at Vedaranyam, some atheists who tried to argue in vain with him about the existence of God, poisoned him, pretending obeisance, but the poison could do him no harm.

Muttukkumara Desikar (1782-1827), the 12th pontiff, made an extensive pilgrimage in the South.

Nana Sambanda Desikar II (1827-1840), the 13th pontiff, was the patron of Arunācalakkavirāyar, the author of Sīkālippurānam and the popular Rāmanātakam and during this period the East India Company seemed to have brought the administration of the temples in Tamil Nadu, under their control.

Kandappa Desikar (1840-42), the 14th pontiff, camped at Tirunelveli at the time of an acute drought. The people who appealed against the extortion of taxes to the Collector, were seemed to have been told sarcastically by the latter to go to their pontiff for getting rains. It is said that when the devotees reported the matter, he prayed to God by extemporizing a verse and there was a great down pour. In 1841, the East India Company restored the administration of the temples to their former administrators.

Masilamani Desikar II (1842-1858), the 15th pontiff, an expert in sārangi, a remarkable musical instrument, is said to have played on it the Tevaram (tēvāram) hymn beginning with pulan aindum sung by Sambandar at Tiruvaiyaru, in the pan mēgttarāgakkurinji to relieve the distress of the people during a severe drought and rain came down in torrents.

Saccitananda Desikar III (1858-1873): Brahmin scholar of Mayiladuturai expounding the Brahma Sutras (brahma sūtra) according to the tenets of Vaishnavism (vaisnavism), arranged to have a discussion with a tampiran of the math on the validity of his exposition under the presidentship of the pontiff. The final verdict of the pontiff was in favour of the tampiran who argued against the views of the Brahmin scholar, who was convinced. He became a disciple of the pontiff along with his consort and offered a small village, Vellappallam as gurudaksina. Mahavidwan Minaksisundaram Pillai of Tirisirpuram who used to visit the math during this period submitted Saccitananda Desika mālai, a minor poem in 100 verses sung on the pontiff, during his second visit. One Arulnandi (arulnandi) Tampiran appointed as his junior, seemed to have been replaced by Manikkavacaka Desikar (manikkavācaka dēsikar) to succeed him by the pontiff because of the former's independent behaviour and conduct.

Manikkavacaka Desikar I (1873-1887): When he became the 17th pontiff, Antlnandi filed a suit claiming the headship, unsuccessfully, but the former awarded the administration of two villages to the latter who was allowed to spend the rest of his life there. Rāmalinga Tampirān, the head of Kasi Math, appointed his successor belonging to a different lineage from that of Dharmapuram pedigree in 1880, violating the convention that one of the tampirans of the Dharmapuram had to be appointed to the headship of Kasi Math, from the time of its establishment. A suit was filed in the Madras High Court to establish the right of the Dharmapuram Math and the judgement confirmed its right.

When Sivanana Desikar II (1889-1906) became the 18th pontiff named Manikkavacaka Desikar as his

junior with whom difference of opinion arose, while the pontiff was on a pilgrimage to Benares. On his return, while camping at *Tiruppanandal*, a suit against the Junior was filed. The pontiff attained samadhi on 30th March, 1906, at Tiruppanandal, even when the suit was pending decision in the court.

When Manikkavacaka Desikar II (1906-1914) became the pontiff, one Tiruvambala Dēsikar claimed the headship of the math, on the basis of a will purported to be executed by the late Sivañāna Dēsikar while he was camping at Tiruppanandal. This suit was dismissed. During this period there were also some scheme suits pertaining to Vaitūswaran Kōil, Rājankattalai at Tiruvarur and Mouna Math at Tiruccirapalli (tiruccirapalli) in the court. Hence the math had to face financial stringency and debts, during this period.

Sivanana Desikar III (1914-1918), the 20th pontiff, permitted V. Rama.Me.Saba.Sevu. Sēvugan Chettiyar of Dēvakōttai to begin the renovation of the Pañcanādēsvara temple at Tiruvaiyāru. Saccitananda Desikar IV (1918-1919) succeeded him. When Manikkavacaka Desikar III (1919-1923) became the 22nd pontiff, the temples at Tribhuvanam, Tiruppanandal and Dharmapuram were renovated and Kumbābhisēkam conducted. The debts were cleared and the math was enriched by the purchase of some more villages.

Subrahmanya Desikar (1923-1933): As the 22nd pontificattained his end unexpectedly, one Ratnasabhapati Tampiran was hastily preparing to perform the obsequies of the deceased declaring him as the head. However, he was arrested under suspicion of foul play. According to convention, the tampirans of the math met and elected one Subrahmanya Desikar, as the head and performed his coronation at the Nanapurisvarar temple. When he went on pilgrimage in the southern districts, he was honoured throughout by citizens like T.M. Narayanaswami Pillai, T.V. Krishnaswami Iyer, P.T. Rajan, Medai Dalaway Mudaliar etc. A Saiva Siddhanta Conference was conducted at Kumbakonam and the renovation and kumbabhishekam of many of the math's temples were done during his period.

The 24th pontiff, Shammuga Desikar (1933-1945), was responsible for the printing and distribution of a number of Siddhanta Sastra works, the establishment of a library and making Dharmapuram, a model village. Further, a printing press was set up and a Tamil monthly, the Nana Sambandam (nāna sambandam), was published, as well as schools (pātasālās) for Tevaram and agamas (āgama) were started.

Kailai Subrahmanya Desikar (1945-1971): The reign of this 25th pontiff, considered the golden age of the math, witnessed the renovation and kumbabisekam of all the temples under his control. He was responsible for the construction of a temple for Mahālakshmi Durgādēvi having 18 arms and the conduct of the Sata-Sandi Homām during the Navaratri festival. As he went on a pilgrimage to Mount Kailas along with a retinue of followers, he was called as Kailai Subrahmanya Desikar.

He established a propaganda centre at Madras and opened an Oriental College, and a High School. He built a maternity ward and handed it over to the Mayiladuturai Municipality. The 7 Tirumurais with excellent annotations and the Tirukkural Variorum edition were published. His services to Tamil and Saivism received approbation from all sections in Tamil Nadu. The Saivites showed their gratitude by honouring him with kanakābhisēkam.

Sila Sri Shanmuga Desika Nana Sambanda Paramacharya Swamigal, the present head of the Adinam (ādīnam), is very popular with the Saivites. While he was the head of the Propaganda Centre at Tyagaraya Nagar, Madras, he popularised Saiva Siddhanta and conducted group worship in temples. A shrine for Appar was constructed at Tiru Āmūr and the one for Meykandār at Pennakadam was renovated. He founded the Saiva Siddhanta Research Institute at Dharmapuram and conducted International Saiva Siddhanta Conferences at Kuala Lampur in 1986 and at Benares in 1988. The Oriental College was converted into an Arts college with M.A. (Tamil), B.Com. etc. The issue of Nana Sambandam and publication of works on Saiva Siddhanta are in progress.

Temples of the Adinam

Under the administrative control of the Dharmapura Adinam, there are 27 temples, the Adinam being their hereditary trustee.

Accalapuram: Known as Nallūr Perumanam in Sambandar's Tevaram, situated on the southern bank of the river Kollidam, this place has the Sivalōkat-tyagēsar temple, having a decad of Sambandar at the time of his wedding. It is said that at the time of the wedlock of Sambandar, the Lord here appeared as a miraculous fire. All assembled for the wedlock entered the celestial fire, Sambandar and his bride being the last to enter it to attain beatitude. Meenakshisundaram Pillai has sung Tinwennīmumaiyammai pillait Tamil and Sivakkolundu Desikar the Accālapurat talapuranām, on the temple here.

Sirkali: The Brahmapuri swarar temple, here, the birth place of Sambandar has 12 names. This temple has been sung by the Tevaram Trio, Sambandar having 67, Appar 3 and Sundarar one decad to their credit. It is said that Sambandar sung the first decad in this temple, after he was fed with the milk of supreme wisdom, by the Divine Mother.

Kurukkai: The Virattesvarar temple here is one of the 8 Virattanams (places of prowess) of Siva. This place is considered to be that of burning kāma (the cupid). This temple with 2 decads of Appar, has the Stalapurānam of Mahavidwan in 736 verses.

Vaittisvaran Koyil: From the Vaidyanadar temple of this place having decads, two sung by Appar and one by Sambandar, both the temple and the place are known as Vaittī svarankoyil. According to tradition, it is said that pul (birds Jatayu (jaṭāyu) and Sampadi), Irukku

(Rigveda), vēļ (Muruka) and ūr (sun) worshipped the Lord of this temple and therefore this place got the name pul + inukku + vēl + ūr = Pullinukkuvēļur. There is a place filled with plenty of ashes in the precincts of the temple, supposed to be the place where Jatayu died fighting Rāvaṇa and Rāma performed its funeral. The shrine of Muttukkumāraswāmi is very popular and the abhishekam of this deity on kāntigai days attracts thousands of devotees. It was on this deity that Kumaraguruparar sang the Muttukkumāramswāmi pillai Tamil.

Mayiladuturai: The Vellalarkoyil temple here on the northern bank of the river Kāvēri, has a Daksināmūrii shrine that attracts many devotees on Thursdays. Karunkuyilnādan pettai near Mayiladuturai has the Saktipurī svarar temple. According to tradition, Indra who sinned because of the destruction of the Daksayāga, disguised as a black kuyil (Cuckoo) came here and plunged into the tank here to absolve his sin and hence the name of the place Karunkuyilnādan-pēttai. The Kampaharēsvarar temple of Tribhuvanam is described elsewhere. Considered to be the Benares of the South, it has the Viswanathar temple and a bath in the Kaveri near the temple is considered meritorious.

Kuttalam, Sonnararivar: Known as Tirutturutti in Tevaram, sung by the Trio, a decad each, it has the Sonnarararivar (sonnārārarivār) temple. Periyapuranam (periyapurānam) says that Sundarar was cured of his illness by a dip in the holy tank in the temple. Mahavidwan's stalapuranam on this place has 1,602 verses

Manakkudi (manakkudi) near Mayiladuturai, has the Sundaresvarar temple.

Tiruvaiyaru: The Siva shrine here with 18 decads (5 of Sambandar, 12 of Sundarar and one of Appar) in Tevaram has the famous daksina and uttara Kailasa shrines in the complex. It is said in Periyapuranam that Appar who plunged into a tank on the Himalayas on his way to Mt. Kailas, rose up from the tank of this temple. Tyāgarāja, the famous musician, is connected with this place.

Tiruppanandal: The Senjadaiyappar temple here is described elsewhere.

The Dharbharanyeswarar of Tirunallaru (tirunallāru) near Karaikkal (kāraikkāl), one of the seven Vidangakshetras (vidangaksētra), has the Tevaram of the Trio (Sambandar 4; Appar 2 and Sundarar 1). Periyapuranam relates that when the decad Bhōgamāritta was placed in the flames in the presence of the Pāndiya king, it remained in tact and hence this decad is called paccaipatikam. The Saturn shrine here is very famous, attracting numerous pilgrims every day and thousands on the Sanippeyarcci day (change of Saturn in the sign of the Zodiac).

Tiruttarumapuram, near Karaikkal and the Yālmurināthar of the temple here, has a decad of Sambandar beginning with Mādarmadappidi. Periyapuranam relates that he sang the decad at the request of

Tirunī lakant ayā lppānar found it difficult to accompany the song of Sambandar in the yā l (lute).

Vilanagar: The Turaikattumvallal (turaikāttumvallal) temple at Vilanagar (vilanagar), has a decad of Sambandar. As the Lord here showed the way to cross the flooded Kaveri first to a Brahmin devotee and later to Sambandar, the Lord got the name Turaikattumvallal.

Tiruppariyalur: Vīrattēsvarar of Tiruppariyalur (tiruppariyalūr), one of the 8 virattanams, considered to be the place where Virabadra cut Daksha, has a decad in Tevaram by Sambandar.

Tirukkaruppariyalur: The Lord of the Kogudikköil temple here forgave the offence of Indra, who fought with Siva, in the guise of a demon and hence he is called Kurramporuttāndār. The temple seems to be the proto-type of Sattainātha temple at Sirkali. It has a decad each of Sambandar and Sundarar in Tevaram.

Tiruninriyur (tiruninriyur), near Anadatandavapuram railway station, has a small temple of Laksmipuri svarar, called so because the Lord here was worshipped by Lakshmi, the goddess of wealth. It has a decad each of the Tevaram Trio.

Peralam (pēraļam) has the Sayamundar temple.

Tirukkarkudi: Now known as *Uyyakkondān*, Tirukkarkudi (tirukkārkudi), the Uccinadar temple on a hill here, has a patikam of each of the Tevaram Trio. A king of Lanka worshipped the Lord at noon and hence the name *Uccinādar*.

Tirukkadavur: Amirtagat eswarar temple at Tirukkadavur (tinukkadavūr), one of the eight Viratakshetras (virātaksētra), has been sung by the Tevaram Trio, Sambandar and Sundarar one each and Appar 3 decads. Kunguliyakkalayar and Kāri Nāyanar attained bliss by worshipping the Lord here. Abhirāmi Bhattar sang his Abhirāmi Andādi on this place.

Tirukkolili (tirukkōlili), now known as Tirukkuvalai, has the Biramapurisvarar temple, one of the Sapta-vidangakshetras (sapta-vidangaksētra). The Tevaram Trio (Sambandar one, Appar two and Sundarar one) have sung on this temple, where the Lord caused to carry a load of paddy by he demons to Tiruvārūr from the nearby hamlet Kundaiyūr when Sundarar sang the decad Nīlaninaindu.

Ten (South) Tirumullaivayil: Situated on the seashore 10 km east of Sirkali, Mullaivananādar has a decad of Sambandar. The vada (north) Tirumullaivayil (tirumullaivāyil) is near Madras.

The Mayuranāthaswami temple under the administration of the Tinuvāvaduturai Adinam has a shrine of Muruka, the administration of which vests with the Dharmapuram Adinam. Skanda Shashti festival is celebrated with great enthusiasm.

Tiruvidaimarudur: In the famous temple of Tiruvidaimarudur (tiruvidaimarudūr), as a part of the daily service, called Piccakkai taļai is administered by the Adinam.

In the Tiruvarur Vālmīkināthar temple also, a part of the daily service, called Rājan-kaṭṭalai is conducted by the Adinam.

Tiruccirapalli: The Tayumānswāmi temple here on the hillock, clearly visible in the vicinity and a subsidiary, math, the Mauna Math are administered by the Adinam, where a Tampiran of the math resides. Sambandar and Appar, a decad each, have sung on this temple.

Activities of the Adinam

Training of Oduvars (Hymnists): A school with a five year's course for teaching Tevaram hymns was opened at Dharmapuram in August 1942. Training is given to sing according to pans (pan) (set to music) the three thousand and odd verses of the 12 Tirumurais. On the completion of the course, the trainees are awarded the title, Tevara Isaimani.

Training of Archakas: In an Agamic Pātasāla, founded in 1943, temple archakas are trained to perform the oblations (pujas) in the proper manner. They are imparted with the accurate knowledge of Agamas (āgamā), Vedas (vēda) and mantras. They are also taught Sanskrit during their five years course, on completion of which they are awarded the title Agama Pravīna.

The Sri Gurunana Sambandar Mission, organised in 1980 to promote Saivism and the sacred principles of the founder of the Math, functions.

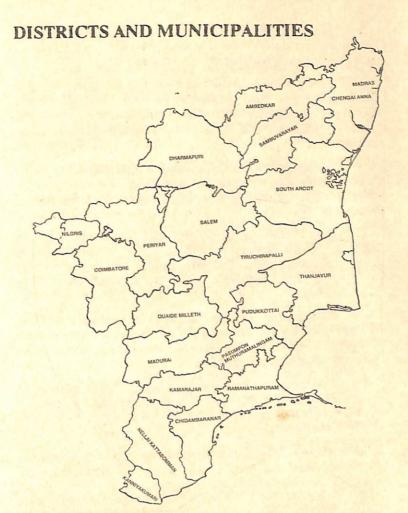
The philanthropic public is induced to create *Tiruvilakkunidhi* (capital for burning perpetual lamps), and some such charities are founded in the temples of the Adinam.

The Adinam honours eminent scholars in Tamil with a gold medal (a sovereign) and a gold-laced silk, on the day of the asterism mūlam in the month of Avani (August-September) every year, from 1951. R.P. Setu Pillai (1951), T.P. Meenakshisundaram (1952), Ki.Va. Jagannathan (1954), A.C. Chettiyar (1955), T.M.P. Mahadevan (1959), Vajravelmudaliyar (1966), K. Vellaivarananar (1969), B. Natarajan (1976), S. Maharajan (1978), K.A.P. Viswanathan (1980) are some of the scholars honoured.

Branches: The Mouna Math at Tiruccirappalli, the (Sindupūnturai) math at Tirunelveli, the Katṭalai Maths at all the places of the temples under its administrative control, the maths at Cidambaram, Mayiladuturai, Madurai, Tirucendur etc. belong to the Adinam. In some places, Tampirans are sent to look after the administration of the maths.

See also: Kasi Math Tirupanandal.

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Tamil Nadu: Districts with Headquarters

Tamil Nadu (tamil nādu), as part of the erstwhile Madras Presidency, had the following 12 districts, each under the administration of a District Collector. Madras, Chengalpet (chengalpet), North Arcot, South Arcot, Tanjavur, Tiruccirapalli, Salem, Nilgiris, Coimbatore, Madurai, Ramanathapuram and Tirunelveli.

Of these, Ramanathapuram district was created only in 1910 by the merger of the taluks from the Madurai and Tirunelveli districts, for the sake of administrative viability, but it had its headquarters at Madurai.

As a result of States Reorganisation Act of 1956, Kanyakumari (kanyākumari) was added as a new district on 1st November 1956. Salem and Dharmapuri districts came into existence in 1956 by splitting the Salem district.

Ramanathapuram district was trifurcated into Ramanathapuram district with Ramanathapuram, Kamarajar (kāmarājar) district with Virudunagar and Pasumpon Tēvar Tinumakan district with Sivagankai as headquarters respectively in 1984.

Similarly, Coimbatore district was bifurcated and the new Periyar (periyār) district with Erode as headquarters, was established in 1985.

Madurai district was bifurcated into Madurai and Dindugul Anna (dindugal anna) districts with Madurai and Dindugal as headquarters, respectively.

The Tirunelveli district was bifurcated in 1986 and the eastern part was named after V.O. Chidambaranār, the freedom fighter with Tūttukkudi as head quarters, while Tirunelveli was renamed as Nellai-Kaṭṭabomman district.

Some parts of Tiruccirapalli district, along with the erstwhile Pudukkottai (pudukkōṭṭai) state came to be known as the Pudukkottai district with Pudukkottai as headquarters.

The North Arcot district was divided into two in 1989, as North Arcot Ambedkar district with Vellore as headquarters and Tiruvannamalai (tiruvannamalai) Sambuvarāyar district with Tiruvannamalai, as headquarters.

Chengalpet is now known as Chengai M.G.R. district, and by the bifurcation of Tanjavur district, east Tanjavur is named as Nāgai Quaid-e-Milleth district with Nāgapatṭiṇam as headquarters.

The latest bifurcation is of South Arcot into South Arcot Rāmasāmy Padayācci and South Arcot Vallalār districts. Thus, there are now 23 districts in the place of the former 12 districts.

Corporations: There are now 3 Municipal Corporations, Madras, Madurai and Coimbatore. Of them, Madras, (Cennai) which celebrated its ter-centenary is the oldest, while Madurai in 1974 and Coimbatore in 1981 were made corporations.

Proposals to create 2 more Corporations are on the anvil. They are Tiruccirapalli and Tirunelveli (combining the Municipalities of Tirunelveli, Palayam-cottai and Mēlappālayām).

Districts with Area, Headquarters and Population

District	Area (sq.km)P	1991 Opulation	Head quarters
1. Chengai-MGR 2. Coimbatore (Kovai) 3. Dharmapuri 4. Kanyakumari 5. Madras 6. Madurai 7. Dindugul-Anna 8. North Arcot (Ambedkar)	7,920 10,873 9,643 1,684 128 6,558 5,836 12,265	46,20,967 35,31,076 23,95,606 15,91,174 37,95,028 34,47,595 17,68,679 30,00,208	Kanchipuram Coimbatore (Kovai) Dharmapuri Nagercoil Madras Madurai Dindugul Vellore Tiruvannamalai
9. Tiruvannamalai 10. Sambuvarayar 11. Nilgiris 12. Periyar 13. Pudukkottai 14. Ramanathapur 15. Kamarajar 16. Pasumpon Thevar Tiruma	4,186	7,04,827 23,22,651 13,22,494 11,35,867 15,54,350 10,74,989	Udagamandalam Erode Pudukkottai Ramanathapuram Virudhunagar Sivagangai

Salem South Arcot	8,643 10,898	39,14,239 48,70,871	Salem Cuddalore
Ramaswamy Pad Vallalar Tiruccirapalli Tanjavur	11,208 8,670	41,14,323 45,26,709	Vilupppuram Tiruccirapalli Tanjavur
Nagai Quaid-e-Millat	6,780	24,93,189	Nagapattinam Tirunelveli
Nellai- Kattabomman Chidambaranar	4,649	14,55,796	Tuttukkudi

Municipalities: Of the 108 municipalities, in the state, 16 are special grade, while 15 belong to the selection grade categories. Below them, there are three grades, the first, second and third, with 31, 31 and 15 municipal councils respectively.

There are 7 regional offices at Tirunelveli with 15, Tiruppur with 15, Madurai with 18, Salem with 12, Vellore with 12, Tanjavur with 17 and Chengalpet with 19 municipal councils under their control and jurisdiction.

In the tables below, the numbers against each place within brackets, denote the regions to which they belong.

1. Special Grades Municipalities

1	Vellore (5)	2.	Salem (4)
	Pollācci (2)	4.	Erode (2)
5.	Udagamandalam (2)	6.	Dindugul (2)
		8	Kumbakonam (6)
7.	Tanjavur (6)		Karūr (6)
9.	Tiruccirapalli (6)	10.	Tuttukkudi (1)
11.	Tirunelveli (1)	14.	Timunour (2)
13.	Nagercoil (1)	14.	Tiruppūr (2)
15.	Kodaikkānal (2)	16.	Ambattūr (7)

2. Selection Grades Municipalities

1. Alandūr (7) 2. Cudadore (7) 3. Kāncipuram (7) 4. Mayilāduturai (6) 5. Udumalnēt (2) 6. Pudukottai (6)	
3. Runcipulati (1)	
5. Udumalpēt (2) 6. Pudukottal (6) 7. Tomastinīr (7)	
7 Kluppyram (7) 8. Tintvottyui (7)	
9. Nāmakka! (4) 10. Rājapālayam (3)	
9. 140///	
11. Put contract (T)	71
13. Aruu (1.0.) (1)	")
15. Mettur (T.C.) (4)	

C dalam (7)

Note: T.C. denotes Township Committee

3 Grade-I Municipalities

J. Glade : Wallet		
1. Aruppukkōṭṭai (3)	2.	Attur (4)
3. Arakkönani (5)	4.	Cidambaram (7)
	6	Chengalpet (7)
5. Coonoor (2)	8	Dharmapuri (4)
7. Dhārmāpuram (2)	31 70	Gudivāttam (5)
9. Göbichettipālayam (2	2) 10.	Krishnagiri (4)
11. Kōvilpatti (1)	12.	Kashingus (4)
13. Mannārgudi (6)	14.	Mettupālayam (2)
15. Nāgapattinam (6)	16.	Pālayamkōttai (1)
17. Pallavapuram (7)	18.	Rāmanāthapuram (3)
19. Srirangam (6)	20.	Sivakāsi (3)
21. Srivilliputtūr (3)	22.	Tāmbaram (7)
ZI. Distallparter (0)		

25. Tiruvannāmalai (5) 26. Tiruvānīr (6) 27. Tiruccengōde (4) 28. Vīrudhunagar (3)	23.	Theni Allinagaram (3)	~24.	Tiruppattur(3)
27. Tiruccengode (4) 28. Virudhunagar (3)			26.	Tiruvānīr (6)
			28	Virudhunagar (3)
29. Panrutti (7) 30. Courtaiam (1.C.) (1)			<i>30</i> .	Courtalam (T.C.) (1))

4. Grade-II Municipalities

1	Ambūr (5)	2. Arcot (5)
	Arani (5)	4. Bōdināyakanūr (3)
	Kambam (3)	6. Chinnamānūr (3)
7.	Devakōṭṭai (3)	8. Goldenrock (6) (Ponmalai)
9.	Idappādi (4)	10. Kadayanallür (1)
	Kumārapālyam (4)	12. Manappārai (6)
	Nellikuppam (7)	14. Paramakudi (3)
	Periyakulam (3)	16. Rānipettai (5)
	Rāsipuram (4)	18. Sankarankõil (1)
	Sathyamangalam (2)	20. Sāttūr (3)
	Sīrkāli (6)	22. Surāmangalam (4)
	Sivagangai (3)	24. Tenkāsi (1)
25.	Tindivanam (7)	26. Tiruvallur (7)
	Vaniyambadi (5)	28. Tirumangalam (3)
29.	Virudhāchalam (7)	30. Hōzūr (4)

5. Grade-III Municipalities

31. Mādāvaram (7)

	and the same of th		
1.	Arantāngi (6)	2.	Bhayāni (2)
	Colachel (1)	4.	Kuzhithurai (1)
	Madurāntakam (7)	6	Mēlappālayam (1)
	Melūr (3)	8.	Padmanābhapuram (1)
	Puliyangudi (1)	10.	Tiruvottipuram (5)
	Shenkottah (1)	12	Thuraivūr (6)
	Wāllajapēt (5)	14.	Thiruthuraipūndi (6)
	1 -: (-)		

15. Bhawānisāgar (2)

Note on Pondicherry and Karaikkal

The Union Territory of Pondicherry with an area of 492 sq. km consists of Pondicherry town and its villages with 293 sq. km bordering South Arcot district and Karaikkal town along with its villages, cover an area of 9 sq. km bordering Tanjavur district, and are situated on the east coast of Tamil Nadu.

The French East India Company established a trading centre at the small village in A.D. 1673 and converted it into a flourishing trade centre.

The French Government handed over the administration of the territories to the Government of India in November 1954 and they constitute the Union Territory of Pondicherry, including Yanam, bordering Andhra Pradesh and Mahe on the Kerala coast.

Bibliography: A copy of the list of Municipalities enclosed to the letter of the Under Secretary to Govt., Municipal Administration and Water Supply Dept. Secretariat, Madras; Booklet published by Tamil Nadu Municipal Engineering Graduates Association, Woriyur, Trichy.

DMK IN TAMIL NADU

An offshoot of Dravida Kalakam (drāvida kalakam), founded by E.V. Ramaswamy, the Dravida Munnerrak Kalakam (DMK) developed as one of the strongest regional political parties, with strong roots only in Tamil Nadu (tamil_nādu), though it has branches in Andhra Pradesh, Karnataka, Kerala and Bombay.

Origin: Though the DMK originated from the Dravida Kalakam (DK) on the flimsy ground of its founder E.V. Ramaswamy, a septuagenarian, marrying a young woman, Maniyammai of about 30 years old, only as an agreement to safeguard the enormous properties of the party, according to E.V. Ramaswamy, its origin has to be sought in the Justice Party founded by P. Tyagaraya Chetti (tyāgarāya chetti) and T.M. Nair, for safeguarding the rights denied to non-Brahmins in educational institutions and the services.

In the first quarter of the 20th century, some educated non-Brahmin leaders felt the need for a movement to fight for their rights. In 1916, a manifesto was signed by P. Tyagaraya Chetti and T.M. Nair. The non-Brahmin leaders met and registered the South Indian Liberal Federation to run 3 journals, Justice in English, Dravidan in Tamil and one in Telugu, to voice the rights and privileges of the non-Brahmins. When the Federation grew into a political party, it was known as Justice Party, after the name of the English journal.

The Justice Party canvassed the fact that the Brahmins who formed only 3 per cent of the population were enjoying most of the educational and service opportunities in the Presidency. Soon, it gained popularity and came to power in Madras under the Government of India Act, 1919, when it was implemented. With the limited scope available to them, they did much for the cause of the non-Brahmins. E.V. Ramaswamy who left the Congress on a similar cause entered the portals as its President in 1938, when the Justicites lost the elections conducted under the Government of India Act, 1935.

E.V. Ramaswamy and his close associate, C.N. Annadurai, tried to give a popular outlook to the Justice Party which was considered to be a party of the rich and the upper caste Hindus. In 1944, at the Salem Conference of the party, its name was changed to Dravida Kalakam through a resolution, known as Annadurai resolution, which called upon its members to give up the honorary titles like Rao Bahadur, Diwan Bahadur, Sir etc., conferred on them by the British Government. Those who did not fall in line with the new call, remained as Justicites and until the death of P.T. Rajan of Uttamapalayam in Madurai district, the Justice Party had him as a president.

With the formation of Dravida Kalakam, E.V. Ramaswamy, its founder, announced that it will be a party to educate the masses in social consciousness. His aim was a social revolution which he stressed in his speeches and writings. He was against contesting elections and sharing

political powers. This ideology of E.V. Ramaswamy might also be one of the reasons for the youngsters under the leadership of C.N. Annadurai to leave the Dravida Kalakam and used the marriage as a leverage declaring that it was against the policies and programmes of the movement.

All those who left the Dravida Kalakam rallied behind C.N. Annadurai, who inaugurated the DMK on 17 September, 1949 at the Robinson Park in Madras. The astute nature and amiable disposition of Annadurai, lovingly called Anna (elder brother) who knew the art of adjusting to environment, led the party to power in the Madras State in 1967 within 18 years of its inception in 1949.

Policies and Programmes: The DMK, in its early years, cherished the idea of establishing an independent Federation of South Indian States consisting of Tamil, Malayālam, Kanarese and Telugu-speaking regions. After the Chinese aggression of 1962, the Party, particularly its leader, Annadurai, rose to the occasion of the new wave of nationalism in the country and gave up the demand for a separate federation. However, he declared that only the demand has been dropped but the idea is there and everything depended on how the Southerners are treated. But it was once and for all given up and "it began to concentrate its efforts on uplifting the backward non-Brahmin classes and in fighting the imposition of Hindi on the South."

The DMK championed the cause of the "socially weak and communally backward sections" of the Tamil society. They propagated pride, in the people, of the glories of the Dravidians; they inculcated a sense of pride in the people regarding their language, literature and culture. They highlighted the social oppression suffered by the non-Brahmins at the hands of the Brahmins and the domination of the Northerners. The DMK attracted the educated youth, particularly the elite. Most of them were lawyers, journalists, writers, learned scholars etc. who were first-rate orators in Tamil. Some were equally at home in English oratory. Even the bureaucrats became the sympathisers of the party programmes. It was able to use the medium of cinema and theatre to its advantage and thereby earned selfless and ardent volunteers and members from the common folk and the downtrodden. Soon it became very popular, outwitting other parties, even in rural areas. Most of the leaders were against castes and rituals and they were modern in outlook. They repeated their determination "to protect the linguistic and cultural values of the Tamils." They demanded an amendment of the Constitution granting more freedom to the States.

The DMK boycotted the elections till 1957. In 1957 it won 15 Assembly and 2 Lok Sabha seats. In 1962 it won 50 Assembly and 7 Lok Sabha seats.

In 1967, the voters of Tamil Nadu voted for DMK and C.N. Annadurai became the Chief Minister and formed, for the first time, a non-Congress Government by winning 138 Assembly and 25 Lok Sabha seats. "As a

powerful speaker who could carry with him the masses and with the simplicity of a traditionalist, he won the hearts of the Tamils. He was mainly assisted by V.R. Nedunceliyan, M. Karunanidhi (kanunānidhi), Anbalagan etc.

Much was expected of him by the masses. The cruel hands of death snatched him away on 3 February, 1969. M. Karunanidhi, "writer, journalist, film artist and brilliant organiser", known as Kalaiñar Karunānidhi, succeeded him as the Chief Minister. It was during his time that much was done for the "uplift and amelioration of the downtrodden masses and the betterment of the Backward Classes."

In the 1971 elections, the DMK achieved a tremendous success by winning 184 seats in the Assembly and formed the ministry a second time under Karunanidhi. It won 23 Lok Sabha seats also.

M.G. Ramachandran on 15 October, 1972, formed a new party called ADMK, thereby effecting a split in the party.

The DMK at the time of its inception "stood on five pillars":

- 1. Social reform
- 2. Propagation of Tamil language and culture amongst the Tamils
- 3. Democracy
- 4. Socialism through Constitutional means and
- 5. Establishment of sovereign *Drāvida Nadu*, independent of Indian sovereignty, which was later given up after 1962.

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DRAVIDA KALAKAM

Founded by E.V. Ramaswami, one time stalwart of the Indian National Congress, in 1944, Dravida Kalakam (drāvida kalakam) is the name of the organization born out of the Justice Party by a resolution brought by C.N. Annadurai, the disciple and lieutenant of Ramaswamy in its Salem conference. It is mainly a non-political, social reform movement, when it was founded and to a great extent it remains so to this day.

Origin: E.V. Ramaswamy, the founder, a staunch Gandhian who was immersed in the constructive programmes of Gandhi like prohibition, eradication of untouchability, propagation of Khadi etc., participated in the Vaikam Satyagraha in the erstwhile native state of Travancore organised to demand for the opening of the streets around the temple there to the backward communities. As a true Gandhian, he caused to cut all the coconut trees in his estate as a mark of participating in the prohibition programme. Similarly he refused to

approach the court of law with litigation against his debtors, when Gandhi made the call to boycott the courts. This quality of sterness, he expressed in everything. With the intention to establishing social justice, he tried, to move resolutions in the Tamil Nadu Congress conferences to induce the Congress to accept communal representation, in vain in 1920 and successively for 4 years afterwards. His resolution was turned down in all the conferences, particularly because of the intervention of leaders like C. Rajagopalachari, T.S.S. Rajan, K. Santhanam etc., who represented the Brahmin wing of the Congress.

When he attempted to stress the need for social justice at the Kāncipuram session of the Provincial Congress in 1925, 'violent scenes were created by hired bullies'. He defied them with tremendous courage and vowed "From now on, it should be my sacred duty to destroy the Congress which is the close preserve of the Brahmins". He with his followers left the Congress and formed the Self-Respect Movement, Suyamariyādai Iyakkam in 1925 on the lines of the Rationalist Party of Britain, to raise the non-Brahmins from the position of under-dogs to self reliant citizens.

Yet another reason prompted Ramaswamy to leave the Congress is said to be the Ceranmahadevi Gurukulam incident in which two separate pots were set up for drinking water, one for the Brahmin and the other for all the non-Brahmin inmates who were volunteer trainees of the Congress.

The Self-Respect Movement aimed at the abolition of the caste system and untouchability, propagated rationalism in the society and stood for a social revolution rather than a social reform. Though the movement was non-political, it lent support to the Justicites, particularly during times of elections and had been largely responsible for keeping public opinion in their favour. When the Justicites lost at the 1937 elections, they needed a dynamic leader to guide the party. In 1938, while he was in gaol for participating in the anti-Hindi agitation, he was chosen the President of the Justice Party. As a result the Justice party got itself merged with the Self-Respect Movement.

In 1944, at its special conference at Salem, the Justice Party, merged with the Self-Respect Movement was converted into Dravida Kalakam. The merger resolution converting the merged ones into a new organisation moved by C.N. Annadurai, inter alia sought to restrain the members of the Dravida Kalakam from accepting any title from or office under the government and to give up such titles they already possessed. Those who could not cope up with the democratization, i.e. the wealthy Justicites either walked out of the conference to remain as Justicites under the Presidentship of P.T. Rajan of Madurai or to join the Congress Party.

The Dravida Kalakam continued its opposition to the Brahmins holding positions disproportionate to their population and North Indian domination on the industrial and commercial front in the South. It kept its anti-Hindi image, a live issue. It also had the aim to establish a separate 'Dravidian Federation of Southern States' called *Dravidastan*. The Indian Independence day of 15th August, 1947 was declared a day of mourning and later burnt copies of the Indian Constitution when it came into force on 26th January, 1950 on the ground that it does not provide even justice to the South.

The Dravida Kalakam conducted a state wide agitation to obliterate the Hindi name boards in July 1953, in which E.V. Ramaswamy himself led a batch of black-shirt volunteers in Salem. The black shirt is the accepted uniform of the members of the DK., black indicating the awful situation of the people in the South.

Resentment against northern domination was exhibited by picketing North Indian shops and removing Hindi name boards.

When the Official Language Commission visited Madras on 8th January, 1956, they held a mamoth black flag demonstration against it. The Dravida Kalakam launched in all important cities in Tamil Nadu an anti-Rāmāyana campaign on 1st August, 1956 and an anti-Constitution campaign on 25th November, 1957 to defy the Madras Prevention of Insults to National Honour Act. The party celebrated Rāvaṇa Līla at Madras to counter the Rāmālīla festIvals held annually in the North on 25th December, 1957, in which Maniyammai, the leader of the Dravida Kalakam, setting fire to the effigies of the important characters in Ramayana, was witnessed by about 5,000 volunteers.

After the demise of Periyar E.V. Ramaswamy on 3rd December, 1973, his wife Maniyammaiyar became the President of the party, which continued the propagation of Ramaswamy's ideals of rationalism, casteless society, equality of women etc. up to March, 1978. Afterwards, the general body of the party elected K. Veeramani, who was the trusted lieutenant of Ramaswamy, as its Life General Secretary with the powers of the President.

The M.G. Ramachandran Government in Tamil Nadu prescribed an income ceiling of 9,000 rupees 'in order to avail themselves of the concession for reservation in educational institutions and for recruitment to public services in the State' by the backward communities and others in July, 1978. As this affected the socially and educationally backward classes, K. Veeramani and others started a State wide agitation and 'mobilised public opinion for the annulment of the order' which was done in February, 1980.

The Mandal Commission report submitted on 31st December, 1980, was not released. Veeramani started the State-wide agitation which had the support of the DMK and others to urge the Government of India to release the report and implement it. Now the Government of India 'have placed the report in the Parliament' and is taking steps to implement the recommendations of the Commission.

The Dravida Kalakam is an organisation without an eye on elections, standing for social justice, equality and dignity for human values as expounded by its founder leader E.V. Ramaswamy, who is affectionately called Tantai (father), Penyar (noble or great man) and Tamilar Talaivar (leader of the Tamils).

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DUTCH IN TAMIL NADU

The Dutch were having commercial activities with the East Indies in the beginning. But in A.D. 1608 they got permission from the Nāyak of Ceñji (Gingee) to open a factory at Devanampatnam (Tegnapatam (tegñapatām)), later known as Fort St. David. They acquired possession of Pulicat (pulicat) (Palavērkādu) in A.D. 1610, which was, however, destroyed by the Portuguese in A.D. 1612. The Dutch captured Tuttukkudi (tūttūkkudi) in A.D. 1658 and Nagapattinam (nāgapattinam) in A.D. 1659 which became their headquarters from A.D. 1689, with a Governor. "They fortified their settlements, maintained their finances efficiently and gained large profits. In later years they indulged in slave trade and entered into intrigues in the courts. This made them unpopular."

As a result of the Napoleanic wars, all the Dutch possessions in the East were taken over by the successful French. But, when Napolean was defeated in Waterloo by the English, those possessions were appropriated by the latter; and with that their commercial interests in India also ended."

The Dutch Coins

The most familiar of the Dutch coins are those artistically executed pieces known as Nagore Challies having on one side the monogram "V.O.C.", standing for "Vareenigde Oost Indische Compagnie" meaning "United East India Company". Each of the 5 series of this coin had different coat of arms on the reverse, according to the area of their use.

These coins are said to have been issued between A.D. 1727 and 1806. The monogram has been made of letters O and C superscribed over the arms of the letter V, with a flower, a cock, a shield, a castle or a galloping horse, over the monogram.

The half challies of 3 varieties, one with the Holland coat of arms issued from A.D. 1749 to 1753, another with a plain shield issued up to A.D. 1759 and the third having the Freisland on Zeeland of A.D.1770, were used.

An isolated double challies coin has also been found.

These coins "primarily intended for circulation in the Dutch possessions other than their Indian settlements" seem to have been minted in their mother-country "carefully executed and well designed."

Some coins seemed to have been struck in some of the Dutch settlements also. They were thick lumps of copper "irregular in shape and ill-designed, and in most of them the letters S.T. standing for stuiver were reversed."

The Dutch settlements on the Coromandal coast had also mints of their own. Those issued from Pulicat had the Persian legend Zerb Pulicat on one side and the company's monogram with the letter P on the other. The Dutch coins of Nagapattinam had the letter N over the monogram on one side and the Tamil legend Nagapattinam on the other. The Dutch seemed to have used lead or tutenag for minting coins.

The Dutch pagoda, their gold coin was very similar in size to that of the French. On one side, there was the effigy of Viṣṇu surrounded by the legend Tevanapatām (Tegnapatam).

There was also a practice of impressing, with a seal, the monogram of the company on any foreign coin received by them, in order to make the coin current in the Dutch settlement.

See also: British and Foreign Powers.

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EARLY MARRIAGE

The Hindu custom of early or child marriage, a persistent evil that has been in vogue from the early times, has been tolerated with the sanction of the Sastras (sāstrā). The idea that "earlier partnership was the better, so that character may be formed together" may be good in theory but not correct in actual life.

Child marriage is also part of the ancient religious injunctions to parents." A girl should be given in marriage before puberty" is ordained in the Dharmasastras (dharmasāstrā).

It is said that the "marriage before puberty was a measure prudently devised for avoiding the dangers which surround the period of adolescence in both sexes and which can be so disastrous to the women". There seems to have been a universal practice of female infanticide in India, which was legally abolished by the British Government.

Child marriage seems to be of two kinds: one in which the girls live under the care of their parents after

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However, the Government of India passed The Child Marriage Restraint Act in 1928 in the midst of "astounding opposition". Miss Mayo dubs it the April Fools Act. It was brought forward as a private bill. During the months before 1 April, 1930 on which the bill became law, thousands of child marriages were hurried all over the country. The prosecutions under its provisions are meagre, and "the marriage cannot be annulled in the girl's interest".

But now child marriages are seldom practised. Development of education, especially the encouragement shown to girl's education, the work of social reformers and the enlightenment among the masses in general have considerably reduced the evil of child marriage. In fact, the trend now is towards the practice of late marriage, say above 20 years for girls and 25 for boys.

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EARLY PALLAVAS

Three Prakrit Charters, the Mayidavolu (mayidavolu) plates, the Hirahadagalli (hirahadagalli) plates and the Gunapadeyam (gunapadeyam) plates, throw light on the history of the early Pallavas, who ruled during roughly A.D. 250-340.

Mayidavolu Plates: Having 8 plates in Prakrit published by Hultzsch in the Epigraphia Indica (VI), it contains the grant issued by Sivaskandavarman, the crown prince. He authorised the chief of Danyakataka (dānyakataka) to confer the village, Viripara, on two Brahmins, well-versed in the Sastras (sāstrā). This, dated in the 10th year of the reign of Sivaskandavarman's predecessor, was issued from Kanchi.

At the time of the issue of this grant by Sivaskandavarman, the reigning king who was called Bappadeva (bāppadēva), was in his 10th regnal year.

Hirahadagalli Plates: Sivaskandavarman's 8 plates in the Prakrit language, published by Bühler in Epigraphia

Indica (I:5) and with final corrections by Hultzsch in Epigraphia Indica (VI), confirmed and enlarged the grant of his father in his 8th regnal year. The grant was made to certain Brahmins of the village of Chillareka-kodunka. The gift consisted also of a garden.

Gunapadeyam Plates: This grant consisting of 3 plates, secured by Walter Elliot, is now in the British Museum and hence the British Museum plates of Charu Devi (chāru dēvi). This was noted by Fleet in Indian Antiquary (IX) and published by Hultzsch in Epigraphia Indica (VIII).

The grant was made by Charu Devi, the spouse of Maharāja Vijayaskandavarman, during the latter's reign. She was also the mother of the prince, Buddhyankuran (buddhyankuran). This grant registers her gift of land to the temple of Nārāyana at Dāļūra.

The following genealogy of the kings can be made out of these Prakrit Charters:

Bappadeva → Sivaskandavarman → Vijayaskandavarman → Buddhavarman → Buddhyankuran

Bappadeva was the first king of the Prakrit Charters, whose son Sivaskandavarman might have conquered *Tondaimandalam* when he was the crown prince. The capital of the Andhrapatha might be Danyakataka (Amaravati), Kanchi being the capital of the Tamil dominion.

As heir-apparent, Sivaskandavarman had the title, Dhannamahārāja and performed Aswamēdha, Vājapēya and Agnistōma. He would have reigned approximately from A.D. 250-275.

Vijayaskandavarman was, in all probability, the next king, during whose reign Buddhavarman was the heir-apparent and his son was called Buddhyankuran.

The king's gotra was Bhāradvāja.

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EDUCATION

In olden days, the schools were pial schools and for higher education, there were Sanskrit and Tamil patasalas (pāṭasālā).

The pupils in the schools were taught reading, writing and arithmetic. They were taught to write first on the sand and later on the cudjan leaves. They were made to memorise popular versions of religious texts. They were also taught literature and trained to prepare legal documents.

The pupils attended schools at the age of 5 and studied till the age of 12 or 15. The poor paid school fees of half to one fanam, while others 2 to 5 fanams per month. The village school master on an average got 7 to 14 rupees in big villages.

In the agrahāram villages, the instruction was free in the Veda (vēda) Patasalas. Vedas were taught in advanced courses, whereas literature, grammar, law, logic and astronomy were also taught, if there were pupils desirous of learning them and if masters were available to teach them. The teacher was probably endowed with minimum lands yielding 20 to 100 fanams. Besides, the teachers received the "usual customary perquisites also".

With the reforms of Munro, a few collectorate and tahsildary schools, as well as a normal school to train teachers for such schools in Madras were opened. A Board of Public Instruction for supervising the schools was also instituted. A School Book Society was formed in Madras to translate the necessary books in Indian languages, for which grants were given.

In every collectorate, there were 2 collectorate schools, one for the Hindus and the other for the Muslims, each with one or more teachers trained in various subjects at the *normal school* in Madras. In every tahsildary there was a school under a qualified teacher.

Candidates for the teacher's post for tahsildary schools were recommended by the respectable men of the place. This was designed to create local interest in education. The tahsildary teachers were not expected to be trained in the normal school at Madras. The tahsildary teachers were paid 7 rupees and the collectorate teacher 15 rupees per month. Both were permitted to give private tuition on remuneration.

In the collectorate school, English was taught along with the local language. In the tahsildary, the teaching was in the medium of the languages of the locality concerned. The teachers of the collectorate schools were described as "the refuse of the expectants of the collector's list".

The Court of Directors of the East India Company advocated the theory known as the filtration theory of education in 1830 by which "the best results could be obtained by educating the higher classes in the first instance, and leaving to them to create a desire for education in the masses". It was also directed that the "higher orders" should be given instruction in English language, European literature, history and science making them fit to take up a major share in the civil administration.

Lord Macaulay's famous Minutes of 1835 and Lord William Bentinck's resolution of 7th March, 1835 pronounced that "the great objectives of the British Government ought to be the promotion of European literature and science and that all funds should be spent on English education only".

As a result of this policy, the collectorate and tahsildary schools were abolished and the Board of Instruction was replaced by a Committee of Native Education, which was directed to organise a normal school for training teachers for the new English Schools to be opened in the different parts of the State.

This Committee was also replaced by a University Board constituted by Lord Elphinston and the University of Madras was established. A High School was opened in April 1841 and a college in January, 1853; filtration theory was replaced by the theory of mass education. Elementary education was encouraged and instruction in the vernacular was also given.

The University was remodelled. A department of education was opened in 1855 and the post of a Director of Public Instruction was created. There were under his control 4 Inspectors of Schools, Assistant Inspectors and 20 Sub-assistant Inspectors.

Provision was also made for a normal school, 4 provincial schools, 8 district schools, 100 taluk schools, and scholarships for 1200 rupees. Provision was also made for normal schools and Anglo-vernacular schools, and grants-in-aid to private schools which came under the inspection of the Government. The rules governing grants-in-aid were issued in 1855.

Under the Local Fund Act No. IV of 1871, all public schools were transferred to the Local Boards and under the Towns Improvement Act No. III of 1871, the Municipalities were entrusted with the construction and repair of school buildings, establishing and maintaining schools either wholly or by grants-in-aid, inspection of schools and training of teachers.

The Local Boards Act made it the duty of the District Boards and Taluk Boards to diffuse education. The Municipalities Act made the Municipalities to maintain schools for all children of school going age.

In 1911, perfect liberty was given to the managers of the schools to choose English or the language of the district as the medium of instruction in high school classes.

The 2 conferences convened by the Government in 1923 stressed the need for gradual expansion of education by establishing one school in each village with a population of 500 inhabitants. The local boards were advised to open schools in all places wherever necessary.

The indiscriminate opening of elementary schools resulted in stagnation of wastage. Stagnation for years in the first and second standards, induced the parents to withdraw their children from schools.

The Madras Elementary Education Act was amended to remedy the stagnation issue by a modified compulsion, empowering the presidents of the District Boards to punish the parents who withdrew their children from schools. By the introduction of basic education, instruction in basic crafts like spinning and weaving was given.

Another area covered by the new educational policy is the Adult or Social education, under which 21,995 adult education centres functioned as on 31st December, 1986. Out of 8.08 lakh adults, 6.54 lakhs are women, besides the Adi Dravidar and Scheduled Tribes accounted for 3.56 lakhs.

Statistics of Schools, Teachers & Pupils in 1985-86

I. Primary Education

9	Schools	Pupils	Teachers		
1. Pre-primary Schools	27	4,450	123		
2. Primary Schools	29,118	79,38,000	1,16,625		
 Middle/higher Elementary Schools 	5,691		66,919		
Total	34,836	79,42,450	1,83,667		
II. Secondary Education	1		100		
1. Indian High Schools	2,258	10,00,000			
2. Anglo Indian High Schools	13	10,324			
3. Central & Matriculation Schools	298	1,17,072	1,04,325		
4. Higher Secondary Schools	1,554	18,50,000			
Total	4,123	30,77,396	1,04,325		
III. Collegiate Education	n				
1. Colleges for General	195	1,192,574	14,326		
Education (Arts & Sc	ience)				
2. Colleges for Special Education	22		235		
IV. Professional Colleges					
1. Medical colleges	12				
2. Dental Colleges	2				
3. Colleges of Pharmacy	4				
4. Veterinary colleges	1				
5. Agricultural colleges	2				
6. Engineering colleges	35				

For the first time, the Government of Tamil Nadu launched a massive programme of *Pre-Primary Education* in 1982-83.

There were 5 Universities in 1981-82 and now there are 14 Universities in the State. The Tamil University at Tanjavur, a Women's University at Kodaikkanal were also started. Still later, a University named after Manonmaniam Sundaranar at Tirunelvēli and a separate University for the veterinary studies at Madras were commissioned.

About 2 lakhs of students are studying under the Correspondence Courses conducted by the various universities in the State.

About 25,000 students have enrolled under the Open University scheme of the Madurai Kamaraj and Madras Universities for those without formal education, but have attained the age of 21.

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EDUCATIONAL INSTITUTIONS UNDER THE PALLAVAS

Of the educational institutions of the Hindus, Jainas and Buddhists, only the centres of Sanskrit learning of the former are considered hereunder.

The Ghatika of Kanchi: An educational establishment of learned Brahmins, the earliest reference to the Ghatika (ghatika) at Kanchi is found in the Talagunda pillar inscription of the Kadamba king Kākusthavarman. According to it Mayūrasanman who reigned between A.D. 345 and 370 came for higher studies in the Ghatika of Kanchi. He is said to have entered the Ghatika as a tārkkika i.e., to gather knowledge. When he and his preceptor Vīrasarman, sought admission into the Ghatika they were already learned scholars and hence it may be deduced that the Ghatika was an advanced centre for the critical study of the Vedas.

The Vaikunta Penumāl temple inscription says that the deputation which waited on Hiranyavarman (hiranyavarman) included a group from the Ghatika. Kanchi inscription of Vikramaditya (vikramāditya) refers to the members of the Ghatika as the Mahajanaman (mahājanamān), while the Tiruvallam Tamil inscription of Nandivarman Pallavamalla refers to them as Ghatikai Ēlāyiravar, the 7,000 members of the Ghatika. The learned Brahmins of the Ghatika gathered together for study and discussion at Kanchi viz. the Ekambarēsvara temple, known as Mērrali, a pre-Pallava one. The famous Kailasanatha (kailāsanātha) temple became probably the meeting place of the Ghatika during the days of Rajasimha (rājasimha) and his successors.

The Ghatika enjoyed royal patronage. Skanda Sishya is said to have seized the Ghatika from a king called Satyasēna and probably it was disarrayed under him

The working of the Ghatika, disturbed by famines, was re-established by Rajasimha. The members of the Ghatika had a hand in the deputation to Hiranyavarman, and Dharanikonda Pōsan, a member of the Ghatika, persuaded Hiranyavarman to send his son to become king. He was a Viddhāgamika, one who is learned in the Agamas (āgama). During the reign of Pallavamalla, Vikramaditya II victoriously entered Kanchi and while he stayed there, he was enamoured at the sight of the Kailasanatha temple and one of his inscriptions refers to the Mahajanamans of the Ghatika.

The Ghatika at Ghatikachalam: Sholingar (shōlingar) or Sōlasingapuram, situated 6.4 km from the Sholingar railway station, has a temple dedicated to Narasimha on a hill 19 km from that station. Tirumangai Alvār mentions this hill as one of the shrines of Vishnu (visnu). Mahēndravādi, near to this place might have become an important place for the devotees of Vishnu during the days of Pallavamalla when the learned Vaisnava Brahmins might have established a Ghatika at Ghatikachalam (ghatikāchalam) and carried on their studies, inside the temple, situated on the top of the hill.

The Vaidyastana at Bahur. The Sanskrit College at Bahur (bāhūr) would have been in existence at least as early as the 8th century A.D. Three villages, Chēttuppākkam, Vilāngattuk Kaduvanūr and Iraippunaiccēri were endowed for the conduct of the Vidyastana (vidyāstāna) at Bahur during the 8th regnal year of Nripatungavarman. The donor, Mārttāndan, alias Nilaitāngi, was a Pallava official. The Tamil portion of the Bahur plates says clearly that the gift to the College was Brahmādēya and hence it may be said that the Bahur College consisted of only Brahmin scholars. Caturdasa Vidya, the 14 branches of learning were imparted there. Fleet defines Caturdasa Vidya as the four Vedas, the six Vedangas (vēdānga), the Puranas (purāna), the Mimāmsa, Nyāya and Dharmasāstra.

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EDUCATIONAL STATISTICS

		Stude	ents	Total	Teachers	
Instituti		Boys	Girls			
a stantor General Education						
Colleges for	139	116,831	13,187	1,30,018	10,267	V
Men			******	61952	4274	M
Colleges for	59		61952	01932	72/7	C
Women			409	1,539	198	T
Annamalai	1	1,130	409	1,00		So
University						T
		sional Educatio	ora			So
II. Colleges for	Protes	sional Education				P
Medical Colleg	es	5,489	3,827	9316	2580	A
MBBS &	12	3,407	5,00			T
PG courses	2	251	209	460	108	T
BDS &	2	2.				Ť
PG courses	2	347	337	684	46	T
Siddha	1	49	54	103	25	T
Homeopathy	1	63	25	88	14	T
Ayurveda		3	745	748	42	T
B.Sc. Nursing			De la Maria			Ir
Other Colleges	B 38	30,059	5,019	35,078	2,681	1
Engineering d	2 30			0.500	624	v
Technology	6	1,958	971	2,529	174	Ó
Agricultural	2	850	122	972	35.	O
Veterinary	1	53	19	72	33	S
Fisheries Technology				5,622	108	R
	6	4,802	820	3,504	256	H
Law Teacher's	24	1,470	2,034	3,504	20	S
Training Coll	eges		130	489	53	0
Physical	5	359	150	107		C
Education		401	567	1058	67	E
Music	7	491	45	639	75	I
Arts & Crafts	3	594	59	736	77	C H
Institutions for	r 7	677	39	, 55		I
MBA Courses						N
III. Colleges for Special Education 578 1,507 187						
III. Colleges fo	or Spec	929	578	1,507	187	F
Oriental	16	747			00	J
Courses	r 2	207	53	260	20	
Institutions for Social Educat	ion			000	123	1
V- asista for	1	636	219	855	123	F
Rural Educat	ion					1

IV. Schools			2.242	4,061	125
Pre-primary	22	1,718	2,343	52,70,715	1,17,345
•		28,57,622	24,13,093 13,48,353	30,17,415	66,091
Middle	A CONTRACTOR OF THE PARTY OF TH	6,40,956	5,00,269	11,41,225	34,233
High	2,294	2,931	6,617	9,548	285
Anglo-India: High	1 13	2,751	0,01.		
Matriculation	n 406	52,308	38,491	90,799	4,045
High					
Central High	1			0.005	100
Kendriya	9	1,576	1,229	2,805	108
Vidyalas					
Schools affi		21,945	15,990	37,935	1826
Central Bo of Seconda	ry Education		15,770	37,733	
Courcil for	25	5.577	3,591	9,168	625
Indian Sch	ool Certific	ate Examina	ition		E0 150
Higher	1,481	11,43,756	7,17,233	18,60,989	59,652
Secondary	***	20, 250	14 407	36,766	1,056
Anglo-India	n 29	20,359	16,407	30,700	1,050
Higher Seco	n 121	56,411	47,460	1,03,871	4,097
Matriculatio Higher Secon	n 121	30,411	47,400	1,00,0	
Central High	er Seconda	ary Schools			
Kendriya	15	10.524	8,369	18,893	813
Vidyalas					
Schools affi	liated to:			10.553	2.755
Board of	56	40,708	21,849	62,557	2,755
Secondary		0.412	1 204	3,808	224
Council for	r 8	2,412 rate Examina	1,396	3,000	201
Indian Sch	ool Certific	ate Examina	111011		
V. Schools f	or Professi	onal Educa	ion		
Music	3	47	226	273	47
Craft	1	199	851	1,050	17
Training	28	2,359	-	2,359	166
Schools for l	Men			0.004	167
Training	43	-	3,336	3,336	167
Schools for			155	155	7
Pre-primary	3	omen	155	155	
Training Sch	10015 101 W	Omen	55	55	5
Anglo-India Training Sch	nools for W	omen			
Teachers	1	3	16	19	4
Training Ce	ntre for Bli	nd			2
Tankam	1	3	20	23	2
Training Ce		entally Retai	raea 6	10	1
Teachers	l tor De	4	U	. 10	
Training Ce	ntre for De	26		26	9
Industrial Training Ce	ntre for Ac				
VI. Schools	for Social	Education		300.1012/0020	
Oriental His		3,149	895	4,044	185
Oriental Hi	gher 3	985	1,100	2,085	80
Secondary			20	29	2
Rehabilitati	on 1		29	29	2
Home for B	lind Wome	:n	561	561	61
Service Hor		1,026	2,852	3,878	71
Governmen		1,020	_,	•	
Orphanage: Blind	20	1,259	736	1,995	226
Deaf	21	1,759	1.176	2,935	22
Orthopaedi		119	79	198	11
Handicappe	ed	-			
Lepers	1	34	18	52	7
Mentally	2	179	134	313	10
Retarded		1 770	383	2,153	112
Reformato	ry 13	1,770	303	2,100	
Jail Schools					
VII. Institu	tions for C	Mher Profes	sional Educa	tion	
Governmen	nt 11	6,115	750	6,865	50
Polytechnic	s (Men)				

Government 4 Polytechnics (Wome	en)	1,656	1,656	153	
Private 100 Polytechnics (Men)	43,881	2,286	46,167	3,118	
Private 7 Polytechnics (Wome	en)	1,990	1,990	109	
Institute of 1 Leather Technology	146		146	12	
Institute of 1 Printing Technology	209	16	225	26	
Institute of 1 Chemical Technology	255		255	26	
Institute of 1 Textile Technology	83		83	12	
State Institute of 1 Commercial Educat	ion 94	129	223	13.	
Vocational 8 Higher Secondary S	406		406	54	
Technical 1 Teachers Training I	44	3	47	47	
Industrial 160 Schools	8,515	2,915	11,430	336	
Industrial 44 Training Institutes	15,059	899	15,958	1,684	
Film and 1 Television Institute	160	3	163	17	
Institute of 1	307 Catering Tec	60	367	29 on	
Hotel Management, Catering Technology & Applied Nutrition					

It has to be noted that after the information available (in 1989), a number of institutions, particularly in professional and specialised courses like, medical, para-medical, engineering, technology etc., have been established in many urban and semi-urban areas. Most of them are self-financed ones.

Bibliography: Statistical Hand Book of Tamil Nadu 1988, Issued by the Director of Statistics, Department of Statistics, Madras, 1989.

EIGHTEEN DIDACTIC WORKS

Patinenkil Kanakku, the eighteen didactic works in Tamil to be assigned to the period that followed the Sangam (sangam) age, represented by the eight anthologies and the ten idylls constituting the Sangam literature, have been translated into different languages because of their didactic value.

Translations into English

- 1. Naladiyar (nāladiyār): (Four Hundred Quatrains in Tamil), G.U. Pope, Oxford, 1839.
- 2. Nanmanikkadikai (nānmanikkadikai): (Vāsudēva Mudaliār with Nala Venpā English translation), Rajagopala Pillai, 1839.
- 3. Palamolinānūru: 1875:101-150.
- 4. Tirikatukam: Uraiyum Ankila Moli Peyarppum, Madras, 1887.

Translations into French

- 1. Naladiyar: Gnanou Diagou, Pondicherry, 1946.
- 2. Nanmanikkadikai: Gnanou Diagou, Pondicherry, 1954.
- 3. Acārakkovai: Gnanou Diagou, Karaikkal, 1950.

Translation into Kannada

Nanmanikkadikai: L. Gundappa, 1933, 1939.

Translation into Malayalam

Naladiyar: Tiruvalla Baskaran Nayar, Trivandrum, 1967.

Translations into Sanskrit

- Naladiyar: Naladiyar Catuspati, Kadayakkudi Subramanya Sastri.
- 2. Naladiyar: Y. Mahalinga Sastri, 1952.

The translation of *Tirukkural*, one of the eighteen works, is available elsewhere.

See also: Tinikkural Translations.

Bibliography: K.S. Ramaswami Sastri, A primer of Tamil Literature (from Sangam Age to Twentieth Century), The author, Madras, 1953; S. Xavier Thaninayagam, The Period of Ethical Literature in Tamil (Third Century to the Seventh Century A.D.), Pratidanam, by J.C. Husterman and others, 1968.

EIGHTEEN SIDDARS

Those who have acquired eight kinds of miraculous powers, the ashtama siddhis (astamā siddhi), are the Siddars or the Yogis (yōgi). The eight siddhis are: Animā (supernatural power of becoming as small as an atom), Mahimā (supernatural power of increasing the size at will), Lahimā (supernatural power of lightness (to rise and float in the air)), Garimā (supernatural power of making oneself heavy at will), Prāpti (supernatural power of obtaining everything), Prākāmiyam (capacity to accomplish by will power anything desired), Tsatvam (supremacy or superiority considered as a supernatural power) and Vasitvam (supernatural power of subduing all to one's own will).

Besides, they were also experts in medicine and alchemy (transmutation of baser metals into gold or silver). Though their writings are in verse, they are simple, prose-like and mostly colloquial. Some of their verses seem to be riddles cleverly devised to test the skill of the reader to make out the meaning of the symbolized work. Some of their verses are popular and widely known. Some of them were a "fascinating body of revolutions". All of them were Saivites but different from Saivism of the Bhakti period. They seemed to be against idol worship and caste distinctions. They were against the three lusts, the world, gold and woman. They were a "remarkable group of free thinkers."

Some of the works of the Siddars published as collections include Ramalinga Mudaliar's Periyañana-kkōvai (the great garland of knowledge) in two volumes (1899), Saravanamuttuppillai's Periyañanakkōvai in three parts (1967), M.V. Venugopala Pillai's Patinen Siddar-ñanakkōvai (the garland of knowledge of eighteen

Siddars) (1947) and A. Ramanathan's Siddar Periyañānakkōvai Ena Valangum Siddarpādalkal (1959).

On the anthologies of the Siddar poetry, K.V. Zvelebil observes "The sequence and arrangement are somewhat different; and the first part contains in an almost identical sequence the same series of the most interesting, most genuine and historically earliest Sidda poets."

The general view that the Tamil Lexicon and Abitānacintāmani mention that eighteen Siddars flourished in Tamilagam. Of them Tirumular's (tirumular) work is included in the 12 Tirumurais (tirumurai). The Siddars are listed as follows.

Sivayakkiyar: Considered to have been born uttering Siva Siva, he was a monotheist and his work is Siva Vākkiyam. Pattinattar (pattinattār) mentions a Sivavakkiyar (sivavākkiyar) and as he seemed to have lived before 10th century A.D., there should have been another Sivavakkiyar, belonging to the Sidda School, sometime in the 14th century A.D. A certain Sivanānavallal of the 15th century quotes Sivavakkiyar in his Vallalār Caritram and Maraināna Sambandar has also quoted a verse in his commentary on Sivanāna Siddiyār. He seemed to have used some Urdu words in his poems. He rejects caste, pities men "lost in lust" and laughs at those who bathe for cleanliness, with an unclean heart.

Pattinattar: Called as Pattinattuppillaiyar and Pattinattadigal, Pattinattar is the author of three Kovil tiruvakaval (kovil tiruvakaval) of 43, 38 and 52 lines and some other works. His life has been narrated in Pattinattuppillaiyar Puranam by an anonymous author, Tinivenkattadikal Caritram by Toluvur Velayuda Mudaliar in prose and in Pulavar Puranam by Dandapani Swamigal. He was later than Pattinattar of the 11th Tirumurai. This Sidda, has also written Kaccittinivakaval in 70 lines and Tinuvekambamalai of 40 verses in Kattalaikkalitturai metre besides 3 Koviltiruvagaval. He has also extemporized verses on several temples. Some more works have been assigned to him. He describes the human physical body as "this sinking body, this stall of lust, this torn bag covered with meat, this leather receptacle for rice, this mortal vessel stuffed with air." The stanza beginning with onrenrine is an oft-quoted verse of Pattinattar.

Pattiragiriyar: It is said that he was a king of the Konguregion, who became a mendicant when he was influenced by Pattinattar. Meynānappulambal (lamentation for true knowledge) of 237 (couplets) has been ascribed to him. He regards other lives as precious as one's own life. He wants "to suppress the thorn of haughtiness and burn the five senses."

Agappeyccittar: Agappeyccittar (agappēyccittar) addressed the mind as a devil (pēy) and hence the name. He has composed 90 distichs in simple Tamil. Some seem to be kulīkkuri "conventional terms peculiar to a society" and hence unintelligible. He has expressed Saiva Siddhanta in the siddha language.

Aluguniccittar: Aluguniccittar (aluguniccittar) has to his credit, 32 kalittālišai verses of 5 lines each addressed to Kannamma (kannamma), probably the Lord. Some verses contain the Attādi in the place of Kannamma. Aluguni means one who is always weeping; hence his poem is "a wail of lamentation".

Idaikkattuccittar: Author of 130 verses in various metres, Idaikkattuccittar (idaikkāttuccittar) belonged to a place called Idaikkādu and as he has used the words konē or konārē as address, he might have been born in the Idaiyar or cow-herd community. "His poem is conceived as a philosophical dialogue between two shepherds. Firstly the Tāndavakkon begins the dialogue which consists of 10 verses and Nārāyanakkon addressing the cow gives a fitting reply. Then he plays on the flute (12 verses); he draws milk from the cow (6 verses); he then tends them and finally relates the philosophic tenets mostly of Saiva Siddhanta. The cow addressed is none other than the soul (anma (ānmā)). Stanza 38 of Kongumandala Satakam relates an episode concerning this Siddar.

Kaduveliccittar: Kaduveli is void (or etherial sky). As Kaduveliccittar (kaduveliccittar) has sung on void, he goes by this name. He has composed 32 stanzas under the heading Anandakkalippu (ecstatic joy). He advises not to do sinful acts (pāpam) and the pentad containing this advise is the refrain. Some of his verses are very popular.

Kudambaiccittar: Kudambai means an ear ornament of women and addresses women as Kudambāy. He has to his credit 32 verses, one of which beginning with Māngāyppālundu is very popular. He relates the characteristics of the Jivanmuktas (jīvanmukta) ("perfected souls who have obtained final deliverance whilst yet in this life").

Pambatticcittar: Belonging to Pāndiya country and initiated by Cattaimuni (cattaimuni), Pambatticcittar (pāmbātticcittar) has begun his verses with the words Ādu pāmbē (O! Snake, dance!). He was the author of 129 stanzas, all composed with philosophic notes. The dancing snake is the Kundalini (Sakti or principle in the form of a serpent abiding in the Mūlādhāra) through which anma darsan (self-realisation) could be attained. "He uses rather late loan words and a number of neologisms" (new-coined words). It is said that he authored the treatise Siddarārūdam mentioned by Naccinārkkiniyar in his scholium on Tīvaka Cintāmani. This deals with toxicology (i.e. describing poisonous snakes, effect of their bite and remedies therefor).

Enadiccittar: As he addresses Enadi (ēnādi) in his poems, he is called Enadiccittar (ēnādiccittar). Enadi means a commander of the army. Presently, it means a caste. His poems have not yet been printed and those in vogue are in the form of questions posed by the author and answers given by the Enadi.

Kalaiccittar: We have only 8 verses in the manuscript form, yet to be printed.

Cattaimuni: He was called Kailāyak Kambalic Cattaimuni. He is said to have written two long poems, Mun nānam Nūņu and Pin nānam Nūņu.

The Tamil Lexicon lists Tirumular (tirumular) as the first name in the list of eighteen Siddars. Sekkilar refers to him as the Siddar from Kailasa.

Tamil Lexicon list

Tirumular	Irāma Dēvar	Kumbamuni
Idaikkādar	Danvantari	Vālmīki
Kamalamuni	Bhōganādar	Maccamuni
Konganar	Patañjali	Nandidevar
Bōdagunı	Pambātti	Cattaimuni
Sundaranādar	Kudambaiccittar	Körakkar

We find another list given in Singaravelu Mudaliar's Abhithana Cinthamani corrected by A. Sivaprakasa Mudaliar. Some seven names are common with other lists.

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ELECTRIFICATION IN TAMIL NADU

Initial steps in electrification were done by private agencies. Madras city in 1908 and Ootacamond in 1924 were electrified by private undertakings. However, the districts began to have electrification after the Electricity Department was organised in 1927 and after the completion of the Pykara, the Mettur and the Papanasam Hydro-Electric Schemes in 1933, 1937 and 1941, respectively.

The credit for initiating an active policy for developing the power resources of the State goes to C.P. Ramaswami Iyer, who, as a Member of the Executive Council, did much to organize the Electricity Department and to start the Pykara scheme.

The credit of pushing through all the three schemes belongs to Henry Howard, the first Chief Engineer of the Madras Electricity Department. The National Government nationalized the Madras city Electric supply undertaking and sanctioned a five-year plan (1946-1951) for the power development in the State. Under this plan, the Madras Thermal Station was connected to the Mettur Hydro-electric Station. As a result, the surplus of power at Mettur during irrigation periods is utilised in Madras and this in turn resulted in the saving of coal for producing thermal power.

The Moyar Scheme was undertaken to meet the growing power needs of the Mettur system, especially in the Salem, Tirucci and Tanjāvūr districts.

The third stage of extensions at Pykara was undertaken to supply additional power to the Malabar, Nilgiris and Coimbatore districts.

The second stage extensions at Papanasam helped to build a thermal station at Samayanallur, near Madurai.

An agreement was entered into with the Travancore-Cochin Union for developing the Periyar scheme.

The Kundah Hydro-Electric Scheme in the Nilgiris was undertaken and commissioned.

The Neyveli Lignite or brown coal offers very good possibilities of power generation with a large power station located at Neyveli.

Statistics of Power Stations etc. (1987-1988)

		Lessellad Composity
Name	Age	Installed Capacity (1988 (M.W.))
	(Years)	(1988 (IVI. W.))
I. Generation		
Hydro		
Pykara	55	70
Moyar	36	36
Kundah I	28	60
Kundah II	28	175
Kundah III	23	180
Kundah IV	22	100
Kundah V	24	20
Kundah V	ere hading	20
(Additional Ur	nit)	
Mettur Dam	51	40
Lower Mettur	1	90
Mettur Tunnel	23	200
The state of the s	30	140
Periyar	10	35
Suriliyar	44	28
Papanasam	3	20
Servalar Sarkarpatty	22	30
Aliyar	18	60
Kadamparai	1	300
Sholayar I	17	70
Sholayar II	18	25
Kodayar I	18	40
Kodayar II	17	40
Total Hydro Total Generation Total Station C Net Units sent o	Consumption	1798 M.W. 2, 184.019 MU 10.519 MU 2, 173.500 MU
Thermal		450
Ennore	19	450
Tuttukudi	9	630
Mettur	2	420
Total Thermal Total Generation Total Station C Net Units sent	Consumption	1500 M.W. 7, 160.855 MU 701.580 MU 6,459.275 MU

Name	Capacity	Generation
- I valle	(M.W.)	(MU)
II. Power Purchases	A COLOR	
Neyveli Thermal Station I	600	292.171
Neyveli Thermal Station II	176	2,246.167
Kalpakkam	350	176.767
N.T.P.C. Ramagundam	132	0.081
Manali	1258	6.525
Kerala		16,438
Andhra Pradesh		6.327
	*	6.071.076
Total Power Purchases		6,971.976
III. Power Supply to Inter St	ates	The second second
Kerala	629.015	
Karnataka	71.399	
Karnataka over Cuddapah	0.167	
Sriperumpudur 400 KV line		15
Andhra Pradesh	30.423	
Andhra over Cuddapah	0.173	
Sriperumpudur 400 KV line		
		721 177
Total Export		731.177 439
Number of towns electrified		15,734
Number of villages electrified		47,638
Number of hamlets		11,84,450
Number of pump sets energise	ea	11,04,450
a wall has		
IV. Number of street lights	90,831	
Madras region	1,05,909	
Vellore region	1,73,388	
Coimbatore region	2,38,617	
Tirucci region	2,71,081	
Madurai region	2,72,	
Marie Control of the	8,79,826	
Total		
V. Consumption under Vari	ous Categor	ies
V. Consumption under	,371 MU	
Industries	3,116 MU	
Agriculture	,200 MU	
Domestic Commercial	900 MU	
	95 MU	
Public Lighting Public Water Works	105 MU	
Sales to Licensees	339 MU	
Sales to other States	104 MU	
Sales to other states.	6 MU	

12,526 MU Total

Miscellaneous

Inter-state exchange of

power to Kerala and Karnataka

It is to be noted in this connection that now electricity is also produced by the installation of windmills. Such projects, mostly installed by private agencies, sell the power to the State and receive power from the State to their industrial units elsewhere.

290 MU

Such windmills function, mostly at Kavalkkinaru village on the border between Nellai-Kattabomman and Kanyākumari districts.

Bibliography: A. Ramaswami, District Gazetteer -Coimbatore, Government of Tamil Nadu, Madras, 1965; Statistical Hand Book of Tamil Nadu 1988, Issued by Director of Statistics, Department of Statistics, Madras.

EURASIANS

The word coined by Marquis of Hastings to denote the "persons of mixed European and Indian blood", Eurasians are also called Anglo-Indians. Another term, the East Indian, which is "restricted to the children of European fathers by native mothers, or of East Indian (or native) mothers and East Indian fathers, both of whom are the children of European fathers".

At the end of the 19th century it was decided "that Eurasians, appointed in England to official posts in India are, if they are not statutory natives, to be treated as Europeans as regards the receipt of exchange compensation allowance".

Some Eurasians were conferred Knighthood; some held high positions "legal, medical, educational and ecclesiastical".

In the early days when the British occupied Madras, the traders and soldiers came into contact with the native women. It was also thought in those days to infuse "fresh blood from a separate stock" so that a "good cross would be available for military purposes." The Eurasian men then naturally sought wives among their own community and thus the new race increased. They live almost in towns, nearly one half of their number being found in the city of Madras. Most of them then resided in Peranibur which was, in the beginning of this century, outside the limits of the Madras Municipality. But now, they are available in different parts of the city and live in the midst of others also. Tirucci also has a sizeable number of them, especially in the Golden Rock

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FAMOUS TEMPLES OF MURUKA

Muruka, considered as a Tamil deity, being referred to in literature from the Sangam period onwards has temples invariably in every village and town. Among the thousands of temples, some are famous. Even a modest list of the famous temples may be a couple of scores. Besides, six of them are called the Padaividus (padaivīdu). They are Palani (palani), Palamudirecolai (palamudirecolai), Kallalagarcoil (kallalagarcoil), Swamimalai (swāmimalai), Tiruccendur (tiruccendur) and Tirupparankunram (tirupparankunram). However, the following list may serve to indicate the famous temples of Muruka including the *Padaividus*.

Vallimalai Tiruttanigai Kānci Kumarakottam Taccūr (Andārkuppam) Kodainagar (Vallakkottai) Tinipponir Perainagar Seyur Vaittīswaran Koil Mayilam Kandankudi Tiruvidaikkali Ettikudi Sikkal Swamimalai Enkan Virālimalai Vayalūr Tiruccengodu Sennimalai Kangeyam Marudamalai Tirupparankunram Palamudirccolai Palani Kallalagarköil Kodunkunram Kunrakkudi Ilañci Kalugumalai Valliyür Tinumalai

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FESTIVITIES IN TAMIL NADU

Tinuccendur

The people of Tamil Nadu (tamil_nādu) particularly the Hindus observe many feasts and festivities, the "origin and rationale of most of these are lost in obscurity by the lapse of centuries". Indeed we follow the customs of our forefathers whether we understand or not their significance or meaning or the principle underlying them. Some of them are:

Tamil New Year Day (Chittirai Vishu)

The Tamil New Year's day, the first of Chittirai (middle of April), in accordance with the solar system (soura month) is the day when the Sun enters "the sign Aries of the Zodiac". The day is considered to be a sacred occasion called Chittirai Vishu Punyakālam, available in the almanac (panchangams (pancangam)).

Though there are panchangams now, in days of yore, neither paper nor printing press were available, the people maintained the panchangams in cadjan leaf manuscripts to which many had no easy access. So in the beginning of the year, a study and expounding the contents of the panchangam came into vogue. Being a hot season, arrangements were also made to supply people with cool drinks and fans.

The custom of partaking morgosa flowers mixed with sugar found a place in the feast on that day. That day is also called Yugādi. This was the day on which Rama had his triumphant entry into Ayōdhya after vanquishing the Rakshasas (rākshasā) in Lanka (lanka).

The Telugu new year commences according to lunar system (Chāndrāyana) i.e., on the first of Panguni (middle of March) just a few days before the commencement of the Tamil New Year Day.

Chitra Pournami: The full-moon day in the month of Chittirai (April-May) is the occasion for the final day function (tirtavāri) of the annual festival in several temples of Tamil Nadu. If this full-moon Pournami (pournami) "happens to be a Thursday, Saturday or Sunday, it is considered specially auspicious and important". It is said that Indra, the celestial lord wanted to emaciate his sin by worshipping Siva (siva) at Madurai and caused to dig a tank wherein, by the grace of the Lord, golden lotus flowers appeared which he used to worship the Lord on Chitrāpūrmami day. So this festival is being celebrated at Madurai in a fitting manner.

Vaikasi Visaka: Vaikasi (vaikāsi) is the second Tamil month which corresponds to the English month May-June. Some temples celebrate the annual festivals, which terminate on the witnesses day with the asterism visāka. This day is sacred to Muruka. Nannuālvār, a famous Vaishnava Ālvār, was said to have been born on the Vaikasi-Visaka day at Alavartirunagari (ālavārtinunagari) and the festival there on that day is considered meritorious.

Adi Puram: During this festival in honour of Sakti (the consort of Siva) in the month of Adi (ādi) (July-August), people worship the goddess to secure happiness and if it falls on a Friday, it is considered to be "highly meritorious". It is said that Āndāl was born on the Adi puram (ādi pūram) day. This festival is observed in the temples at Madurai, Srivilliputtūr, Tirunelveli (tirunelvēli), Vedaranyam (vēdāranyam), Nagappattinam (nāgappattinam), Tiruvānaikkā, Kumbakōnam, Mayiladuturai and Tiruvannamalai (tiruvannāmalai).

Avanimulam: This festival in the month of Avani (āvani) (August-September) is connected with the life of Manikkavacakar (mānikkavācakar). Lord Siva appeared in the form of a horseman on the Avani Mulam (āvani mūlam) day and the incidents pertaining to Manickavacakar happened on the next day. As the incident is said to have happened at Madurai, it has a special importance, though it is conducted in all Siva temples of Tamil Nadu. At Madurai, on the day of the festival, "with a golden basket and a golden spade" the God Sundaresa (sundarēsa) is taken in procession from the river bank to the temple amidst much rejoicing of the people.

Varalakshmi Vritam: This is celebrated on the last Friday of the bright fortnight in the month of Adi (July-August) and goddess Lakshmi is worshipped. Lakshmis are eight and they are Srī (wealth), Bhū (earth), Sarasvathi (learning), Prīthi (love), Kīrti (fame), Sānti (peace), Tushti (pleasure) and Pushti (strength). This festival is observed largely by women. All sumangalis (sumangali) (one whose husband is alive) conduct the Vritam (vṛtam) (austerity) without fail each year, unless something untoward happens in the year in their home.

Krishna Jayanti: The Bhagavata Purana gives a detailed account of the episodes connected with Krishna (krishna), an incarnation of Vishnu (visnu). The day of his birth is celebrated on the 8th day of the dark fortnight in the month of Avani (August-September). The day is called Janmāshtami, Gokulāshtami and Snjayanti, by different people, when He is worshipped as Bālagopāla Krishna.

The Parthasarathy temple at Tiruvallikkeni (Madras) is dedicated to the aspect of charioteer of Pānha (Arjuna). The Pandava tūdar temple at Kanchipuram (kāncipuram) depicts Krishna as a messenger of the Pandavas. Rājagopalaswami temple at Mannārgudi, is dedicated to Sri Krishna.

Ananta Vrata: This is observed on the 14th day of the bright fortnight in the month of Avani (August-September), in honour of Vishnu reclining on the seven hooded serpent and with Canku (canku) and Cakra in his hands. The observer of the (Vrata) austereness tics round his right arm, "a cotton band of fourteen threads" which is placed on a Chakra mandala and it is worn after the oblations. This circle is said to "confer on the worshipper a prosperous life and success in all undertakings".

Vinayaka Caturti: This worship is observed on the 4th day in the bright fortnight of the month of Avani (August-September).

Vinayaka (vināyaka) is said to have taken the form of a crow and upset the Kamandala of Agastya (in Coorg) resulting in the sprouting of the river Kaveri (kāvēri), at that place.

Vinayaka is fond of modakam, a sweet meat of rice, sugar-candy etc., and it is offered to him at the time of oblation during the festival. He is always worshipped with hariali grass. Gajamukhāsura made the devas (deva) to knock on their heads and sit and stand before him to show their submissiveness. The Asura was destroyed by Vinayaka and the Devas did the same obeisance before Vinayaka, which became the mode of Vinayaka worship. Vinayaka's vehicle is a kind of rat, the Mūrshkam. The Puranas have many an anecdote on Vinayaka.

Navaratri and Vijayadasami: Navarathri (navarātri) means 9 nights. Beginning on the first day of the bright fortnight in the month of Purattasi (purattasi) (September-October), the 9 nights festival, the first 3 days for Durga, the next 3 for Lakshmi and the last 3 for Saraswathi, is celebrated in temples and houses of the Hindus. The ninth day festival is called, Saraswathi Puja (pīijā) day.

Sakti is worshipped as Uma or Pārvati in her mild aspect and as Kāli, Durga and Mahishāsuramardhini, in her wild aspects.

During the festival, toys are arranged on galleries and exhibited in most of the houses and temples for the 9 days. It is also enjoyable to see young girls in different costumes going from house to house, inviting the

maidens to witness their Kolu, the exhibition of toys, partake the offerings and receive the pan-supari (betelnut-turmeric). This festival is also known as the Dasara festival. On the ninth and the last day, Saraswati (Kalaimakal in Tamil) is worshipped.

In olden days, cadjan manuscripts were neatly arranged on a plank, now being replaced by books which are worshipped. The next day, the Vijayadasami day which means "an auspicious beginning", is considered to be the day for beginning a new enterprise. It seems Rama began his march to rescue Sīta on such a day. Hindu rulers considered this day as auspicious for starting on an expedition. Even now young children are initiated to the learning process on this day.

Skanda Shashti: This festival falling on the 6th day of the bright fortnight in the month of Arppasi (arppasi) (October-November), just after the new moon of Dipavali (dipavali), is celebrated to worship Lord Muruka who destroyed the Asura, Sūrapadma and his brother, mentioned in detail in the Skandapurānam. Most of the devotees observe fast for all the six days and on the seventh day, they break the fast after a special worship.

Dipavali: Known also as Naraka Caturdasi, Dipavali is marked at the first instance, by a bath taken before daybreak on the 14th day of the dark fortnight in the month of Arppasi (October-November). This festival is intended to commemorate the destruction of Narakāsura by Narasimha (half man-half lion), an incarnation of Vishnu.

The word Dipavali means 'a row of light'. Perhaps, in the past, people might have illuminated their houses on this day, which has now been replaced by fire works and crackers in which young and old partake during the night and just before the ceremonial oil bath. The people wear new clothes after the bath. The newly married couples are specially honoured in the bride's house on the first Dipavali after wedding. In some communities it may be in the groom's house. When people meet one another after bath, they ask whether they had the gangāsnānam (bath in the Ganges) indicating the sacredness of the Dipavali bath.

The new moon day just following the Dipavali, (occasionally the same day) is called dipavali (amāvāsya) and libations of water with sesame (darpanam) is offered to the departed ancestors, in some communities.

This day is considered as an auspicious occasion to open fresh account for the year by some trading castes who do it after oblations to goddess Lakshmi.

Karttikai Vratam: This is celebrated on the full moon day in the month of Karttikai (kārttikai) (November-December), when all houses are illuminated at sunset with lights in hollow earthen lamps.

There is a custom of burning dry leaves of the palmyra, knitted together in heaps, and burnt which goes by the name of Chokkappanai in front of the temples on the occasion, probably to represent Siva burning the three fortresses (viz., Tiripuram). A preparation of fried rice mixed with jaggery is offered to the Lord on this occasion.

The Karttikai festival is observed with grandeur in the Arunācalēsvara temple at Tiruvannamalai and thousands of people flock there to witness the celebration and worship Lord Siva. The festival there is celebrated for nine days. "The whole rock at Tiruvannamalai is illuminated and a huge flame of torch is lighted at the top after sunset on this festive day".

It is to be noted that on all Mondays of the month, the temples are illuminated and a special service called Cankābhishēkam, pouring water over the image of the Lord from a Conch (canku) is performed in most of the temples in Tamil Nadu after sunset.

The Tiruvadirai (Arudra) Festival: Celebrated in the month of Margali (mārgali) (December-January) on the day with the asterism tiruvatirai (tiruvātirai), the Arudra (ārudra) (tiruvatirai) festival is specially important to Lord Nataraja (natarāja) in all temples, particularly an important one at Cidambaram.

It is usual to perform special holy bath (abhisekham) to Nataraja for 6 times a year at Cidambaram. The holy bath on Arudra day is conducted with eclat and devotees in thousands attend it and the festival preceding it in reverence. Truvempāvai is recited on this occasion and Manikkavacakar is also connected with this festival on a particular day. Inscriptions referring to this festival and endowments to perform it are available in certain temples.

Vaikunta Ekadasi: Falling on the eleventh day of the fortnight in the month of Margali, referred also as Mukkodi ekadasi (mukkōdi ēkādasi) (Ekadasi equal to miriads of Ekadasis taken together), Vaikunta Ēkādasi is the occasion for the devotees to fast throughout the day and worship Vishnu. Though observed in all the Vishnu temples as important ones to observe austerity, the Ranganātha temple at Srīrangam is considered as the most important one.

Bhogi Pandigai: This feast observed at the end of Dakshināyana (southward movement of the Sun), is the last day of the month of Margali precedes the Taippongal (taippongal) (Makara Sankrānti) day. This day when the Sun enters the Capricom, is observed "in honour of Indra the lord of the celestials on his elephant, who is supposed to control the clouds and usher into the world seasonal rains causing abundance and prosperity. The term Bhogi Pandigai (bhōgi pandigai) means 'the festival of physical enjoyment'. A good deal of cleaning is done in the houses, which are beautified by kolams (kōlam) etc., prior to the festival. Just before dawn dirty and rubbish accumulations in the house are collected and burnt, to prepare themselves for the Pongal (pongal) celebration.

Pongal/Sankranti: Celebrated on the first day of the month of Tai (mid January), Pongal Pandigai (pongal pandigai) is the time for the newly harvested rice to be

cooked first and the preparation goes by the name pongal, the name given to rice boiled in milk. It is generally cooked at an auspicious hour in the courtyard of the house, to be offered to the Sun who is worshipped on this occasion. When the water for cooking the food gets boiled, women engaged in it shout pongalo pongal many a time with rejoice. On this occasion, newly married couple are presented with new clothes from the bride's house and some present new clothes to the servants too.

A bath in sacred waters on this auspicious occasion is considered meritorious and people flock in large numbers to bathe in the waters of the river Kaveri at Tinuvaiyāni in the Tanjavur district and the river Tamraparni (tāmrapami) at Pāpanāsam in the Tirunelveli district. A seabath at Vēdāranyam is also considered meritorious.

Mattuppongal/Gopuja: The day next to pongal goes by the name Māṭṭuppongal, performed for the cows and bulls. Cattle form the chief asset of an agriculturist and it is but proper to recognise their services on this day. In olden days cattle formed the chief wealth of the people and in Tamilagam, the word mādu meant cattle as well as wealth. On this day cattle sheds are cleansed well and pongal is performed there. All the cattle are decorated with garlands and festoons of palmyra tender leaves and gathered together to be led in procession through all the streets of the village accompanied by trumpets and bugles. Country cart races are held during the festival.

Now both, Pongal and Mattupongal, are performed under the name Tamilar Tinunal throughout Tamil Nadu.

Ratha Saptami: During the festival, observed on the 7th day of the bright fortnight in Tai (January-February), people worship the Sun (and other planets) at Sūriyanār kōil near Kumbakonam. People worship after a bath in the river placing "a layer of the leaves of erukku on the head. People consider the leaves of erukku to possess miraculous properties on the occasion and so make use of them while bathing". It is also said that it is specially auspicious if the Ratha saptami falls on Sunday or the day with the star Rōhini.

Taippusam is observed in the month of Tai on the day with the asterism Pusam (pūsam). A bath in a river on this day is considered meritorious. This festival is celebrated in Tiruvidaimarudur (tiruvidaimarudūr) near Kumbakonam and Appar had also mentioned the holy bath in one of his Tevaram (tēvāram) hymns sung on the place. A bath in the river Tamraparni in the Tirunelveli district is also considered meritorious. It is said that Indra got rid of his sins on this day at Tiruppudaimarūdur in the Tirunelveli district. It is also said that Lord Muruka got his Vēl (lance) from Parvati on this day. Hence Taippusam (taippūsam) is celebrated in those two places and at Palani. Some inscriptions of Tiruvidaimarudur, Tiruvēdikūdi etc., have recorded this festival.

Masi Makam: Celebrated in the month of Masi (māsi) (February-March) on the day with the asterism, Makam at Kumbakonam which is considered as sacred to conduct this festival. It is celebrated as Maha Makam (mahā makam), once in 12 years, when the 9 holy rivers are said to be present in the Mahamakam tank at Kumbakonam. People from all over India flock here to have a holy dip in the sacred tank. The 9 rivers said to be present are the Ganges, Yamuna, Gödavari, Saraswati, Narmada, Kaveri, Kumari and two others. These rivers are represented as sculptures in the Viswanāthaswāmi temple at the northern bank of the Mahamakam tank. Govinda Dikshitar, the minister of the Nayak kings of Tanjavur effected the repairs of the tank and constructed 16 temples on its banks. There is a sculptural representation of Tulabhara (tulabhara) performed by a Nayak king of Tanjavur and the amount of the Tulabhara was spent for the repairs. A sea bath in Setu near Vedaranyam (rāmēswaram) and Rameswaram (vēdāranyam) and the river Svarnamukhi at Kālahasti are also considered equally meritorious. It seems Krishnadevaraya witnessed the Mahamakam festival in Saka 1445 as recorded in the Nagalapuram records.

Maha Sivaratri: Celebrated on the night of the 14th day of the dark fortnight in Masi (February-March) when Siva is worshipped throughout the night, consisting of four yamas (yāmā) (parts). People keep awake throughout the night to perform oblations to Siva at the four yamas (four quarters of the night).

The 5 kinds of Sivaratris (sivarātri) are when Parvati (the consort of Siva) worshipped him for the benefit of the souls, Nitya Sivaratri, the daily night worship Paksha and Māsa (monthly) Sivaratris, the fortnightly and the monthly respectively and Yōga Sivaratri which the Yōgi creates to worships Siva, for himself.

People observing this austerity fast throughout the day, worship in a Siva temple, in the day and do Sivapūja during the four quarters (yamas) in the night. Siva is worshipped in the first yama with lotus flowers and reciting from Rig Veda (rg vēda), the second with Tulasi and Yajur Veda, the third with basil (vilvam) leaves and Sāma Veda and the fourth with blue flowers (nilōt palam) and Atharva Veda respectively.

The temples in *Tinıvaikkāvūr* and *Ōmampuliyūr* in the Tanjavur district, Sri Sailam and Kalahasti (Andhra Pradesh) are the important ones for the celebration of Mahasivaratri. Many endowments had been made to conduct the festivals in these temples.

Visiting 9 Siva temples spread over the district at Nattālam, Panniyōdu, Suchūdrum etc., covered by running from one to the other temple throughout the night, called Sivālaya ōṭṭam is important in the Kanya-kumari district.

There are also some literary works in Tamil, describing this festival, like the Sivaratri Mahatmiyam etc.

Sri Rama Navami: This is the birth day of Rama in the month of Chaitra (March-April) on the 9th day of the

bright fortnight, the star being Punarvasu. The story of Rama is described in the Ramayana (rāmāyana) and the noteworthy virtues of Rama in the words of Jagadisa Iyer are "faith in God and Guru, parental devotion and worship, scrupulous regard for truth, patience in the midst of difficulties and troubles, mercy for the inferior animals, fraternal love, regard for elders, popularity as a king, sound and tactful politics, generosity to and forgiveness of sinners really repentant, and so on". Such a virtuous hero of the Ramayana is said to have installed in Rameswaram a Sivalingam as expiation of the sin committed in having slain a large number of Rakshasas in Lanka. Endowments to conduct Sri Rama Navami festival are found recorded in some temples of Tamil Nadu.

Panguni Uttiram: The full moon day of Panguni (panguni) (March-April) with the asterism Uttiram, is said to be the day on which goddess Mīnākshi married Lord Sundaresa. The Panguni Uttiram festival is conducted annually in many temples of Tamil Nadu like Madurai, Tinuvānīr, Vedaranyam, Kānchipuram, Tinunelveli, Pēnīr etc.

An epigraphical evidence on the conduct of this festival at Tiruvorriyur (tiruvorriyur) mentions that Rājadhirāja II (A.D. 1163-1178) witnessed it in A.D. 1172. A service called Magiladisevai (magiladisevai) connected with the wedding of Sundarar with Sangiliyar at Tiruvorriyur is celebrated on one of the days during this festival. The inscription exposes the Aludaiya Nambi Sri Puranam, probably consisting of the parts Taduttat-Kalarirrarivārpurānam, kondapuranam, Evarkonkalikkāmarpurānam and Vellānaiccarukkam relating to the life of Sundarar in the Periyapuranam (periyapuranam). Now the festival at Tiruvorriyur is conducted as the Masi Makham festival and the Magiladisevai is conducted on the 9th day.

Upakarma and Gayatrijapam belonging exclusively to the Brahmins, who are called twice-born, dvija, (the first from the mother's womb and the second from the upanayana (thread bearing) ceremony), which literally means an additional eye. The master (guru) who initiates one with the Gayatri mantra (gāyatri mantra) becomes an eye-opener and the youth develops this new sight by his learning.

Those who follow the Rig Veda observe the ceremony in the month of Avani on the *Sravana* asterism day. Those who follow Yajur Veda observe the ceremony in the month of Avani on the full moon day when *Avittam* is the asterism. If there should be some defects on that day, the observance should be in the month of Purattasi (September-October). Those who follow the Sama Veda observe the ceremony in the month of Avani on the day with the asterism Hasta.

The recitation of the Vedas, conducting homa, libation of water (darppana) and wearing new threads are the components of this observance.

The day succeeding the *upakanna*, is the day of Gayathri Japan, the incantation of which is done many

times on that day, counting the number of times repeated with care is also ordained.

"People performing Gayatri Japam sit in a pure and solitary place devoid of distraction and repeat it ten, twenty-eight or one hundred and eight times as it suits their convenience. It should not be practised with breaks and intervals. It is a part of Sandhyāvandanam in the morning, midday and evening, besides the occasion of upanayana.

Vyasa Puja: Observed on the full-moon day in the month of Adi (July-August) by the ascetics, mainly for the general welfare of the world is performed to secure the blessings of Vyasa (vyāsa). The worship of Vyasa is conducted as Adi Sankara at Kanchipuram and Kumbakonam, the centres of Sankarāccārya who is considered as Vyasa himself. This is observed at Kanchipuram every year.

The mode of observance of this puja is interesting and worthy to be noted. Rice is spread on a piece of new cloth and over this rice are placed lime fruits to draw the presence of Adi Sankara and his four disciples. After the puja is over, the rice is distributed to people to be taken home and mixed with the stock kept there.

Some more important festivals

Telugu New Year: This falls at the end of March or the beginning of April and this always precedes the Tamil New Year day. This is also the first day of the year for the Kannadigas (kannadigā) and Mahrattas (mahrāṭṭā). As in the Tamil New Year day, in the evening, the priest reads the pancangam (the new almanac).

The annual festival of Aruppattumuvar (arupattumuvar) in Mylapore, Madras begins with the procession of the 63 Tamil Saiva saints whose episodes are related in the Periyapuranam.

Narasimha Jayanti: Conducted in honour of Narasimha (the fourth incarnation of Vishnu), when Vaishnavites fast till the evening on that day, it falls on the 13th day of Vaisaka. The special offerings to the God is pānakam (a preparation of sugar-candy, lime fruit and water) and pudding of pulses.

Grudotsavam (grudōtsavam) at Kanchipuram lasts for 10 days in the month of Vaikasi for Varadaraja, Adi Amavasya, the new moon in Adi (July-August) when people take sea bath and do the libation of water, Mahalaya (makālaya) Amavasya, the new moon day in Bhādrapada when also sea bath, and libation of water (darppanam) are done, Tai Amavasya, the new moon day in Tai when sea bath and libation of water are done, are some festivals observed for getting religious merit.

Holy Pandigai: Known also as Kāman pandigai, this is celebrated in Panguni (March-April) to commemorate the destruction of Cupid (Kama) by Siva.

The memorial days of Sambandar (Vaikāsi Mulam), Appar (Chittirai Sadayam), Sundarar (Aswati) and Manickavacakar (Ani Makam), Ciruttondar (Chittirai Parani) are celebrated at Sīrkāli, Tiruvāmūr, Tiruvarur, Cidambaram Tiruccenkattānguādi and other places by the Saivites with devotion.

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FINE ARTS UNDER THE PALLAVAS

The fine arts of music, dance and paintings, though existed previously, got royal patronage and flourished under the Pallavas of Kanchi right from the reign of Mahendravarman I (mahēndravarman).

Music: Mahendravarman I, the author of Mattavilāsa Prahasna, expresses his desire for music when he says now music is my wealth through the mouth of the sūtradāra. One among his many surnames, is Sankirnajati (sankūrnajāti). The five well known tāla jatis are caturasra, tisra, misra, khanda (khanda) and sankirna (sankūma), but in the earliest treatises on tala only the first four jatis are mentioned. So the last one, Sankirna was probably invented by Mahendravarman. Explaining the phrase Prakarana pravrtta mātra, Minakshi has stated that Mahendravarman had systematized the matras (mātrā) pertaining to the talas.

The musical inscription of Kudumiyamalai (kudumiyāmalai) throws a flood of light on music of the Pallava period. Kudumiyamalai, situated in the Kulattur taluk of Pudukkottai (pudukkōttai) district, has on the hillock, a cave temple, Sikhānāthar temple. There are two Vināyakā images, one Valampuri and the other Idampuri, carved on a rock behind the temple. In between them, this musical inscription occupying a space of 3.9m by 4.2m was discovered in 1904. With the help of the estampages supplied by H. Krishna Sāstri, B.R. Bhandarkar published it in Epigraphia Indica, volume XII. T.N. Ramachandran edited it with exhaustive notes in volume VII of the Journal of Oriental Research. The text alone is found published in the Inscriptions of Pudukkottai.

This inscription in 38 lines, begins with a salutation to Siva Siddham Namah Sivāya, arranged in 7 sections, each with several sub-sections, invariably having 16 sets of 4 svaras (svarā) each.

Madhyama Grāmā Catushprahāra Svarāgamāh Sadja Grāmā Catushprahāra Svarāgamāh Sādavē Grāmā Catushprahāra Svarāgamāh Grāmā Catushprahāra Svarāgamāh Grāmā Catushprahāra Svarāgamāh Catushprahāra Svarāgamāh Kaisika Madhyamē Grāmā Catushprahāra Svarāgamāh Kaisikē Grāmā Catushprahāra Svarāgamāh

A colophon at the end of the inscription says that the Svaragamas (svarāgamā) had been made for the benefit of the king's disciple, a parama māhēsvara and a disciple of Rudrācārya. Just below the colophon are found in Tamil characters, Ettirkum ēlirkum ivai uriya

meaning that these are intended for the eighth and the seventh. After trying his notes on seven-stringed vina (vīna), Mahendravarman tried the same on eightstringed vina and probably he succeeded.

Parivadini: On the northern side of this musical inscription, a small label Parivadini (parivadini) is found on the top of valampuri Vinayaka (vināyakā). It is said in Amarakosa that the names vina, vallaki and vipanci denote a vina and that parivadini has seven strings, which, it is said, is a big vina whose strings are made of gold. It may be presumed that Mahendravarman's was the parivadini.

Vipulananda Adikal observes that the musical inscription consists of 7 sections, denoting the 7 ragas (raga), belonging to the sudda (pure) category, and madhyama, sadja etc. denoting the ragas. Madhyama grama and sadja grama will come with suddha svaras, that Sadavam and pancamam will come with anthara, and that sādhārika, kaisika madhyama and kaisika will come with antaram kākali according to him.

V. Prema would say that the ragas mentioned in the inscription have some connection with the pans (pan) mentioned in the Tevaram (tevaram) and she equated madhyama grama with harikāmbhoji; Sadja with karakarapriya, Sadhavam with sīkāmaram, sadarita with sādārir, Pancama with Pancama and kaisika-madhyama with Palam pancuram (palam pancuram).

Tirumayyam musical inscription: Thirumayyam, near Kudumiyamalai, has a musical inscription on the slope of the rock to the right of the rock-cut cave. First discovered by T.A. Gopinatha Rao that a later Pandya king erased a portion of the inscription to engrave his own over it, the fragments of it now found here and there are sa (dga), gandharam, daivata. Further, there are some labels by the side of this inscription, which can be read. From the first label, "parivadini", it may be surmised that the Tirumayyam notations were also meant to be practised on parivadini, for, the words karkap paduvadu kān are found below the label. Following this, "mukkan niruvattukkum urittu", probably meaning that the combined svaras could be utilised for all three aspects gītam, vādyam and nnuttam of Gandarva vidya, is found. The last label means that the knowledge of music established by Gunasena (gunasena) could be played on the parivadini.

The much mutilated musical inscription at Mamandur (māmandūr) has fragments from the reading of which one is able to know that Satrumalla was well-versed in Gandharva Sāstra and that having learnt the four varnas (varna), he practised them successfully in his instrument.

Rajasimha (rājasimha), the great grandson of Mahendravarman, was also an accomplished musician. His surnames Srivādya Vidyādara, Sri-Adodya tumpuni and Srivina Nārada indicate his skill in instruments like those producing notes, vadya (vādya), atodya tumburu (ātōdya tumpuru) and the vina respectively.

Tevaram Music: The songs of Appar, Sambandar and Sundarar who flourished during the Pallava period are with musical mold. Appar says that Siva's feet is so pleasing as the music of vina. Sambandar is said to have spread continuously through music (Nālum innisaiyāl Tamil parappum ñana sambandan). His companion Tirunilakantayālppānan skilled in playing on the lute $(y\bar{a}l)$ played on his lute the songs, sung impromptu by Sambandar. There was only one single instance, when he was unable to reproduce on the lute, when Sambandar sang the decad Yalmuri.

The Tevaram songs set to music are sung in temples. An inscription of Nandivarman III at Tiruvallam records a provision made for the recital of Tevaram in the temple.

The various pans in which the Tevaram songs were sung are as follows:

Sambandar

Tirumurai I

1. Nattapādai 3. Palam takkarāgam

5. Kuriñci 7. Megarāgak kurinci

2. Takkarāgam 4. Takkēsi

6. Vyālak kurinci 8. Yalmüri

Tirumurai II

9. Indalam 11. Gandaram 13. Nattarāgam

10. Sīkāmaram 12. Piyanī tik kāndāram 14. Cevvali

Tirumurai III

15. Gāndāra pancamam 17. Kollikkavvānam 19. pañcamam 21. Palam pañcuram

16. Kolli 18. Kausikam 20. Sādāri 22. Puranī rmai

Appar Tirumurai IV

23. Antālik kurinci

1. Indalam 3. Gandaram 5. Kolli

7. Sīkāmaram 9. Palam pañcuram

8. Palam takkarāgam 10. Piyanī tikkāndāram Tirumurai VI

2. Gändärapañcamam

Tirumurai V

11. Tirukkuruntokui

12. Tiruttandaganı

2. Kausikam

4. Gandaram

8. Siikāmaram

4. Kuriñci

6. Sādāri

Sundarar Tirumurai VII

1. Indalam 3. Gāndāra pancamam

5. Kuriñci 7. Kollikkavvānam 9. Centurutti

11. Takkēsi 13. Nattarāgam 15. Palampañcuram 10. Takkarāgam 12. Nattapādai 14. Pancamam

6. Kolli

16. Piyandaikkāndāram

17. Puranī rmai

List of musical instruments mentioned in the Tevaram

1. Vinai

2. Yal

3. Kinnaram 4. Kulal 5. Kokkari 6. Jarjari 7. Thakkai 8. Mulavam 9. Mondai 10. Mridangam 11. Mattalam 12. Damanıkam 13. Dundubi 14. Kudamulā 15. Tattalakam 16. Murasu 17. Udukkai 18. Talam 19. Tudi 20. Kodukotti

Dance

The art of dancing can be traced to the earliest Sangam period in Tamilagam. In Cilappatikāram, various kinds of dances, both secular and religious are mentioned.

The paintings of two women dancers on the cave of Sittannavasal, generally ascribed to Mahendravarman I, reveal the attainments in the art of dance.

The complete figures of the dancers are not found but from their busts only their hand poses can be learnt and not the entire mode of dance.

The dancer on the right side has her left arm in the gajahasta pose and her right palm in the catura pose which could be seen depicted in the Nādānta dance of Nataraja (natarāja) in the golden hall of Cidambaram.

The dancer on the left side has her left arm stretched out gracefully as described in the case of Latavriscika (latāvrscika) in the Natyasastra (nātyasāstra). In the Latavriscika, the left leg must be bent backward, fingers and palm of the right hand should be upward and the left hand should be stretched out in the form of a lata-creeper.

The rasa and the object of hasta-abhinaya are conspicuously depicted in the paintings, giving prominence to hasta-abhinaya, probably recognised by the Pallava king as can be noticed in the two beautiful and attractive hand-poses depicted in the pillars of Sittannavasal. It may also be discerned that the painter of Sittannavasal frescoes was a master of hasta-abhinaya also.

Vaikuntapperumal Temple: In this temple at Kanchi are depicted, two sculptures of both sexes engaged in group-dancing, probably in the court of Nandivarman I throne with his officials. The 3 dancers before him, the dancers are on either side. They appear to have finished between 2 men.

marching into the king's court, the first being a drummer, followed by 6 men and 2 women dancers.

In the Temples: Dancing performances of purely Muktesvara temple at Kanchi and the Siva temple at mār) for the purpose of dancing and singing at the time

of worship and festivals. The women dancers were called Adigalmar, Mānikkattār and Kanikaiyār, and we find references to women dancing in temples in the Tevarams of Appar and Sambandar. Description of Siva as a divine dancer (Nntanuīrii) is largely found in Tevaram hymns.

Kailasanatha Sculptures: The sculptures at the Kailasanatha (kailasanātha) temple at Kanchi have represented Siva in the talasamprhotita mode of dance in which one of the feet is lifted up and thumping forcibly on the ground while simultaneously the hands are clasped. In this dance, the hand pose is pataka-hasta (patāka-hasta). This mode of dance is depicted on the 12th shrine of the northern corridor. The divine dancer is seen lifting up his right leg as high as the knee of his left leg which is slightly bent, and thumping forcibly on the ground. He has 8 hands. With his right upper hand He holds the head of a snake which goes above His head. The second right hand in the nanamudra pose; the third in the pataka hasta pose and the fourth in the abhinaya pose. His first left hand holds Ganga descending with her hands folded; the next holding the tail of the serpent and the last in the gajahasta pose.

The sculpture depicting the *lalāta tilaka* mode of dance is found on the back wall of the Kailasanatha temple. The right leg of the divine dancer is lifted up, his foot being bent in the form of a *vrscika* and his toe pointing towards his forehead. The right upper hand has a garland of beads, the other two palms in the pataka pose, while the fourth holds a *khadga*. The left upper hand carries the *valaya*, the next the burning flame, the third the *pāsa* and the last rest on the head of Nandi who is also dancing.

Lalita (lalita) mode of dance: In this we see Nandi dancing with the right hand in the gaja-hasta pose and the left in the pravarita pose; one leg rests firmly on the ground while the left leg is resting on the toe.

Nadanta mode of dance: This is not found either in the Kailasanatha or in any other Siva temple of the Pallavas. There is another mode of dance in which Siva is seen assuming in the middle of the dance, a pose similar to that of Alidhasana Kuñcita mode of dance. In this mode, the right leg and right arm should be bent and the left leg and left arm should be raised aloft. There are many sculptures depicting this pose. In this, Siva has 8 hands: one of the right hands holds the tail of the snake, the next damanı; the third is in the form of abhaya-hasta and the last in ancita pose. The left hand carries fire; the second is in the pataka pose; the third in tripatāka pose and the last is lifted up straight, the palm touching the top of the jatā makuta. Among the many sculptures depicting this pose, 4 in the cells forming part of the sanctum, two in the southern and two in the northern walls and 2 more located on the wall behind the Sivalinga, are important.

Rajasimha's great-grandson, Mahendravarman III, has built a Siva shrine, Mahendravarmēsvara grham, in front of Rājasimhēsvara grham. In this temple, a magnificent sculpture of dancing Siva in the Kuncitā mode is found on the southern wall of the antarāļa.

It is to be noted that there is a difference between the *Tillai Kuñcita* pose and that of Rajasimha's conception.

Painting: The Pallava kings patronised skilled painters. Mahendravarman I had a taste for painting, one of his surnames being Chitrakārappuli meaning a tiger among painters.

In the Mamandur inscription, mention is made about Daksina citra. Mahendravarman I is said to have written a commentary on that book of painting.

There are traces of paintings in the Adi Varāha Cave at Māmallapuram. Patches of old colours on the Durga image are discernible.

On the facades and pillars of 2 caves in Mamandur, even now patches of paintings could be seen. The lotus flowers on the cubical portions of the pillars also contain colour traces.

Sittannavasal Frescoes: About 30 km south of Tiruccirāppalli, the cave at Sittannavasal dedicated to a Jaina Tirttankara (tūrtankara) is assigned to the time of Mahendravarman I.

Though the whole cave would have been originally painted with colours, now there are only fragments on the ceilings, pillars etc.

The upper cubical portions of the pillars contain paintings of the poses of 2 women dancers, who seem to be very charming. The coiffure of the dancers is very artistically done, with the hair parted in the middle dressed up and adorned with 4 jewels and decorated with flowers, lotus petals and tender leaves. The ear ornaments shaped like rings, probably set with precious gems, neck jewels of various kinds, armlets and wristlets are also visible. There are rings in the little finger and the thumb. The 2 upper garments, one being loosely tied round the waist and the other with attractive frills thrown over the shoulder, are shown attractively.

The dancer painted in the other pillar is also very graceful with a slightly different but artistic coiffure from the other, The jewels seem to be almost the same. No nose rings are depicted, for that matter, even the Pallava queens do not have nose rings.

Dubreuil says that the charming dancing girl was a devadāsi of the temple but Minakshi thinks that they were none other than divine dancers who are commonly depicted in sculptures and paintings of the ancient Budhist and Jaina monuments.

The relevancy in showing the dancing poses is explained by a scholar that the samavasarana (samavasarana) has 7 circuits of streets with the Srīnilaya (the temple) at the centre, where Arhat is seated preaching the Dharma. When one has to pass through the streets to reach the Arhat, the dancers depict the story of the Arhat by dancing and singing his fame. So it is relevant to have the paintings of these dancing girls in this Jaina monument.

On the inner side of the cubical portion of the pillar, the painting of the busts of a king and queen are seen, the king having an ornamented crown with protrusions and a crescent in the middle, wearing kundalas in both the ears and a few necklaces. This imposing figures represent undoubtedly Mahendravarman I and his queen, whose hair is dressed in a peculiar fashion, knotted over the head. In the opinion of some scholars Sittannavasal paintings belong to Pandiyan times of the king Sri Mara Srivallabha (srī māra srīvallabha) and if the view is accepted, the royal figures may represent Sri Mara Srivallabha and Ilan-gautaman his queen.

There is a grand fresco adorning the whole ceiling of the verandah. It is a lotus tank full of flowers and leaves, fishes, swans, buffaloes and elephants, 3 Jainas of whom 2 holding lotus flowers and the third gathering flowers are depicted.

According to Dubreuil, the subject matter of the lotus tank was probably a scene from the religious history of the Jainas. T.N. Ramachandran has attempted to explain it as a representation of the region of water called khatikābhūmi, forming part of samavasarana mentioned in Jaina theology. Mayilai Seeni Venkatasami is also of the same opinion.

Some connect the lotus tank with the discourse on "the lotus" which stands at the commencement of the second book of the Sūtrakṛtānga, in which the lake symbolises the world, the water karman; the lotuses people in general, the big lotus, the king and the men are heretical teachers. Even this has some objections. Any how, the subject matter of this painting is religious and symbolic.

Paintings on the Ceiling of the Sanctum: Longhurst has remarked that the painting on the sanctum "does not appear to have been of any particular artistic merit" but according to Minakshi, this view is not correct.

The chief colour used is red and a big lotus is painted red. The whole place is occupied by a single motif which is repeated several times. There are small squares, insides of which is blossomed lotus enclosed by a frame. There are curved bands which connect the squares. A trident is inserted in the blank space enclosed by the curved bands, adjacent to each of the squares. In the central space of 4 squares, is an artistic swastika. In the 4 angles of the swastika are 2 Arhats seated with a goat and a lion. This motif is repeated several times, perhaps they would have occupied the whole ceiling.

The swastika on the ceiling is not of the popular form but a cross with its four ends artistically rounded with small curves. The Jainas adopted the swastika as one of their emblems. It is said that the Jainas make the swastika like the Roman catholics make the cross. Of the 24 Jaina Tirttankaras, the 7th, Supārsvanātha, had the swastika as his sign, whose 4 arms represent hell, heaven, man and beast. It is also mentioned as one of the 8

auspicious signs, ashtamangalas (astamangala), that accompany the procession of a Tirttankara Siddha.

Regarding the Jaina Arhats and animals, the Arhat, the goat, perhaps represents Kunthanātha, the 17th Tirtthankara, whose emblem was a goat. The Arhat above the lion, perhaps represents Vardhamāna (Mahāvīra), the 24th Tirtthankara, whose emblem was a lion. The trisula (trisūla) is also in all probability an emblem of the Jainas, for the yakshas (yakshā) of some Tirtthankaras had trisula in their hands. The emblem perchance symbolises the Triratna.

Kailasanatha and Vaikuntapperumal temples of Kanchi: The traces of Pallava paintings in the Kailasanatha temple were discovered by Dubreuil in 1931. Each of the cells shows traces of paintings and several sculptures have colours. A careful examination of the vimana (vimānā) of Vaikuntapperumal temple reveals fragments of paintings.

Malaiyadippatti paintings

Malaiyadippatti (malaiyadippatti), situated west of Sengippatti, about 25 km from Tanjāvūr, have two cave temples at the foot of a hill, one dedicated to Siva and the other to Vishnu. The Siva temple has on one of its pillars, an inscription of Dantivarman's 16th regnal year recording the excavation of the cave by Vidēl Vidugu Kuvāvancāttan a local chief. Panels of the Saptamātrikas, standing Siva, Mahisāsuramardhani, Candikēsvara, Sēshasāyi, standing Vishnu, seated Varāhamūrti and Narasimha sculptures can be noted. All the sculptures in the Vishnu cave are painted ones and the painting might have been done later than the date of Dantivarman.

See also: Later Pallavas, Pallava polity.

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FIRST PANDIYAN EMPIRE

From the Velvikkudi (vēlvikkudi) grant, it can be learnt that Kadunkon (kadunkon) rescued the Pandiyan kingdom from the Kalabhras (kalabhrā) who occupied it for about a couple of centuries. Kadunkon and his successors ruled over the empire up to A.D. 920, when it completely came under the sway of the Chola power. This period is called the First Pandiyan Empire.

Maravarman Avani Culamani (A.D. 600-620):
Maravarman Avani Culamani (māravarman avani cūļāmani) was the son and successor of Kadunkon. It seems that the titles Maravarman and Sadaiyavarman

were assumed alternatively from his time by the Pandiyan kings.

Celiyan Centan (A.D. 620-642): Hinen Tsiang (Yuan chwang) who visited India during this period came to Kanchi and then proceeded to the Pandiyan country during the time of Celiyan Centan's (celiyan centan) son.

Maravarman Arikesari (A.D. 642-700): Maravarman Arikesari (māravarman arikēsari) is said to have destroyed the Paravas and defeated the Chera (cēra) king at Nelvēli (Cinnamanur copper plates). Sundarar refers to this battle. Mangaiyarkkarasiyār was his queen and Kulacciraiyār, his minister. He was at first a Jaina but was converted to the Saiva faith by Tirunāna Sambandar. He performed Hiranyagarbha and Tulābhāra. The king, his queen and minister, who were canonised, were included in the list of 63 Saiva saints by Sundarar.

Koccadaiyan Ranadhiran (A.D. 700-730): Koccadaiyan Ranadhiran's (kōccadaiyan ranadhīran) titles, Tennan, Vānavan, Cembiyan and Cōlan, suggest that he was the master of the 3 Tamil kingdoms. He defeated the Maharatas (mahāratā), perhaps the Western Chalukyas under Vikramaditya (vikramāditya) at Mangalāpuram. Vikramaditya had the title of Ranarasika and the Pandiyan king after defeating him assumed the title of Ranadhīra. The title kongarkomān may indicate that he won over the king of the Kongu (kongu) country. It was during his time that the Saiva saint Sundarar, along with Cēramān Perumā! visited Madurai where a Chola prince was staying. Some transfer this incident to the next generation.

Arikesari Parankusa Maravarman (A.D. 730-768):
During the time of Arikesari Parankusa Maravarman (arikēsari parānkusa māravarman) alias Rajasimha I (rājasimha), the Chola country was under the sway of the Pallava king Nandivarman I, the Pallavamalla who invaded the Pandiyan country. But he was defeated in many a battle. The Pandiyan king married a Ganga (ganga) princess Bhūsundari. During his invasion of the Kongu country, he worshipped Siva at Pāndikkodumudi.

Neduncadaiyan Parantakan (A.D. 768-875): Known also as Varaguna I (varaguna), Neduncadaiyan Parantakan (neduncadaiyan parantakan) issued the Velvikkudi and Srivaramangalam (srivaramangalam) charters on his 3rd and 17th regnal years. He is said to have defeated the Pallavas at Pennagadam (pennagadam) at the southern bank of the river Kaveri, and also gained a victory on the Ay Vel. The Srivaramangalam plates record that he put to flight Adiyan of Tagadur at many pitched battles. The Pallavas and the Keralas (kēraļa), the allies of Adiyan, also sustained deseat. Varaguna proceeded to Pērūr where he erected a temple for Tinumal. Though his predecessors were all Saivites, he had an inclination towards Vaisnavism due to the influence of Penyalvar. He had a score of surnames as can be learnt from his charters. He also maintained a standing army at Karavandapuram (modern Ukkirankōṭṭai) to check the onslaughts of the Ay kings. Māran Kāri, Māran Eyinan, Sāttan Ganapati, Ēnāti Sāttan Sāttan, Dīran Mūrti Eiyinan etc. were his reputed officials.

Sri Maran Srivallabhan (A.D. 815-862): K.V. Raman considers Sri Maran Srivallabhan (srī māran srīvallabhan) as the son of Neduncadaiyan Parantakan. The Pandiya ruler, taking advantage of a strife among the ministers of Ceylon, invaded and plundered that country and returned with much treasure. He defeated the Pallava king at Ānūr but in the battle at Tellānu, the Pallava king gained a victory and so the Pandiyas lost their sway over Tondaimandalam. By about A.D. 859 at a pitched battle in Kumbakonam, the Pandiya king got a triumphant victory over the confederacy of the Pallavas, Cholas and the Gangas. But he had to meet Nripatungavarman, the Pallava king, at Aricil, where the latter won the day.

Varaguna II (A.D. 862-885): Varaguna's army invaded the Chola country and occupied a terrain at *Idavai*. At Arasūr there was an encampment of the Pandiya king. Aparajita (aparājita), the Pallava king, Prithivipathi I, the Ganga king and Aditya (āditya), the Chola king jointly fought against the Pandiya king at the battle of Tiruppurambiyam in which Prithivipathi was killed but the victory was on the side of Aparajita and Aditya. As a result, the Pandiyas lost sway over the Chola country. However, the ultimate gainer was Aditya Chola I.

This Varaguna Pandiya was a staunch Saivite, whose devotion has been narrated in a stanza of Tinuvidaimanudiir Mummanikkövai and Mānikkavācakar has also extolled him in his Tinuchirrambalakkövaiyār.

Parantaka Vira Narayanan (A.D. 860-905): The cousin of Varaguna, Parantaka Vira Narayanan (parantaka vira nārāyanan), issued, in his 7th regnal year, the Daļavāypuram plates, and won a victory over Ukkiran at Karagiri. He also fought a battle at Pennagadam, probably to retrieve the Chola country. His queen was Vanavanmadevi (vānavanmādēvi), a Chera princess.

Rajasimha II (A.D. 900-920): The Cinnamanur copper plates were issued in the 16th regnal year of this king, whose mother was Vanavanmadevi, the Chera princess. His Chola contemporary was Parāntaka I (A.D. 907-953) who crushed the Pandiya power in a great battle and took possession of Madurai in his 3rd regnal year. With the help of the king of Lanka (lanka), the Pandiya king fought against the Cholas at Vellūr, but was defeated. So he went to Lanka for help, but as he could not get it there, he went to the Chera country, depositing his crown and the insignia of royalty with the king of Lanka. The Pandiya kingdom came completely under the sway of the Cholas.

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FOLKLORE OF TAMIL NADU

Folklore is the general term connoting the oral and visual literature of the common man, the folks including oral literature like folk-tales and ballads, folk-songs, folk-music and visuals like folk-dances, dramas etc. It contains veritable data to reconstruct the social history, culture and such other aspects concerning the society at large.

Folk-Tales or Ballads

"There are three large groups in Tamil Folk Narratives - very different as to their contents, themes and sources." (Kamil V. Zvelebil:1987)

According to him the first group consists of Tamil folk versions of a "Pan Indian Hindu Epic Cycles" consisting of episodes from the Mahabharata (mahā bhārata) and the Ramayana (rāmāyana) like Panca Pāndavar Vanavāsam, Naļa Cakravarii Kadai, Mayil Rāvanan Kadai etc.

The Second group contains folk narratives based on original Tamil motifs, some of them being historical or local legends. They comprise "local myths, ballads semi-historical narratives, echoes of local happenings etc.," like the story of Nili (nīli), Kattavarayan Kadai (kāttavarāyan kadai), Maduraiviran Kadai (madurai vīran kadai), Khan Saheb Sandai (khān sāheb sandai), Siruttondapattan kadai (siruttondapattan kadai) etc.

The third group comprises "folk-tales which, in the guise of realistic narrations about real-life like heroes, tell tales of magical events, and unlikely happenings, making some use of mythology, local legends, pseudo-historical allusions, but mostly of folk magic" like Madanakamarajan Kadai (madanakāmarājan kadai), Kadai Cintamani (kadai cintāmani) (a collection of eight folk-tales) as Mariyadairaman Kadai (mariyādairāman kadai), Tenaliraman Kadai (tenālirāman kadai) etc. Drāvida Nāṭṭukkadaigaļ is a collection of 37 stories, collected during 1882-1886 by N. Natēša Sāstri and re-edited in 1858 and 1968.

Some of the stories, well-known in Tamil Nadu, told in an interesting manner either by elders in the house or by skilled story tellers to the public, are listened with rapt attention. They were more or less in the same form in which they are now printed. Some of them have been published as cheap editions.

N. Vanamamali has listed some historical ballads which are Aivar Rajakkal Kadai (aīvar rājākkal kadai) (the story of five kings), Kannadiyan Padaippor (kannadiyan padaippōr) (the battle of Kannadiyan), Panca Pandiyar Kadai (panca pāndiyar kadai) (the story of five Pandiyas (pāndiya), Vettum Perumal Kadai (vettum perumāl kadai), Ramappayyan Ammanai (rāmappayyan ammānai), Iravikkutti Pillaippor (iravikutti pillaippōr) (the battle of Iravikutti), Tesingu Rajan Kadai (tēsingu rājan kadai), Khan Saheb Sandai (the battle of Khan Saheb), Sivagangai Ammānai and Kummi, Kattabomman Kadaippādal and Kattabomman Kūttu. It

seems that "a very large number of historical ballads have not yet been recorded down from oral versions known to ballad singers."

"A few old ballads still survive because the heroes of the ballads have been deified and cults have developed around their biography and temples have been dedicated to them. During annual festivals to these deified heroes, their ballads are sung to worshippers for seven or eleven days."

"Aivar Rajakkal Kadai is sung during festivals in a temple near Nāgercōil. The story of Cinna nadan (cinna nādan) is sung at Natṭathy in Tirunelveli (tirunelveli) district."

There seems to be a stone representation of Nallatangal (nallatangāl) and her children near Mānūr in Tirunelveli district. Muttuppattan (muttuppattan) ballad was sung during the festival in the temple dedicated to Muttuppattan, near the Pāpanāsam dam in the Tirunelveli district.

The folk ballads like Muttuppattankadai, Cinnanadan Kadai, Cinnatambi Kadai and Kauthalamadan Kadai (kauthalamadan kadai), are also available.

The story of the folk-heroes mentioned in the ballads are "unknown beyond their linguistic regions and most of them known only in a limited geographical area within the linguistic region."

Muttuppattan ballad was in circulation in the Tirunelveli and parts of Kanyakumari (kanyākumāri) districts.

The Cinnattambi ballad, popular with the scheduled castes, has been known in places connected with the events of the story in the Tirunelveli district.

The story of Kauthalamadan reminds those who died fighting against bandits to save the honour of women.

Heroes of elite origin like Kattabomman, Tesingu Raja (tēsingu rāja) etc., who belong to the zamindari or chieftain class have attained national status, because of their fatal clash with the foreign enemies to defend their country.

Historical ballads: There are many versions of the story of the five Pandiyas in Panca Pandiyar Kadai, Aivar Rajakkal Kadai, Kannadiyan Padaippor and Vettumperumal Kadai. Though all of them relate the battles between the Pandiya and Kannada kings, and the hero is invariably the same Kulasekhara Pāndiya, they differ in other details.

Ramappayyan Ammanai, a popular ballad that has appeared in print (Madras University), has another version in Ramappayyan Ammanai printed with introduction and notes by C.M. Rāmachandran Chettiyār (Madras Oriental Series).

While one version blackens the valour of Vanniyan (vanniyan), the commander of the Marava

(marava) forces, which made Ramappayyan to withdraw his forces to Madurai, the other shows favourable attitude to Vanniyan in the same episode.

Iravikkutti Pillaippor is a short ballad on Iravikkutti, an officer of the Travancore army who fought against the formidable Nayak (nāyak) army of Ramappayyan, and fell fighting.

Khan Saheb Sandai is a ballad which narrates "the fortunes of Khan Saheb, born in Panaiyūr and brought up by Musa Lawly, served under a British officer before entering the service of the Nawab (nawāb) of Arcot, where he became the commander of the army. Then he served under a British commander and drove away the French from Parangimalai (St. Thomas Mount). Becoming the Subēdār of Madurai, he declared himself independent of the Company and the Nawab. The combined forces of the British and the Nawab captured and hanged him after a protracted struggle, to take the Madurai fort.

A few modifications are found in the Muttuppattan ballad effected by Muttuppulavar, "the last line of folk singers," who was honoured by a land grant by the Zamindar of Singanipatti. The modifications made were to suit the attitude and the taste of the Brahmins and Vellalas (vellāla) who frequented the temple for worship.

The effected change on the birth of Bommakka and Timmakka, the cakkili girls married by Muttuppattan, was that they were Brahmin girls by a miraculous birth, brought up by a cobbler. A Brahmin's cow fell into a well and died due to his carelessness. To atone the sin, he left for Kāsi, leaving his wife, who prayed to God to get relief from the sin. The Lord blessed her with two female children, whom she left in the forest, fearing illegitimacy on the birth of the children. The babies protected by a snake, were spotted by the cobbler. Thus the story was given a Brahminical colour to appease the devotces of the higher castes.

In the Kattavarayan Kadai, the hero's caste is changed by making him a celestial being brought down to the earth owing to a curse. The previous life of the hero is said to be similar to that of saint Sundarar, one of the Tevāram trio.

Nallatangal ballad is popular not only in Tamil Nadu but also in Andhra Pradesh. She had a brother Nallatambi. She got married in a nearby village and begot 7 children. During a drought, she went to her brother's house for help. Because of strained circumstances, her brother's wife received her with scant courtesy. Being disappointed, she returned and threw herself with all her children in a well, on her way home. The brother on knowing the incident wrought vengeance on the life of his wife and her relatives.

"It is very probable that the main incidents of the story are historical facts. At Khansapuram (khansā-puram) near Watrap (watrāp), in the Kamarajar district, there is a persistent local tradition that a well by the side

of the road to Watrap was the same into which Nallatangal threw her children and herself. There are eight stones erected near the well to represent her and her children. The passers by take a stone and drop it in front of them. It seems that there is a ballad in Telugu on the same story told in the same manner, extant in the Kammam district in Andhra Pradesh. The Telugus of Khansapuram claim that their ancestors immigrated from Kammam, but the singer of the story in Telugu, it is said, does not know the existence of the story in Tamil Nadu.

There is also a Kannada version of the story, the Honnondu Henagalu, which literally means eleven corpses. In this story, the husband of the lady, the brother and his wife all met with death and hence eleven corpses.

The Tamil version of Nallatangal story, Nallatangal Ammanai, is assigned to Pugalendi, the author of Nalavenpa. There are some differences between the oral and printed versions. Royal status has been given to the characters. Nallatangal and her children are said to have transformed into vanni trees.

The Nallatangal story is not available in the folklore of Kerala, though it is said that the story of Kādankōtu Mākkam has some close similarities with the former.

Ballads of Murder: A genre, to which a couple of stories belong is popular in Tamil Nadu. Of them, a the story of Siddhaiyan is one. It is based on the illicit advances of the father-in-law towards the daughter-in-law based upon a news item in a newspaper. There is another ballad, the Gövindan Kolaic cindu, whose theme is "the illicit sexual relations of a young second wife of an old man with the young servant, which incited Gövindan, the elder son of the family to kill all the three, the wife, her paramour and the husband."

Mangammāl Kolai is another ballad, in which Mangammal (mangammāl) had illicit relations with her son-in-law after her husband's death, which was objected by her son and daughter. The daughter was killed by her behaviour while the son killed husband, suspecting her behaviour while the son killed his brother-in-law. Mangammal was arrested and sentenced for 12 years imprisonment. The story is based on a real incident that occurred at Tinippattūr in North Arcot district. Another ballad deals with the theme of the head of the family himself killing all the family members as he was unable to support them.

While some ballads are popular only in some parts, others like Nallatangal Kadai are popular throughout the country and the Maduraiviran Kadai is one of them.

Maduraiviran, a cobbler, loved and married a Nayak woman, Bommai. Her father met his fatal end in the fight against the cobbler. The couple went to the fight against the joined the army of Madurai. Tiruccirappalli where he joined the army of Madurai. Tiruccirappalli where he joined the robber gang of The Nayak of Tirucci sent him to raid the robber gang of Alagarmalai. He was victorious in his mission and was richly rewarded. Being intimate with the royal household,

he was attracted by the courtesan, Vellaiyammai (vellaiyammai), the most beloved of the Nayak whom he abducted. This was found out and Maduraiviran was killed. Bommai and Vellaiyammai entered his funeral pyre. "There is a small niche in the west göpuram of Madurai temple where his portrait sculpture is found."

Another popular ballad, the Madanakamarajan Kadai, a fine story imparting good morals, has been translated into English by Kamil Zvelebil.

Folk-Music

Naiyandimelam (naiyāndimēlam), an orchestral accompaniment in folk-dances and dramas, consists of 2 nādasvarams (pipes), 2 tavils (a kind of drum), a pampai (a kind of drum), a tamukku (a kind of drum) and a pair of cymbals. The special feature of this mēlam is that the entire troupe will dance while playing their instruments. Their service is invariably essential to accompany karakam, kavadi (kāvadi), kuravan-kuratti (kuravan-kuratti) (gypsy) dance, poykkal kutirai (poykkāl kutirai) (dummy horse) etc.

Villuppattu (Bow Song): According to Somalay, one Arasapulavar was the originator of Villuppattu (villuppāṭṭu). The important instrument for this performance is the bow made of "a sturdy branch of the palmyra tree or bamboo", the ends of which are tied by a strong high-tensioned string. There will be a pitcher on a soft cushion of "a circular disc like thing with a concave cavity made of coconut fibre." The bow will be placed on the pitcher and held "in delicate balance" by the performers. Many bronze bells are tied throughout the bow.

The participants are usually 5, 7 or 8 and the chief of the troupe will be seated at the centre of the bow holding two "slender wooden rods" (called Visukol (vīsukol). While singing to portray the contents of the song, he will strike against the string of the bow to produce sound in the bells hung to the bow. The member in charge of the pitcher will raise "simultaneous notes" by beating against the mouth of the pitcher by a plank. He will also strike on the body of the pitcher with a piece of coin held in his left hand. In consonance with these sounds, udukku (a small drum) will be played. Another will strike two small wooden pieces to keep pace with the other sounds created. Cymbals will also be played. When the bow song is in full swing, there will be perfect co-ordination of music in which the bow, the bell and the percussion instruments, each producing by itself and in combination, vigorous and fast moving music in keeping with the moods of the ballad."

The leader of the troupe is called pulavar. Players on the right side are valattupaduvar (valattuppāduvār) and those on the left, edattuppaduvar (edattuppāduvār). When the leader sings, the others play the instruments and when others sing, the leader strikes the visukol on the string of the bow.

After the leader completes a line of the song, others repeat the last phrase of the line or say ama in chorus to denote agreement.

During the first half the 20th century, it was Kalaivānar N.S. Krishnan who gave impetus to this art and he propagated the history of Mahatma Gandhi and other themes through Villuppattu.

In the last century, a certain Appāvu Nādār was an adept in Villuppattu in Tirunelveli and Kanyakumari districts. At present talented bow singers are found in the southern districts of Tamil Nadu, as well as in the southern parts of Kerala. Women also participate in this art.

Extempore debate in verse is an interesting feature in the Villuppattu. The valattupaduvar will sing impromptu verses containing a series of questions and edattuppaduvar should answer them extempore in verses of the same metre and tune of those on the right side.

Lavani: A musical discussion in verse, mostly sung in Tanjavur (tanjāvūr), Tirucci and Kanyakumari districts, in which one team would argue that Cupid, the god of love (Manmata or Kaman (kāman)) was burnt to death and reduced to ashes by Siva to which the other team would say that Kaman was not burnt but only the carnal desire (kāmam) was burnt and Cupid never met with death. Arguments and counter arguments will be posed by each side, citing reference from the Puranas (purāna). Their fluency of thought and speech provide great excitement and entertainment. The performance will last throughout the night and at the end, an effigy of Manmata will be burnt. It is said that Lavani (lāvani) had its origin in Mahārāshtra and many Lavanis were composed by Sarfōji II and his son Sivāji.

Lullaby: A universal type of folk-song, lullaby tālāttu in Tamil is sung to make children sleep. Periyalvar (periyālvār) has sung 10 lullaby songs on Krishna (kriṣṇa), each ending with tālēlō. Vanamamalai says that the literary lullabies of Periyalvar have migrated to Karnataka and Andhra Pradesh in their original Tamil form. Many Vaishnavite (vaiṣṇavite) mothers learn them, written in their scripts and sing, while rocking the cradle. A lullaby sung by the mother of a child in a wealthy family exhibits the cherished hopes of the mother about her son, while the poor woman does not fortell a glorious future but remind their sufferings in life. The examples quoted by Vanamamamalai are as follows:

Wealthy mother:

Are you the grandson of the wealthy lord

Whose lands are fertilised by mango

and watered with honey ?......

Poor mother:

My beauty, with pearly smile and teeth like flower buds:

Why did you arrive in this empty

cottage to play?

Did you come to this poor hut to crawl on the damp floor?....

Such emotions are displayed in the songs though the function of the lullaby is the same in both the cases. "Most of the lullabies have been composed by unlettered women and so there is originality and natural charm about them".

Some refer to the maternal uncle having wealth and influence and also refer to the penances they undertook prior to and during pregnancy.

Songs of lamentation (Dirge): Known as oppāri or pilakkanam in Tamil, dirge are the outpourings of grief over the death of a near and dear like young girl losing her husband, a mother her daughter or another her mother. "The intensity of the grief is greater when the husband dies in the prime of youth." Naturally the spontaneous outpouring of grief in intensity occurs.

Songs on Agriculture: Several kinds of songs are sung during the agricultural operations.

Errappattu (lift song) are sung by people while lifting water from wells with the help of a bamboo pole. One lifts the water, while the other helps him by working at the top of the erram (ērram) (lift). It is said that Kampan was once attracted by the charm of a song sung by the person lifting water. The song refers to the dew drop (sleeping) on the bamboo leaves and it extols the rising Sun that draws dew. An adage goes to say ērrappattukku edirppāttu illai (there is no song that equals the lift-song). During harvest, transplantation, sowing and ploughing, songs are sung, mostly in chorus.

Folk-Dances

Karakam is a dance in which a dancer will have a pot on his/her head while making the dance movements. A small pot decorated with flower, festoons filled with water and the mouth covered by a coconut, is the one used for religious purposes. Another kind is the one used by the professionals in which the pot is filled with rice (or sand). The pot decorated with coloured and gilt papers, will have a dummy parrot at the top, covering the karakam. The rice (or sand) which fills it is to provide weight so that it may not tilt and fall during the dance. Both men and women used to participate in this dance. The accompaniment of a Nayandimelam is necessary for this dance. The dancer will tumble, leap and go round with measured steps but will not touch the pot, retaining it intact on the head. It will be surprising that the dancer will pick up the coins thrown before him without any change in the position of the pot. He will dance, holding a fire pot in his hands or holding burning sticks turning them hither and thither. He will also dance standing upon a pot. These feats are also performed by dextrous women.

Karakam dancers may also sing songs. For instance, a song employing numerical numbers in the serial order, is sung by them.

Onnām karakam ādi enga muttu māri Osanda karakam ādi enga muttu māri Rendām karakam ādi enga muttu māri Rattina karakam ādi enga muttu māri The language, meaning and music seem to be highly appealing and interesing to the common folk.

Kavadi Attam: Carrying Kavadis to propitiate Muruka, are of several kinds. Pal (milk), Pannir (rose water) Sandanna (sandal), Sarpa (snake), Sēval (cock), Macca (fish) and Vel (lance) Kavadis are mentioned. A Kavadi is a shaft of "semi circular wooden structure", the ends of which are fitted with peacock feathers. It will also be decorated with flower festoons. It will be carried over the shoulders, the bearers going in groups. The hypnotic music of the drum and pipe makes the bearers forget themselves. They shift the Kavadi over their shoulders, head, nose etc., in many poses without the help of their hands during their journey. Some pierce their lower lip or tongue with a brass or copper lance to maintain silence and keep away from food. They undergo severe austerities also. Carrying Kavadi is a relic of the past to symbolise Idumban (idumban) the giant who used to carry hillocks tied at the ends of a pole on his shoulder, and who became an ardent devotee of Muruka. Idumban has a shrine half way up the Palani Hill, where the Kavadi bearers used to dance to the tune of the song, kāvadiccindu. Annamalai Reddiyār has composed 25 Kavadiccindus, which are simple enough to be set to different notes, pleasing to the ear.

Puravi Attam: Known as Poykkal Kudirai, a dummy horse made of jute, card-board, paper, glass and bamboo strips, without legs, will be well-decorated, for the dance of the dummy horse. The dancer can get into the central part of the horse through a hole to appear as if he is riding on its back. Wooden stilts are tied to the feet of the dancer, who could use it successfully after a few months training. The dance is performed by a pair of dancers - a male and a female. They indulge in acrobatics or pantomime and engage the audience for hours together. A popular dance in many parts of Tamil Nadu, Tanjavur has many well-trained dancers in this art.

Peacock Dance: Mayilāttam, a dance which is clubbed with puravi attam (puravi āttam), both are conducted together. The peacock is made of card-board and the dancer would be decked with its head and feathers. He would dance according to the instrumental music, impersonating Muruka.

Oyilattam: A popular dance in Madurai and Coimbatore, Oyilattam (oyilātṭam) needs 12 to 20 artistes to perform the dance. Ordinarily, white garments are used, wearing white pants. Calangais (bells) will be tied around their legs. Standing in parallel rows, the leader will sing, followed by others singing in chorus and move rythmically in dance poses. Dōlak and cymbals are the instruments used. Puranic and historical stories are sung. This is also called Oyil Kummi.

Bommalattam (Tol Pavaikkuttu): The puppets are made of wood or leather. Puppet play using wooden puppets is Bommalattam (bommalattam) while the other using leather puppets is Tol Pavaikkuttu (tol pavaikkuttu). These puppets, many of them being as tall as human beings, are made of thin goat skin, cut and joined in such

a way that limbs can be moved. Moved by skilled artistes who stand behind the screen with the puppets tied to their hands with black strings which could not be seen in the night even when it is lighted. The stage which is a big black cloth is so arranged that the puppets alone could be seen. On either side of the stage, big earthen castor oil lamps are placed. This show is performed by 3 to 6 artistes including women, 2 of them engaged in singing. The main themes of the performances are the episodes from Ramayana, Mahabharata and Bhāgavata. Katṭāram Gōpāl Row and Eluccattuppatṭu Chelliah Nādār were famous in the Kanyakumari district and Mani Iyer in Kumbakōṇam.

Anuman dance (impersonating Hanuman), Bear dance (wearing the bear mask and its skin), Tiger dance (pulivēsham) (appearing like a tiger with make-up and jumping and growling), Krishnattam (krishnātṭam) (in the guise of Lord Krishna's make-up), Podikaliyattam (podikaliyātṭam) (8 to 10 fishermen singing and dancing), Cilampattam (cilampāṭṭam) (persons fighting with sticks, defence being the main feature), lion dance (dancing in the form of Kāli), Kuravan-Kuratti dance (a kind of gypsy dance) etc., are also popular folk-dances of Tamil Nadu. In Cilampattam, sometimes swords and sickle instead of sticks are also used. Kuravan-Kuratti dance is very popular.

Folk-Dramas: Known as terukkuttu (terukkūttu), the folk-drama is presented with music, action, songs and long speeches, the musical instruments harmonium, mridangam and flute. The Kuttu (kuttu) (play) is usually held in villages in the open-air theatre, sometimes during the annual festivals of village gods. The songs are sung at a high pitch and if the audience request a repetition, the songs are sung again. The actors wear costumes suitable to the part they play. The expenses are met from the donations of the villagers. The actors will be honoured by their kith and kin as well as the wealthy land-lords of the locality. The Kuttu lasting from 10 P.M. to dawn, has popular themes like Vallittirumanam, Pavalakkodi, Arjunan tapasu, Nallatangal, Harichandran mayanakandam etc. Play-back singers are usually employed to sing along with the actors. There seems to be two kinds of kuttus, the kattai katti adutal and the kattāmal ādutal, the former with and the latter without ornaments respectively. Fighting and murder scenes are less in Terukuttu.

Other amusements or entertainments

Paccal Kuttudal is tattooing which is done by professional gypsies, who choose arms, hands foreheads etc. to tattoo figures of gods animals, emblems or the person's own name.

Leapfrog (accaikkudirai): A game played by young boys in which one boy stands with his body bent, and his hands touching the feet, as the horse. Other boys come running, place their hands on his back, to leap over him like a frog. The boy standing bent will gradually increase his height making others difficult to jump. If anyone fails to leap over, he has to become the horse. A few more

folk-games of this pattern are, nondi (jumping with one leg), tāyam (a kind of folk chess), pallānkuli (a plank with 14 pits and 70 beads, five in each - picking and dropping one bead from one to the next pit), ottaiyā-irat taiyā (picking beads in the hand by one and the other predicting the beads as odd or even numbers), kite flying etc.

Chadugudu (cadugudu) is a very popular game. The players consist of two teams on either side of a central line. One player will cross the central line, holding his breath, repeat some statement and try to touch anyone of the other party, while they encirle and try to catch him. If he is caught and loses his breath, he is out. If he escapes with the person he touched, the latter is out. The game continues till one team is completely out. Now this folk-game is accepted as a national sport, with the name kabadi.

Kummi: Called gobbi in Telugu, men and women take part in this entertainment, which is a pleasure to the participants and the spectators. Women place a lamp and circumambulate it clapping their hands in various postures like the Kolattam (kolattam) and sing songs.

Kolattam: Somalay says that the game "is now one of the items of entertainments in girl's schools during school day celebrations". Two wooden sticks that produce a charming sound when struck against each other are used in this game. The sticks, artistically painted with red and green colours are used. Each player, mostly women, will have 2 sticks, which are struck among themselves and struck against the sticks held by others, moving hither and tither in a circle in resonance to the song sung for the purpose.

Pinnal Kolattam: The players hold the sticks tied to ropes which are joined together at the centre of a hall. The girls strike with the sticks, according to the song sung and knit together all the ropes and then in the same way unknit the ropes. This visual entertainment is all the more pleasing to the ears too because of the music and songs.

Cock fight: Well-nourished cocks are given special training to fight with other cocks. Knives are sometimes tied to the legs of the cocks and during the fight, if one gets a cut, it is said to have lost the game. Now this game stands banned.

Goat fight: Goats are trained to fight against each other. In Tirukkural (tirukkural), there is a reference that a goat withdraw in order to dash against the other with greater force. In the fight, the horns would be broken. Even if they shed blood they would not withdraw and probably the fight would end with the defeat of one or the other.

Miscellaneous

Kodumpavi: Famine and drought that cause untold miseries are considered by the people as the consequence of sins committed by them. There is a belief that the sins can be atoned if an effigy of a sinner is burnt to have good rainfall. An effigy of a sinner (mostly a

woman) is made with straw and dragged through the streets placing it on a bier. Some will beat the effigy and some their own chests singing songs to ward off the sins. The effigy is called kodumpavi (kodumpāvi) (a great sinner) and after dragging it throughout the village, it will be burnt.

Manjuvirattu or Jallikkattu: A valourous sport of Tamil Nadu, akin to the ancient custom of ēru taluvudal, mentioned in the Sangam literature. Specially nourished, ferocious and uncastigated bulls are let out in the place intended for this purpose. The bulls have to be controlled and caught. It would be hard to escape from the ferocious bull and its sharpened horns. If the participant catches the bull and subdues it, he will be rewarded. Many a person would be wounded and some would even meet with death during manjuvirattu (manjuvirattu) or jallikkattu (jallikkattu).

Coconut dashing: Fibre-peeled coconuts are dashed against each other. Coconuts with strong shells are used in this sport that takes place during *Pongal*. The broken and shattered coconuts would be given to the winner having more of unbroken coconuts.

Cart race: Bullock-cart race is ordinarily conducted on the Māttuppongal day. Sometimes special cart races are also conducted. It is said that cart races are conducted during daśara in the Kanyakumari district.

Udukkadi pattu is sung with "artistic elegance" in the Rāmanāthapuram and Madurai districts. Two tinpots, one chaplakattai (two wooden pieces to strike against each other) and an udukku (udukku), are the instruments used in this musical performance during droughts in which 5 persons participate. The story of Kāttavarāyan is usually sung in this udukkadi pattu (udukkadi pāṭṭu).

Fire Walking: During Draupadi Amman festival in villages, fire walking (Timiri in Tamil) called pūkkuli in Tirunelveli, is conducted. "Devotees should undergo abstentions and vows to walk on the fire. The devotees who carry the Kavadis also take to fire walking. Even young boys too observe this vow but women are mostly forbidden."

Uri adittal: A ritual performance conducted in honour of Lord Krishna is observed on Krishna Jayanti day. A ninemeter long pole, with its top covered by a roof, whose rafters will have fruits, clothes and a purse of coins tied to them, is planted in front of the temple of Krishna. The pole is smeared with oil. When young men climb the pole to appropriate the things pots of water are splashed over to appropriate the nearby buildings. He who persists, succeeds in getting the purse of coins and other objects (N. Vanamamalai: 1981).

In another version of this sport, an earthen pot containing certain objects, is hung on the rafters of the roof of the pole. The pot is hung in such a way as it can be moved up and down. Individuals impersonating Krishna try their luck to break the pot with a stick in their hands. One will try to hit the pot when it comes down, but it will be pulled up. One may succeed after many

such attempts during which water will be splashed over the person concerned (A.N. Perumal: 1983). Both the versions seem to be in vogue.

It has to be noted that folk-beliefs like Dendrolatry, Zoolatry and Ophiolatry are dealt with elsewhere.

See also: Dendrolatry, Ophiolatry, Zoolatry.

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FOREIGN NOTICES OF TAMILAGAM OF THE SANGAM PERIOD

South India including Tamilagam (tamilagam) had commercial contact with the eastern section of the Roman Empire and foreign geographers and natural historians like Pliny, the anonymous author of the Periplus of the Erythraean Sea, Ptolemy etc., have left more information in their works about Tamilagam up to the end of the second century A.D.

Among the classical writers, the earliest to mention about India was Herodotus in the fifth century B.C. The first direct notice of Tamilagam is found in Megasthenes' Indica. He says that Taprobane (Lanka) is separated from the mainland by a river, that the Pondaen nation is governed by females and that their first queen is said to have been the daughter of Heracles.

Pankou, a Chinese writer of the first century A.D., refers to Houng-tche (Kanchi (kānci)). It seems that the Chinese emperor Wang Mang sent rich presents to the king of Houng-tche and asked him to send an embassy, bringing a live 'rhinoceros' as tribute, in the first few years of the beginning of the Christian Era. Emperor years of the beginning of the Christian Era. Emperor Wou (B.C. 140-86) had also trade relations with Kanchi.

A favourable monsoon was discovered by about A.D. 45 by Hippalus, an Egyptian pilot, which shortened the duration of the journey. This greatly diminished the danger from pirates in the coastal area. After this discovery, on an average, a ship a day left the Egyptian ports for the East.

Pliny, the anonymous author of the Periplus of the Erythraean sea, and Ptolemy, give more information about Western commerce with India.

Pliny wrote his Natural History by about A.D. 75. He gives a description of Taprobane. According to him, if the wind hippalus be blowing, Muziris, the nearest port of India could be reached in 40 days. According to Pliny it was not a desirable place because of pirates in the neighbourhood. He refers to another harbour, Neacyndon, called Becare. This belong to Pandion who used

to reign in a town called *Madura*. Pepper is carried to *Becare* from *Cottonara*.

The author of Periplus, written a few years before or after Pliny, might have visited all the ports of the West Coast of India. Among the ports he mentioned along the coast of Tamilagam, Naura (Cannanore), Tyndis (Tondi of the Sangam Classics - Ponnani), Muziris (Musiri-Cranganur) and Nelcynda (near Kottayam) are important ports of call.

He adds, "Naura and Tyndis were the first ports of call in Damirica (Tamilagam); Tyndis belonged to the Cëra kingdom (Cerabothras); Muziris, a busy port of call had ships with cargoes from Arabia and Greece; Nelcynda was a Pandiyan port; another port Becare (Porakad), which had ships anchored to load cargoes and beyond which was Balita (Varkkala) and Comari (Kanyākumari) where men and women spent their old age in celibacy, was further south of Balita."

He further adds, "Colchi (Korkai) noted for its pearl fishery could be reached from Comari and beyond Colchi, Argaru (Uraiyūr) within the inland region was a centre exporting fine muslins."

The market towns of Damirica, mentioned by him are Camara (Kaveripūmpattinam), Poolnca (Pondicherry) and Sopatma (sopattinam - Marakkāṇam) and according to him, a great quantity of pepper and malabathrum were exported from Tamilagam and a great quantity of coins, topaz, crude glass, copper, tin, lead and wine were imported.

Sca trade in gems and pearls grew enormously during the time of Cladius, the Roman emperor that Pliny wrote in A.D. 70 that India drained gold to the value of million pounds a year. This forcign trade continued up to A.D. 215.

The large quantities of gold and silver coins of the Roman emperors found in Tamilagam confirm its prosperous foreign trade in those days.

See also: Prehistoric Tamilakam, Chera kings of the Sangam Age, Chola kings-Sangam and Prehistoric periods, Pandiyan Kings of the Sangam Age.

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FORMATION OF TAMIL NADU

On the eve of Independence and for sometime after, Madras State consisted of many districts where majority of the people spoke Tamil, while Malayalam and Telugu were spoken in the Malabar and Andhra districts, respectively. The Indian National Congress had its organisational unit committees on the linguistic basis. It had also accepted in principle to reorganise Indian states on linguistic basis, after Independence, as early as 1938 in the Lahore session of the Congress.

In March, 1948, Nehru indicated that a committee would be set up to consider the formation of the State of Andhra and a Boundary Commission would also be appointed. On 17 June, 1948 the Linguistic Provinces Commission was appointed with S.K. Dhar, a retired judge of the Allahabad High Court, as Chairman with Pannalal and J.N. Lal as members, known as the Dhar Commission.

After examining more than 6,000 witnesses, the Commission submitted its report in December, 1948, which maintained that the reorganisation was uncalled-for and that too in the distant future. The reorganisation could be effected for administrative convenience. It further recommended that at the time of the creation of linguistic states, Madras and Bombay should be treated separately as part C States. This disappointed everyone.

The Congress appointed a committee to review the situation, with Jawaharlal Nehru, Vallabhai Patel and Pattabhi Sitaramayya, (the then-Congress President), as members. In its report submitted in April, 1948, it recommended the postponement of the formation of linguistic States by a few years and that the formation of the Andhra State can be effected without the city of Madras.

Swami Sitaram (swāmi sītārām), once the Secretary of the Andhra Pradesh Congress Committee, took to fast unto death from 16 August, 1971, demanding the formation of the State of Andhra. An all party convention, which met at Vijayavāda, approved the demand of Swami Sitaram. Nehru stated that the fast was "specially uncalled for" and that he would yield to "facts but not to fasts". Swami Sitaram, at the instance of Vinoba Bhave, broke his 35 days' fast.

In the 1952 (January) elections to the Madras Legislative Assembly, the Congress could not get a majority and secured 152 of the 367 seats, mainly because of the non-formation of the Andhra State.

Swami Sitaram's personal appeal to Nehru was of no avail. So he undertook a Satyagraha March from Ellore on 27 February, and a purificatory fast for 3 weeks from 25 May, 1952, to 5 June, 1952.

Rajaji became Chief Minister of the Madras State.

Potti Srirāmulu, a Telugu from the Madras city, began his fast from 19 October, 1952, in Madras and on 15 December, he died. There was violent rioting in the Telugu region and on 19 December, 1952, Nehru announced that an Andhra State, consisting of all Telugu-speaking districts of the State of Madras, without Madras city, would be set up.

The Wanchoo Commission was appointed to go into the question of financial and other implications concerning the partition.

There arose another agitation for the formation of Visalandhra and the Government of India appointed on 22 December, 1953, the States Reorganisation Commission with Saiyid Fazal A! as Chairman and H.N.

Kunzru and K.M. Panikkar as members. The Committee submitted its report on 30 September, 1955, and it was released on 9 October.

The States Reorganization Act was passed in 1956, by which southern States were reorganised on linguistic basis.

The northern boundary of the Madras State started near the Pulicat lake and passed through a point between Tiruppati, in the north, and Tiruttani in the south. The trilingual taluk of Hosur was included in the Salem district. The Malabar districts were made part of the State of Kerala. Kollēgāl taluk went to Mysore and Dēvikulam and Pīrumēdu (on the border land between Travancore and Tirunelveli (tirunelvēli) district, though claimed by the Tamils, became parts of Kerala.

The taluks of Agasteswaram, Thōvalai, Kal-kulam and Vilavancōdu in the southern part of Travan-core were assigned to the Madras State, constituting the Kanyākumari district, while the major portion of the Shenkottai taluk of Travancore was merged with the Tirunelveli district of the Madras State.

Though some trouble cropped up over the assignment of Tiruttani, it was retained by Madras as a consequence of the agitation of the Tamils under Sivañāna Gramani.

By the end of 1956, the map of South India was linguistically re-drawn and the State of the Tamils, called the State of Madras in the beginning, was renamed as Tamil Nadu when the Dravida Munnerrak Kalakam captured power in the State in 1967.

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FORMATION OF THE MADRAS PRESI-DENCY

The formation of the Madras Presidency by the British East India Company that came to India on a mission of establishing trade relations was a slow but steady acquisition of territories in South India.

Establishing a trading settlement at Masulipatnam in A.D. 1611, the Company built the forts of St. George and St. David at Madras and Tengapatnam in A.D. 1639 and 1690 respectively by getting permission from the local Hindu princes. From thenceforth the acquisition of territories was gradual and steady. In 1683 itself a fort was built at Talassery in Malabar.

The first footing in Tanjavur was gained by the secession of Devikottai in A.D. 1749, as a reward for the help rendered to a successful claimant to the throne.

The Nizams, Mirzaha Jung and Salabat Jung had ceded Masulipatnam and portions of Northern Circars to the French but on the capture of Masulipatnam by the English in 1759, the influence of the French waned, and

the town of Masulipatnam and considerable tract of the surrounding territory were handed over to the English Company.

Though sunnuds ceding the entire Northern Circars were obtained direct from the emperor of Delhi in 1765, the British thought that it would be prudent and diplomatic to obtain the consent of the Nizam also and in 1768 the 5 circars of Ellore, Chicacale, Rajahmandry, Mustafanagar and Murtzanagar or Guntur were ceded by a treaty to the English on the agreement to pay an annual subsidy of 9 lakh of rupees or to furnish military assistance if and when required.

The Dutch settlements of Pulicat, Sadras and Nagapattinam were annexed in 1781.

The earlier wars with Hyder Ali and Tippu Sultan were settled by peaceful negotiations for the restitution of territory mutually, but by the treaty of 1792, the districts of Malabar, Salem and Dindugal of the Madurai region were acquired by the English, who later secured Canara and Coimbatore as its share, on the partition of Tippu's territory in 1799.

During the wars of the 18th century, the English interfered more than once in the disputes between the Rajah of Tanjavur and Nawab of the Carnatic ending in the treaty of 1778 by which Nagore and 277 villages were ceded to the company.

The internal affairs of the Tanjavur kingdom moved from bad to worse and after a turbulent period of disputed successions, Serfoji II, the rightful claimant got enthroned in 1799. But he executed a treaty with the British handing over the de facto administration in return for one lakh of pagodas and one fifth of the net revenues. The agreement ended in 1855, because of the absence of heirs.

The British entered into a new treaty with the Nizam of the Deccan in A.D. 1800, by which a considerable increase was made in the British subsidiary force, on account of which the Nizam ceded all the territories he had acquired by the Mysore treaties of 1792 and 1799, together with the taluk of Adoni and the taluks south of the rivers Tungabhadra and Krishna (krsna). These are known as the Ceded districts comprising the districts of Bellary and Cuddapah.

In the earlier wars in the peninsula, the British supported the cause of Mohammad Ali, the Nawab of the Carnatic, enabling him, and in fact to secure his original possessions and to retain them. So the revenues of the Carnatic were used to defray the expenses of the wars, for which the present district of Chengalpet (then a Jagheer) was made over to the company in 1763. This was rented to the Nawab for sometime but in 1780, the British took over its management.

A period of new and fresh agreements that followed, resulted in the execution of a series of treaties. In 1792, 3 years before the death of Mohammad Ali and the accession of Oomdat-ul-Oomrah, a treaty was signed

by which the Nawab agreed to pay a large subsidy in lieu of which the English were authorised to manage certain specified districts and they collected tributes from many parts of the Tirunelveli and Madurai districts.

In 1795, the Company assumed the entire management of the Rāmanāthapuram region.

When Oomdat-ul-Oomrah died, his son rejected the terms offered to him by the British, who then declared one of the former's grandson, Muhammad Ali, named Azeem-ud-Dawla as the Nawab, who handed over the territories to the management of the British on 31 July, 1801, receiving a liberal pension and the titular dignity, which continued till A.D. 1855. Then the entire territories were ceded, as the Nawab had none to succeed. Tranquebar was ceded by the Danes in 1845.

The chronological table of the British acquisitions in Tamil Nadu to form the Madras Presidency can be drawn as follows:

- 1621 Pulicatt in Chengalpet district
- 1639 Madras
- 1681 Porto Nova in South Arcot district
- 1682 Cuddalore in South Arcot district
- 1683 Conimera in South Arcot district
- 1690 Fort St. David in South Arcot district
- 1693 Tondiārpēt, Purasawakkam and Egmore in Madras
- 1708 Vyāsarpādi and Nungambakam in Madras
- 1708 Tiruvorriyūr, Shattangadu and Kuttivakkam in Chengalpet district
- 1742 Vepery, Perambur and Puduppakkam in Madras
- 1742 Yernavur and Sadayankuppam in Chengalpet district
- 1749 Santhome in Madras
- 1749 Dēvikottai in Tanjavur district
- 1750 Tinuvendipuram in South Arcot district
- 1750 Poonamalle in Chengalpet district
- 1760 Greater portions of Chengalpet
- 1778 Nagore in Tanjavur district
- 1781 Sadras in Chengalpet district
- 1781 Tüttukkudi in Tirunelveli district
- 1781 Nagapattinam in Tanjavur district
- 1792 Dindugul and Palani in Madurai district
- 1792 Salem district with the exception of Hosur
- 1792 Cungundy in North Arcot district
- 1799 Nilgiri hills except south-east Wayanad
- 1799 Hosur in Salem district
- 1799 Greater portions of Tanjavur
- 1801 Almost all regions of the Carnatic and the native state of *Pudukkōttai*
- 1845 Tranquebar in Tanjavur district and
- 1856 Tanjavur Fort

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FRENCH COINS IN TAMIL NADU

"The coining of money was ever considered as the right and emblem of sovereignty" and it became imperative for European companies to maintain a currency of their own, when by chance they acquired territories in India.

The British East India Company while obtaining Madras (modern) from the Rajah (rājah) of Chandragiri, got the right to coin their own money.

All the trading corporations had to be "the subjects" and "to acknowledge the supremacy of the chief within whose jurisdiction lay in their territory". Though coins were issued by the Christian Companies, such coins had to bear the images of "Hindu gods or the legends and devices, peculiar to the Mohammedan rule and religion".

When the Chevalier Marti captured a Dutch ship with 54 guns and 220 men in A.D. 1705, he found some gold coins among the cargo, which he resolved to turn into pagodas. He minted them like the pagodas then current in the Coromandal coast, under the name varāha (boar) numbering about a lakh. "But the clergy of Pondicherry (pōndicherry) and their head, the Bishop of Mylapore remonstrated against the new issue" because the coin had the figure of Vishnu on one side and the crescent (Islamic device) on the other and hence the issue was stopped. "The coin was of the same value of that of the star pagoda of the English Company, the Dutch pagoda bearing the legend Tegāapatam and the Danish pagoda of Christian VII".

The French issued silver coins, called fanams, and it is said that twenty-six fanams made a gold pagoda, but actually "thirty-two of these were equivalent to the pagoda".

The 3 denominations of the fanams were the single, double and half fanams.

The earliest single fanam had on one side within a circle the legend Pondicherry 1700 and in the centre a fleur-de-lis (former royal arms of France) and on the other a dotted rim, four double Ls forming a cross, joined together by a circle with a fleur-de-lis in the centre.

The double fanam had on one side a dotted rim within a dotted circle, a fleur-de-lis and on the other within a dotted rim four double Ls forming a cross, joined together by a circle with a fleur-de-lis, within.

The coins issued later up to A.D. 1837 did not have the year of issue and they had on one side "a small crown ornamented by a floral design and on the other five fleur-de-lis".

The copper coins were of 3 types, one with the legend Putucceri in Tamil on one side and a large fleur-de-lis on the other, the gallic cock on one side with the year 1836 or 1837 and on the other, the design as in the former and the third issued during the Dutch occupation of Pondicherry with Tamil legends

Negapatam (negapatām) on one side and Putucceri on the other or the Tamil legends Kāraikkāl on one side and Negapatam on the other.

The French rupee made enormous profits and it was made of the "finest silver obtainable in India during those times". It was "after the model of Arcot rupee".

"The French had to wait a long time before obtaining the concession of issuing their own rupees. For nearly 18 years from 1718, negotiations went on with the Mughal court at Delhi to secure the privilege of coining rupees. At last, in 1736 during the Governorship of Duma, the Nawab granted permission in perpetuity to coin rupees in Pondicherry".

A vivid account about the price paid for getting permission to issue rupee coin, is available in Ananda Rangam Pillai's (ananda rangam pillai) Diary. He says that 80,000 to the Nawab, 25,000 to his court, 15,000 to the Imam Sahib, treasurer of the provinces, a family pension of 1,000 rupees per annum to the Imam Sahib in Pondicherry, and about 8,000 pagodas towards various expenses and negotiations.

At one time, the Pondicherry mint coined about 21 lakh rupees, which were issued "in the name of the successive Mughal emperors from 1736 to 1839, even after the death of the last Mughal in 1806".

It is said that both the Madras and Pondicherry rupees, were nearly the same, as far as the intrinsic values and standards are concerned. Because the Madras Government prohibited the receipt of the Pondicherry rupees as legal tender in the collector's treasuries, the French mint began to deteriorate and had to be closed on 1st January, 1840, and "in 1871, all the coins issued by the French mint, ceased to be legal tender".

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GANDARADITYA, HIS SUCCESSORS AND THEIR TEMPLES

Gandaraditya (gandarāditya) Sundara Chola and Aditya (āditya) II of the dynasty of the Imperial Cholas from A.D. 950-970 have to their credit a couple of temples each, built during their times.

Gandaraditya (A.D. 950-957)

A Vishnu temple called Gandaraditya Vinnagar (vinnāgar) at Gandaraditya Caturvedimangalam (caturvēdimangalam) and Gandarādittapperumpalli, a Jaina shrine at Pulliccandal (pulliccandal), were built during his reign, in addition to the temples at Koviladi (kōvilādi) and Tiruverumbyur built by one Velan Viranarayanan (vēlān vīranārāyanan) alias Sembiyan Vēdivēlān and the temples at Tudaiyur (tudaiyūr) and Sittur (sittūr) near Pudukkottai (pudukkōṭṭai). While Koyiladi temple was built in A.D. 952, the 3rd regnal year of the king, the one at Tiruverumbur, on the hill "is a slightly larger and a

more ornate shrine than the Koviladi temple". Some assign the temples constructed by Velan to the time of Aditya I.

Tudaiyur: The temple at Tudaiyur built in the 4th year of Gandaraditya has some interesting reliefs in the ardha mandapa (mandapa) like the fight between Vali and Sugriva etc.

"The inscription states that a chief Manimālaya Inikkuvēl alias Parāntakan Vīra Cōlan of Kodumbalur (kodumbālur) made a gift of 3 velis (vēli) of land to the temple. The temple of Sittur should be considered a temple of the later period of Parantaka (parāntaka) and it should have been built before the 4th year of Gandaraditya, the successor of Parantaka".

Sittur: The temple here, known also as Sirriyūr, near Pudukkottai, has some oldest inscriptions of the 4th regnal year of Rajakesari (rājakēsari), probably Gandaraditya.

Sundara Chola (Parantaka II, 957-970)

Kodumbalur-Muvar Koil: The name itself suggests to the existence of 3 temples, but the northern shrine is now extinct. The other two shrines have been carefully and scientifically renovated". There ought to have been a common mukha mandapa, for there are traces of its existence. Each shrine facing west is a dvitala (dvitala) with square sikhara. Some of the sculptures have been lodged in the government museums of Pudukkottai and Madras. "The grandest temple of Sundara Chola's days and one of the finest of the early Chola monuments is the Kodumbalur. (mūvar-kōil) at Mucukundeswaram and Muvar-koil are the early Chola temples that have survived to this day in a fair state of preservation.

Kamarasavalli: Situated on the north bank of Kollidam (kollidam), the temple of Kamarasavalli (kāmarasavalli) in Üdayarpālyam taluk was perhaps in existence during the time of Aditya I. The present structure seems to have come into existence sometime before the 5th regnal year of Sundara Chola (A.D. 961). The tritala (tritala) temple with a round sikhara faces west.

Tindivanam: Tintrinesvarar (tintrinesvarar) temple at Tindivanam (tindivanam) was known as Kidangil (kidangil). The name of the early Chola temple known as Tiruttindisvara devar temple at Kidangil, has afterwards been to the place. The oldest inscription of the 5th regnal year of Rajakesarivarman is identified to be that of Sundara Chola.

Velacceri: The deity in the temple at Velacceri (vēlā-ceri) in Chengalpet (chengalpet) district was called Tirukaṛraimahādēvar. "Two inscriptions of the 5th and 7th years of Maduraikonda Rajakesarivamnan may be ascribed to Sundara Chola". This is an ekatala (ēkatala) structure. There is also a Saptamatrika (saptamātrika) temple of the early Chola age.

Minjur: The Varadarāja temple at Minjur (mīnjūr) in Chengalpet district, has an inscription of the third year of

Madurāntaka mentioning that this temple, constructed by Kēsava Kanungaikkōn, was probably built during the reign of Sundara Chola.

Aditya II: The elder son of Sundara Chola Parantaka II, Aditya II who assumed the title Pandiyan-talai-konda Parakesari (pāndiyan-talai-konda parakēsari), was made the heir apparent in A.D. 966, but was treacherously killed in A.D. 969.

Punjai: The temple of the place known as Tirunanipalli in the Tevaram (tēvāram) hymns, Punjai (pūnjai) has been sung by the Tevaram Trio. The oldest inscription in this temple, is of the 4th year of Parakesarivarman, who took the Pandiya head", viz., Aditya II, found on the walls of the shrine of Candesvarar (candēsvarar). On the walls of the central shrine, an inscription of the 22nd year of Rājarāja I is found. This temple faces east. "This should be ascribed to Sundara Chola, as Aditya II ruled only as co-regent for five years before his death. There are 64 panels of miniature sculptures on the wall of the temple".

Perungudi (Tirucci district): An inscription of the 3rd year of Parakesarivarman who took the head of Vīra Pāndiya is found (A.D. 967) in this ekatala temple at Perungudi (perungudi).

Kattumannargudi (Udayargudi) (kāttumannārgudi, udayargudi)): Aditya II's inscription of the second year (A.D. 962) referring to the construction of Anantēsvara temple is found, "Hamasamāla and Bhūtamāla are found and the beautiful hamsa pairs is a feature not seen before and never repeated afterwards".

Perungaiyur: A ruined Siva temple which seems to have existed in brick during the time of Aditya II and Parantaka I has an inscription of Kannāradēva, when it was rebuilt of stone. Inscription of Aditya II is also found in Perungaiyur (perungaiyūr) temple.

See also: Aditya I and his temples.

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GANGA RULE IN KONGU

The Gangas (gangā) of Talakkād had a good spell of their sway in Kongu (kongu) and their genealogy with tentative chronology can be formulated.

Genealogy of the Gangas

According to M. Arokiaswami, there seems to exist 4 distinct periods in the political history of the Ganga rule over Kongu.

The first period of the kings Konganivarman I (konganivarman) and Madhava I (mādhava) (A.D. 405-460) may be called the period of the Pallava alliance of the Gangas of Skandapura.

1. Konganivarman I (A.D. 405-450) 2. Mādhava I (A.D. 450-46) 3. Hariyarman (A.D. 460-480) 4. Vishnugōpa (A.D. 480-525) 5. Madhava II Daughter 6. Krishnavarman (A.D. 535-555) (adopted son) (unnamed) (A.D. 525-535) 8. Kongani-7. Dindikāra varman II (alias Harichandra) (7 & S: son of A.D. 555-610) Parikulattirāya 9. Durvinī ta (A.D. 610-655) 10. Mushkara (A.D. 655-660) 11. Tiruvikrama (A.D. 660-665) 12. Bhūvikrama (A.D. 665-680) 13. Konganivarman III Vallabhagya Sivamāra (A.D. 680-725) 15. Sivakāma (A.D. 750-775) 14. Gövinda son (unnamed) (A.D. 725-750) 16. Prithvikongani Vijayāditya (A.D. 775-830) 17. Rājamalla 830-840 (Malladēva-I) 18. Ganadeva 840-850 21. Malladeva II 20. Gunaluttama 19. Satyavālkya (Rājamalla) 870 (A.D. 860-870) (A.D. 850-860) (conquered by Aditya Cola)

The second period covered by six kings from Harivarman (3rd) to Kongani II (8th) of the table (A.D. 460-610) may be called the period of Kadamba (kadamba) alliance.

The third period of five kings from Durvinita (durvinīta) (9th) to Kongani III (13th) of the table (A.D. 610-725) the most illustrious period in Ganga history, may be called the period of Western Chalukya (cāļukya) alliance.

The fourth or the last period witnessed the decline of the Gangas.

First Period: Konganivarman had to fight against the Banas (bāna) and the Gangas had then alliance with the Pallavas. At the end of Kongani's reign, his kingdom became "the kingdom of prosperity". His successor Madhava I attained such a scholarship that he became a "touchstone to test the gold of learned poets".

Second Period: Harivarman transferred his capital to Talakkad from Skandapuram of Kongudesam. The Gangas had two houses and the Pallavas gave support to the Paruvis, while the Talakkad branch owed loyalty to the Kadambas. As the Paruvis had none to succeed, the whole of Gangavādi reverted to the Talakad Gangas. Vishnugopa (vishnugopa) (4th king) was childless for many years and he adopted Madhava (who belonged to Paruvis). But when he was blessed with a son, named him Krishnavarman (krisnavarman) and certain territories were given to Madhava. The said Krishnavarman died childless and he was followed by Dindikara (dindikara), son of Parikulattiraya (parikulattiraya) (Paruvis). Then a grandson was born to Vishnugopa through his daughter, who was named Kongani (8th of the table), and hence Dindikara (No. 7 of the table) acted as the regent of Kongani II (8th). After Kongani II, Durvinita (9th) succeeded to the throne, by force of arms.

Third Period: Durvinita was Avinita's (avinīta) son and Avinita was none other than Dindikara. After Dindikara, the throne should have gone to the son of Kongani II (8th of the table) but Durvinita wrested it for himself. He allied himself with the Western Chalukyas against the Pallavas; further he gave his daughter in marriage to Pulakesin II. At the beginning of his reign he was engaged in battles at Andari, Alattur, Ponulare and Pennagarade. He became the lord of Punnata (punnata), the kingdom of his mother, a kingdom subordinate to the Cheras (cera) comprising parts of modern Coorg and north Coimbatore. Ptolemy described a country called *Punnuta* as a land of beryls. This points out to the region of Kangayam which lies within the kingdom of Punnata. The name Punnata seems to be a corruption of Ponnādu - gold country. He has also performed Hiranyagarbha to commemorate his victories. In later years, he made himself famous by fighting against the Pallavas in support of the Western Chalukyas and during his last years, he helped the Chalukya Vikramaditya I to get his hereditary throne.

Durvinita was succeeded by his son Mushkara who reigned only for about 5 years and his son and successor, Tiruvikrama, also ruled for a short period. Tiruvikrama had married "the daughter of a Chola king born in the family of Karikāla, famous for his construction of the embankments on the Kāvēri".

Tiruvikrama was succeeded by his son Bhūvikrama who is said to have fought against the Cholas, Pandiyas (pāndiya) etc. In the Pallava-Chalukya conflict of the period, he fought against the Pallava king and took away the *Ugrōdaya*, the latter's jewelled necklace. (But it was again snatched from the Ganga king by Nandivarman Pallavamalla).

During the time of Konganivarman III (No.13), the kingdom was divided into regions and left in charge of the members of the royal family. This was probably an effective system and a training ground for the princes or the members of the royal family.

Fourth Period: This period witnessed the collateral branch of the Gangas beginning from Vallabhagya (vallabhāgya), the brother of Kongani III (No. 13) up to Malladeva II (malladeva) (No. 21). The Kongu region was probably governed by them in subordination to the main line. At the same time, the Pallavas occupied some parts of the Kongu country. During the time of Nandivarman Pallavamalla, his celebrated general, Udayachandaran hailing from Udayendiram situated in the Tiruppattiir taluk on the banks of the river Pālar, won some victories and the Pallavas became predominant to some extent in this part of the Kongu country. Later another collateral line of the Gangas besides that of Vallabhagya, established itself, probably very near Baramahal portions of the Salem district. The Banas had also acquired some portions of the Kongu country known as Gangavadi, 6000; hence the political situation of Kongu was very confusing during this period.

Prithvi Kongani (No. 16) stationed his general, Sri Purusha Rāya, at Skandapura and gave him mastery over 12 villages around this place. This general won many victories against the enemies. The king was much pleased and granted him the title of Samamāparana Narēndra Sēnāpati and a gift of the 12 villages over which he was previously made the master.

Rajamalla (rājamalla) (No. 17) defeated the Pallavarajas (pallavarāja) of Kānci and frightened the Cholas. The Banas were also evicted from their occupied territories. However, during the reign of Malladeva II (No. 21), Adityá Chola I conquered and defeated the former.

A few more Ganga rulers of the collateral line ruled over the Kongu country but they were not powerful.

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GANGAIKONDA CHOLESVARAM

Gangaikonda-Cholapuram (gangaikonda-cōlapuram), the capital of the Cholas from the time of Rajendra I (rājēndra), the son and successor of Rājarāja I, came into being soon after Rajendra's victorious campaign towards the Ganges. The temple of Brihadisvara or Gangaikonda-Cholesvara (gangaikonda-chōlesvara) was consecrated with water from the Ganges, brought during his expedition to the Ganges. The city has now disappeared and the palace is extinct. A place, now called māligaimēdu (palace-mound in Ulkottai) might be the place where the palace stood. The temple alone is now found with dignity but with the tower (gopura (gopura)) in ruins and the enclosure almost uncared for. Around the temple, nearby are some villages, being parts of a big town. Tattikkulam, a large tank, Vanadipatnam (place of fireworks), Meikāvalputtūr (the habitation of the guards), Ayirakkalam (a corruption of ayudakkalam, the place where weapons of war were made), Kollapuram (the

abode of masons), Sunnāmbukkuli (wherefrom mortar was supplied for the construction of the buildings) are some of the places now remind us of the existence of the extensive city, Gangaikonda-Cholapuram, which was probably founded before the 17th regnal year of Rajendra I.

This temple, built within 20 years of the completion of the Tanjavur Big temple, though followed the plan of the latter in most of the details, it has its own individuality. It has only one enclosure and tower, while the Tanjavur temple has two towers and two enclosures, with difference in the structure of the vimana (vimāna). The temple faces east.

The temple can be approached through the northern entrance from the road, though one can enter the campus from the east through the completely ruined entrance tower.

The superstructure of the tower has completely fallen down. "It measures about 20.4 m by 13.8 m with a 3.6 m entry way". Of the large dvarapalas (dvārapālā) placed at the entrance on either side, one now lies on the ground in front of the gopura, measuring about 2.1 m. Harle states that an early photograph shows the 3 upper storeys of the gopura in a dilapidated condition.

On entering through the tower, one finds the altar (balipitha) and a large bull which is not monolithic. Then there is the Mahamandapa (mahāmandapa). Two flights of steps on the northern and southern sides lead up to two dvarapalas that guard the entrance of the mandapa (mandapa). "The plinth of the entire mandapa is a part of the original structure, though its walls appear to have been renovated". A part of the original mahamandapa has survived at the western end. "From the surviving portion, it may be seen that the roof of the mahamandapa was in level with the roof of the ground floor of the main vimana". The inner side of this mandapa has a central passage "leading to the sanctum flanked by two raised platforms and a passage running around". The pillars and the platforms in the mandapa are probably later additions.

In the north-east corner of the mahamandapa, there is the Solar altar or the Saura pītha - in the form of a full blown lotus on a square pedestal in two tiers. It is hidden, so to say, in total darkness. It is a representation of the Sun and other planets. "The upper tier has the 8 planets in 8 directions and the central lotus represents the Sun. The lower tier is like a chariot with wheels on both sides drawn by 7 horses. The wheels are ornamented. At the corners are found celestials carrying flower garlands. This is being worshipped at the time of the change of Saturn from its position once in 27 months by a large crowd of people as at Tinnallār near to Kāraikkāl. This altar is considered to be a war trophy.

Passing on to the Mukha-mandapa (mukha-mandapa) through the central passage, the entrance of which is guarded by a pair of dvarapalas, one can find its walls in the east on either side, decorated with carvings representing Siva in different aspects as Vishnu-

vānugraha, Rāvaṇānugraha, Mārkaṇdēyānugraha and Caṇḍēsānugraha.

The ardhamandapa is also approached by two flights of steps from the north and the south. There is a pair of dvarapalas at the entrance to the sanctum. The temple in a rectangular form measures 10.36 m by 30.48 m, while the mandapa measures 52.5 m by 29.4 m. The garbhagriha is 30.48 m square and its walls rise to a height of 10.67 m. It houses a very big Sivalinga said to be the biggest in any of the temples of South India, rising to a height of 1.2 m. A crack is noticeable on the Sivalinga. The sanctum is surrounded by an inner wall with a passage all around. This wall is joined with the wall of the vimana at the top, probably to support the massive superstructure.

The vimana comprises 9 talas (tala) including the one on the ground. As K.A. Nilakanta Sastri observes, "this reproduces almost all the main features of Tanjavur but in quite a different spirit" while Percy Brown has called it "the feminine counterpart of Tanjavur". The neck-the griva-is provided with 4 niches in the cardinal directions and bulls at the corners. The sikhara, in fact is made of many pieces of cut-stones. The stupi is a metal vase, and is gilded with gold.

Coming down to the ambulatory, one can see many sculptures in the upper and lower tiers of the vimana. As R. Nagaswamy observes, "the sculptures of this temple are known for their boldness of conception and excellent execution. They present pleasing and charming faces full of life and rhythm. The images of Sarasvathi, Candesanugrahamurti (candēsānugrahamūrti) and Natarāja are undoubtedly from the dextrous hands of a master craftsman".

The ten (south) Kailasa (kailāsa) shrine which was originally dedicated to Siva, has the mahamandapa collapsed and the sanctum being empty is in ruins.

The vada (north) Kailasa in the north ambulatory portion of the temple has garbhagriha, ardhamandapa and mahamandapa, and a dvitala vimana. This temple was originally intended for Siva as indicated by the bull, but an image of Dēvi has been installed and converted into an Amman shrine.

To the north-east of the main shrine is the Mahi-shāsuramardhini shrine, probably a later structure and near this is the famous Singakkinanı (lion-well). A large representation of a lion in plastered brick work is found and through it runs a flight of steps leading into a big well. It is said that Rajendra poured the water from the Ganges into this well so that there could be a perpetual supply of water for the sacred ablutions of the Lord.

On the eastern wall on the northern side of the vimana (first tier), there is a remarkable carving of the Chandesanugrahamurti. Here Lord Siva is seated with Uma and He crowns Candesa who is seen seated in front of the Lord with folded arms. It is fitting and proper that the Candesa shown here should be considered to be no

other than Rajendra Chola receiving the blessings of the Lord.

A Ganēsha shrine near this temple complex, called Kanakkuppillaiyār, seems to have come in the form of an accountant to read out the accounts concerning the construction of the temple and when he read, ettunūl enpatu laksham, (thread required to mark lines on the stone or boulders), the king, much satisfied, bade him to go.

As has already been stated there is only one enclosure to this temple and only a part of it has survived, the stones from the other portions being utilised for the construction of the Lower Anicut across the river Kollidam (kollidam), a few kilometres from the temple.

There is a lake called Colagangam, a few kilometres towards the west of the temple, now called as Ponneri. In the Thinwalangadu plates, it is stated as the "Liquid pillar of victory". It had channels from Kollidam in olden days to fill the lake with water, but no such arrangement is now available.

This temple has also been sung by the mystic saint poet Kanwurtevar who has sung a decad on Rājarājēsvaram at Tanjavur and it also finds a place in Tinuvisaippa, the 9th Tirumurai.

See also: Rajuraja I and His Temples; Rajendra I and His Temples.

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GANGES EXPEDITION OF RAJENDRA I

The Ganges expedition of Rajendra I (rājēndra) is found mentioned in the inscriptions of his 12th regnal year. So this expedition would have taken place before A.D. 1023 and it would have lasted for about 2 years. This expedition was led by one of the king's generals, most probably Vikrama Cōla Cōliya Araiyan alias Rājarājan. Rājādhirāja I, the eldest son of Rajendra, would have also taken part in this campaign.

The events of the campaign have been narrated in the *Tiruvālangādu* plates of Rajendra I. The Tamil meykkūthi (prasasti) gives a graphic description of the expedition, almost in the same manner, but with much more details.

The expedition began from the north of Vengi.

At first, Sakkarakkottam (sakkarakkōṭṭam), whose warriors were brave, was seized. Sakkarakkottam has been identified with the modern Chitra-Kōṭa, 11 km

from Rājapura, 35.2 km north-west of Jagadalpūr on the bank of the river Indrāvati.

The other places conquered were Māsuṇidēsam, Madurai-maṇḍalam, Nāmaṇaikkōṇam and Paṇcappalli, in the Vatsa kingdom northwest of the modern Visākapatnam. They were districts, which were under the sway of Nāgavamsi rulers.

The commander of the Chola $(c\bar{o}la)$ forces then defeated *Indraratha* of the lunar race, at Adinagar $(\bar{a}dinagar)$ and captured *Ottara* country and (southern) Kosala $(k\bar{o}sala)$. Adinagar is Jajnagar in Orissa and Kosala is on the banks of *Mahānadi*.

The Chola general then overthrew Dandabhukti (dandabhukti) of Dhanmapala (dhanmapala), Dhakshana Lada (dhakshana lāda) of Rana Sura (rana sūra), Vangala (vangāla) of Govindachandra (govindachandra) and Uttara Lada (ulttara lada) of Mahipala (mahipala). Dandabhukti formed part of Vangala, probably modern Midūnāpūr districts, on both sides of the river Swamarēkha. Dhakshana Lada formed part of the modern Hooghly and Howrah districts and Uttara Lada consisted of the modern Murshidabad and Bir- bhum districts of West Bengal. Towards the east of Dandabhukti was Dhakshana Lada and towards the north and north-east was Uttara Lada. Vangala denotes the eastern and southern Bengal, where it is said, 2 inscriptions of Govindachandra are found. It seems, Dhanmapala, Ranasura and Govindachandra were the fiefs of and subordinate to Mahipala who had a sort of supremacy over them. After defeating those chiefs, the Chola Commander finally defeated Mahipala who held sway as far as Benares. It is said that the pots filled with water from the river Ganges were carried by the defeated kings. Though the fetching of water from the Ganges was the main object of the expedition, "the motive behind it was undoubtedly an exhibition of the power of the Chola empire and a demonstration of its strength to the rulers of Northern India".

At the end of the campaign, Rajendra erected a liquid pillar of victory in his capital in the form of a tank, the Colagangam which is now in ruins.

When the army was returning victoriously, Rajendra is said to have worshipped in several Siva shrines and an inscription of Trilōkyamādēvi caturvēdishrines and an inscription of mangalam (near Tinuppanandā!) mentions this event.

There is an image of Vināyaka, the Gangai Vināyaka in Tirunāgēsvaraswāmi temple at Kumbakōnam and this would have been brought during this expedition.

After this expedition, the king assumed the title Gangaikonda Cōla, the temple built there was named Gangaikonda-Cōleccuram and the place Gangaikonda-Cōlapuram.

The effects of the campaign deserve special mention. R.D. Banerji observes that the invasion seems to have left some permanent marks on Bengal. A Karnataka chief settled in Bengal, and from him

descended one Sāmantasēna who was the founder of the Sēna dynasty. The Karnatakas of Mithila had a similar origin. A commentary to Siddanta Saravali of Trilōcana Sivāccārya mentions that Rajendra imported Saivas from the banks of the river Ganges and settled them in the Chola country. There seems to be no reason to doubt that this expedition made deep impression upon the political history of Bengal.

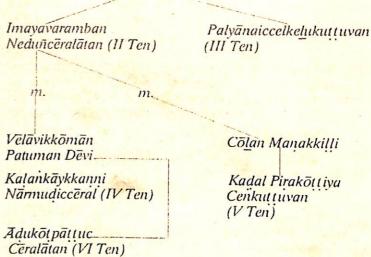
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GENEALOGY OF THE SANGAM CHERAS

Patirruppattu (patirruppattu), one of the 8 anthologies of the Sangam (sangam) period, contains information on the Chera (cēra) kings of the period, rather a biographical sketch on them. Perhaps two lines of kings are eulogised in the verses. The genealogical table as listed under can be formulated.

I. Kings celebrated by the II to VI tens of Patirruppattu

Utiyan Ceral m. Veliyan Venmāl Nallini



II. Kings celebrated by the VII to IX tens of Patirruppattu

Antuvan m. Poraiyan Perundevi

Selvakkadunkō Vāliyātan (VII Ten) m. Vēļāvikkōmān Patuman Dēvi

Perun Ceral Irumporai (VIII Ten) m. Maiyur Ki<u>l</u>ān Vēnmāl Anduvanceļļai (also ca<mark>lled K</mark>uttuvan Irumporai)

Ilañ cēral Irumporai (IX Ten)

It has to be noted that the first in the line of the I table, viz., Udiyan Cēral, might have been the hero of the first ten, now not available; It has been surmised that the heroes of the II and V decads would have reigned as kings, while the others celebrated by the III, IV and V tens would have been junior princes only; The wife of

Imayavaramban Neduñcēralātan (II Ten) and the wife of Selvakkadunkō vāliyātan (VII Ten) called Vēlāvikkōmān Patuman Dēvi were in all probability sisters; and Utiyan, father of Imayavaramban (II Ten) and Antuvan (father of Selvakkadunkō (VII Ten) were perhaps brothers.

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GOPALASWAMY IYENGAR, N.

Constitutional expert, diplomat and administrator, N. Gopalaswamy Iyengar was born on 31 March, 1882 and was educated at the Madras Presidency and Law colleges. He started his career as a college lecturer after taking the degrees of B.A. and B.L. After a short spell of teaching in the Pachaiyappa's college, Madras, he joined the Madras Civil Service and rose to the position as Member of the Revenue Board.

He served as the Diwan of Kashmir from 1937 to 1943 and when India became free, he was the Chairman of the Council of States for some time. He was a member of the Constituent Assembly that drafted the Constitution of India.

He was invited to join the Central Cabinet by Nehru in 1950 and he was the minister for Railways and Transport from 1950 - 1952. From 1952 till his death in 1953, he was the Defence Minister of India. He represented India in the United Nations and argued the case of India when the Kashmir issue came up before it.

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GRAND ANICUT

The Grand Anicut across the river Kaveri (kāvēri), in its original form is the oldest, belonging to the Sangam Age (sangam age) of the Tamils. It is said that it was constructed by Karikāl Cōla II of the Sangam Age. It is situated at the meeting place of the rivers Kaveri and Kollidam (kollidam), Coleroon, below Srīrangam. It was built to prevent the floods of the Kaveri from running off into the Kollidam.

It consisted originally of rough granite stones set in mud and covered with stones and lime-mortar.

It was 329.2 m long, 12.2 to 18.3 m broad and 4.6 to 5.5. m high across the river in a serpentine form.

The old structure was raised in A.D. 1806 and sluices to clear the sand were provided in 1830. A road bridge over the surface of the Anicut was also constructed in 1839. By the construction of the span or piers of the bridge, the length of the dam has become 224 m.

In 1886, automatic falling shutters, at 86 cm high, were fitted at the rate of four each for 27.5 bays.

The bridge consists of 30 spans of 9.75 m each.

In 1889, the falling shutters were replaced by 30 shutters of 9.75 m span and 1.52 m height.

Though the Grant Anicut stopped waters of the Kaveri from running into the Kollidam, it resulted in the silting up of the bed of the river Kaveri.

In 1899, the upper Anicut was cut down and rebuilt, and on its completion, it has 55 vents of 12.2 m in width. A bridge was also built above the vents.

Corton also caused to construct in 1836, the Lower Anicut in the Tanjavur district across the Kollidam about 100 km below the upper Anicut (at a point of 20 km from Kumbakōnam). By this, wet lands dependent on the Kollidam were freed from the danger of being hurt by the construction of the upper dam. It was designed to irrigate the north-eastern corner of the Tanjavur district.

The lower Anicut was extended in 1856-57, and remodelled between 1899 and 1902.

It now consists of 60 bays of 10.82 m span and over it runs a road. The floor of the Anicut was raised and strengthened in 1914.

In 1928, 10 new vents were added at the southern side to facilitate the flood discharge.

The channels of the lower Anicut now irrigate 971.28 hectares in Tanjavur district.

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GROW MORE FOOD CAMPAIGN

The Grow More Food Campaign was launched in 1942 to overcome the scarcity of food grains, caused by the cessation of import of rice from Burma, Thailand and Indo-China. This campaign began during the Second World War was continued by the five year plans after independence.

The problem was how to meet the shortage. The plan that was devised took two directions; the first was to bring under food crop cultivation all uncultivated areas or cultivated with commercial crops and of increasing double-crop cultivation during the off-season and the second was to encourage intensive cultivation by the use of improved seeds and better manuring.

For achieving these objectives, the Government introduced the following measures:-

- Free or concessional cultivation of unoccupied government lands such as poramboke in villages, towns, cities, panchayat lands, reserved forests, tank beds and railway lands, was permitted.
- Temporary assignment of lands reserved for public purposes were made.
- Compounds of government offices, quarters, institutions and backyards of houses were allowed to be cultivated.

- 4. Reductions in water levy were made and penalties for technical infringement of irrigation were waived.
- 5. Loans were advanced on a liberal scale for bringing new lands under cultivation, purchasing seeds, manures and implements, deepening existing wells and digging new wells. The assessment of water levy on lands irrigated by such wells was remitted for 3 years.
- 6. Seeds of improved strains of paddy, millets, pulses, groundnut, and green manure crops were produced regardless of expenses and sold to the ryots at fair rates.
- 7. Oil cakes were produced from the presses under legal enactments and chemical fertilizers were obtained from the Government of India and both were distributed at fair prices to the ryots.
- 8. The preparation of compost from town refuse, waste vegetable matter etc., were subsidised and encouraged.
- 9. The movement of manure was controlled to prevent export outside the State.
- 10. Agricultural implements, and steel and iron required for agricultural purposes were distributed at cost price.
- 11. Pumpsets run by oil engines, petrol and electricity, were supplied in large measures for subsoil water irrigations.
- 12. Tractors were hired out for clearing, levelling and ploughing lands and making them fit for cultivation.
- 13. Restriction on the cultivation of commercial crops like cotton was imposed and the export of cotton seeds was banned.
- 14. The agricultural department demonstrated the efficacy of improved methods to the ryots by cultivating numerous crops in its model farms.
- 15. Encouragement was given to intensive cultivation by distributing prizes to those who got the best results.
- 16. Agricultural exhibitions were held at fairs and festivals to impress the ryots.
- 17. Encouragement was given to grow vegetables and fruits, and the production of eggs and milk through co-operative societies.
- 18. The slaughtering of sheep and cattle was controlled and the export of cattle and cattle-food was banned.
- 19. Schemes were undertaken to increase the production
- 20. Power was taken under the Defence of India Rules for acquiring uncultivated lands.
- 21. Power was also taken under the Madras Estates Land Temporary Amendment Act of 1944 to permit tenants to cultivate waste lands in the estates without acquiring occupancy rights wherever the zamindars were not permitting such lands to be cultivated for fear of conferring such rights on the tenants.
- 22. Power was taken under the Madras Irrigation works (repairs, improvement and construction) Act of 1943

- to repair or improve at Government cost, any irrigation work lying neglected in private ownership and to recover the cost from the persons concerned.
- 23. The land reclamation co-operative societies were subsidised and encouraged.

The cessation of War did not affect the campaign to grow more food.

As soon as the National Government took up office, a Five Year Plan from 1947-48 to 1951-52 with the object of producing annually an additional 4 million tons of food grains in India by the end of that period, was formulated. The Government of India came forward to bear a portion of the cost of the scheme and fixed a target to produce an additional 6.5 lakh tons of food grains for Madras.

The Government of Madras thereupon propounded a five year plan for the State.

They found nearly 344 lakhs out of the total arable area of 364 lakhs of acres, were already under cultivation of various crops, and so the real problem was not one of increasing the cultivable area but of increasing the food and fodder crops in the areas already under cultivation. Accordingly, certain targets of the production of food grains for each year in the five year period were fixed and sanctioned several schemes to achieve all-round improvement.

Under wells and irrigation schemes, sanction was accorded to dig over 60,000 wells, to construct about 5,000 private tanks and about 240 minor irrigation works.

In March, 1949, the Government of India announced their decision to stop all imports of food grains by the end of 1951 and directed the State Governments to intensify their food production schemes still further to achieve self sufficiency.

The Government appointed a cabinet subcommittee with a member of the Board of Revenue as Commissioner for co-ordinating the activities of the different departments engaged in food production.

They introduced a two-year plan to intensify many of the schemes sanctioned under the Five Year Plan.

The two-year plan hoped to achieve the target of an additional production of 4.71 lakh tons of rice and millets by the end of 1949-50 and 5.87 lakh tons by the end of 1950-51. The two year plan, converted shortly afterwards into three year plan fixed the targets at 2.09, 3.63 and 5.38 lakh tons in 1949-50, 1950-51 and 1951-52, respectively.

The last year of the three year plan i.e., 1951-52 became the first year of the second Five Year Plan. This fixed the targets to be achieved by 1955-56 for Madras at 8.90 lakh tons of food, 1.80 lakh bales of cotton, 1.0 lakh tons of oil seeds and 0.80 lakh tons of sugar.

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GROWTH OF LOCAL ADMINISTRATION

The origin of local boards in the rural areas of Tamil Nadu is to be found in the Local Funds Act of A.D. 1871. In 1863 an Education Cess Act (Act VI of 1862) was passed, enabling the inhabitants of the locality to tax themselves for the upkeep of schools. By 1870 the Government realised that it was unable to bear the entire burden of elementary education. It was also unable to lay or repair roads without the assistance and co-operation of the locality. So the District Road Cess Act (Act III of 1866) was passed in 1866 levying a cess of 0.5 anna (3.125 ps) in the income of a rupee for the construction and maintenance of local roads.

The Local Board Act of 1871 divided the whole State into a number of circles, each being constituted with a Local Fund Board consisting of 3 or more nonofficial members nominated by the Government and an equal number of official members appointed by the Government for a term of 3 years.

The District Road Cess Act of 1866 and Education Cess Act of 1863 were repealed. The Act of 1871 provided for imposing a cess similar to the old road cess with a maximum of one anna (6.25 ps) in the rupee and for the establishment of tolls upon roads and for levying a house tax.

Two thirds of the cess and the whole of tolls were used for roads and communication. The house tax, spent for schools, was discontinued in 1873-74. The Local Boards were made responsible for roads and communication, upkeep of schools, wholly or by grantin-aid, and construction and repair of hospitals, markets and for training of vaccinators and sanitary inspectors. In 1884, the strength of the non-official members in the Local Boards was increased.

The Local Board Act V of 1884 constituting new local bodies was passed after repealing the Act IV of 1871. As a result, District Boards were formed in each Revenue district, consisting of a President and not less than 24 members who might all be appointed by the Government or partly appointed and partly elected by the members of the newly created Taluk Boards from among their members. The term of office was 3 years. All Revenue Divisional Officers were made ex-officio members. The proportion of the official members was reduced from one half to one fourth of the total strength. The Local Boards were empowered to levy with the approval of the Government taxes authorised by the Act. The President of the District Board might be elected from among the members of the District Board.

Taluk Boards: Formed for taluks or groups of taluks, the Taluk Board consisted of a President with not less than 12 members who might be either appointed or partly elected from among the members of the Union Boards or elected by the tax-payers with one third of the members being officials. The term of office was 3 years. The Revenue Divisional Officer (RDO) was the President of the Taluk Board.

The Taluk Board's fund consisted of one half of the proceeds of the tax levied in the area and transferred to it by he District Board, and other fees collected within the area, such as the licence fees for markets etc.

The revenue of the Board was derived from a tax not exceeding two annas (12.50 ps) in the rupee on the annual rent value of all occupied lands in certain districts and not exceeding one anna (6.25 ps) in the rupee from the other districts, a railway cess of three pies (1.56 ps) in the rupee on all annual rent value of the lands, tolls, and from fees for the use of cart stands, markets, slaughter houses etc.

The duties of the Board were the maintenance of roads, bridges and other means of communication, the construction and maintenance of hospitals, dispensaries, construction and repair of schools, enforcement of measures relating to sanitation and public health, relief works in times of famine etc.

Union Boards: Constituted for a single or groups of villages with not less than 5 members, appointed partly by the Government and partly elected by the tax-payers, the headman being an ex-officio member. The term of office is 3 years.

The resources of the Union consist of house tax, from 4 annas (25 ps) to 5 rupees, and any other sum placed at the disposal of the Union by the Taluk Board.

The duties to be discharged were providing lights in public roads, cleaning of public roads, drains, wells, making and repairing of roads and such other things as might be necessary for the preservation of public health.

The Local Boards Act V of 1920 and the Village Panchayat Act XV of 1920 were the important milestones in the growth of Local Administration.

The strength of the District Board was raised to a maximum of 52, minimum being 24; that of Taluk Board maximum 24 and minimum 12 and that of Union Boards 15 and 7. The proportion of elected members was fixed at not less than three fourths of the total strength, the remaining to be appointed by the Government in the case of the District Boards, by the President of the District Board in the case of Taluk Boards and by the President of the Taluk Boards in the case of Union Boards. The Collector ceased to be the President of the District Board and RDO from Taluk Board.

The President of the District Board could be elected by its members or appointed by the Government, but the Presidents of the Taluk Boards and Union Boards could only be elected. The Presidents of the Taluk Boards became ex-officio members of the District

In addition to the obligatory cess of one anna in the rupee, an additional land cess up to a maximum of three pies in the rupee, came to be collected. The railway cess was abolished, and instead professional tax and pilgrim tax were collected. Provision was made for the appointment of the District Board Engineer and Health Officer.

The Local Boards became somewhat autonomous, and to inspect and supervise the activities of the Local Boards, the Inspector of Local Boards who was also the Inspector of Municipal Councils was appointed.

Madras Elementary Education Act VIII of 1920 made the Taluk Boards and Municipalities to levy education cess to expand elementary education. On the abolition of Taluk Boards in 1934, the duty of levying the cess and running schools devolved upon the District Boards.

The Local Boards Act and the Village Panchayat Act of 1920 were modified and improved by the Local Boards (Amendment) Act XI of 1938 which repealed the Village Panchayat Act. Provision was made in the new Act to move no-confidence motion against the President, appoint District Panchayat Officer and constitute the Village Development Fund.

With the abolition of Taluk Boards in 1934, their assets, liabilities and functions were taken over by the District Boards. The electoral rolls of the Legislative Assembly were ordered to be adopted for the Local Boards. The Local Boards were authorized to levy a surcharge on stamp duty, payable under the Indian Stamp Act of 1899.

The Village Panchayat Act of 1950 created compulsorily a Panchayat Board for each village with a population of 500 and when the population is less, one or more villages have to be clubbed.

Panchayats having a population of 5000 and above and an annual income of Rs. 10,000/-, have been classified as class I and others, class II respectively.

Members, not less than 5 and more than 15, are made to be elected, providing reservations for Scheduled Castes and Tribes for a period of 10 years. No Village Officer, nor any servant of the Government or Local Boards can be elected.

The President of the Panchayat is to be elected by the electorate but the Vice-President by the members of the Panchayat. Executive Officers appointed by the Government have to carry out the resolutions passed by the Panchayats.

The Government may dissolve or supersede a Panchayat, if it fails to discharge its duties. The Inspector of Municipal Councils and Local Boards may suspend or cancel a resolution or remove a President, Vice-President or member, in case of misconduct.

It is obligatory upon every Panchayat to provide for the construction or repair of roads, bridges, culverts etc., the lighting of public places, cleaning of streets, construction of public toilets, sinking and repairing wells, opening and maintaining elementary schools, reading rooms, libraries, sports clubs, running dispensaries, maternity and child welfare centres etc.

Every Panchayat may levy house tax, professional tax, vehicle tax and a duty on certain transfers of property. It can collect pilgrim tax, tolls ad ferries and fishing rents. It can levy land cess at the rate of three pies in the rupee and fees on commercial crops bought and sold in the village.

The Panchayats are vested with the control over unreserved forests in the villages, village roads, irrigation works, not falling under the Public Works Department, water courses, springs etc. The working of the Panchayats is to be supervised by the Inspector of Municipal Councils and the Local Boards and the officers under him.

Panchayat Union Councils: Constituted under the Madras Panchayats Act 1958, they perform the functions formerly assigned to the District Boards. The hospitals, travelers' bungalows and rest houses have been brought under the control of the Government, while the secondary, vocational and industrial schools are transferred to the authority specified by the Government. The major district roads, partly maintained by the District Boards are also vested with the Government. "Under the new act the entire responsibility for providing elementary education to all children on a free and compulsory basis devolved on the Panchayat Union Councils, including the responsibility for financing aided private elementary schools." The responsibility for the implementation of the "National Extension Service Scheme of Community Development" also devolved on the Panchayat Union Councils.

They could levy a local cess and a surcharge in lieu of the land cess collected under the previous Acts of 1920 and 1955. The resources of the Panchayat Councils are augmented by local education grant and the local roads grant paid by the Government. A specified sum of the land revenue in proportion to the population of the Panchayat Development Board is also allotted.

The Act came into force in 3 stages; first stage beginning from 2nd October 1960; second from 13th April, 1961 and third from 2nd October 1961. With the inauguration of the Development Blocks, each under a Block Development Officer, the District Boards were abolished.

The administration of the roads has been vested with the Highways and Rural Works Department, the hospitals with the Medical Department, the travellers bungalows, rest houses, and the secondary vocational and industrial schools with the Collector of the district.

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HARE KRISHNA MOVEMENT

An international movement for Krishna (krisna) consciousness, based on Bhagavad Gita (bhagavad gita)

and Bhāgavatam founded by A.C. Bhakti Vedanta Prabhupada (bhakti vēdānta prabhupāda) of Bengal, the International Society for Krishna Consciousness (ISKCON), (founded at New York in 1966), gives stress on the kirttana (kīntana) form of worship with the accompaniment of mridangam (mridangam), an adaptation from Chaitanya.

Born on September 1, 1896 in Calcutta, Prabhupada learnt to play at an early age on mridangam, the standard instrument accompanying kirttanas. Mastering the Bhagavad Gita, Bhagavatam and other Vaishnava (vaiṣṇava) scriptures and enamoured of the annual ratha yātrā festival of Lord Jaganātha at Calcutta, he became the disciple of Bhakti Siddhānta Saraswathi Takara of the lineage of Chaitanya. He went to New York in 1966 and founded the ISKCON.

Of the 7 ideals of ISKCON stated in the articles of incorporation of the society, the important ones are the propagation of the consciousness of Krishna as revealed in Bhagavad Gita and Bhagavatam and teaching of the congregational chanting of the name of Krishna, the Sankirtan Movement.

Within a span of 10 years, ISKCON had branches throughout the world, in Brazil, Argentina, Russia, South Africa, Nigeria, New Zealand, Fiji, Japan, Hongkong, Kulalampur, Bangladesh, Siberia, Sri Lanka, China, Thailand, Portugal, Italy etc. The movement had 108 temples and now on the completion of 25 years, it has over 400 centres, many Nām Hatt centres (miniature ISKCON groups) and Griha Mandirams (temples in homes) all over the world.

All those who are serious about practising bhaktior yoga (yōga) are welcomed to live as devotees of the Lord, rising at dawn to perform worship, kirtan and chanting Krishna's name and engage in His service throughout the day in these centres without paying any fee.

The movement follows strictly 4 regulative principles: no meat eating (including fish, egg, onion and garlic); no intoxication (including tea and coffee); no gambling or speculation and no illicit sex are the four regulations to be followed strictly by the members who chant every day 1728 (108 x 16) times Hare Krishna Hare Krishna Krishna Krishna Hare Hare; Hare Rama Hare Rama Rama Rama Hare Hare. Bhagavatam and Gita Classes are conducted daily in all centres.

The ISKCON's method of distributing Krishna's mercy is by distributing Vedic (vēdic) knowledge through Bhagavad Gita and Bhagavatam. Another method is to distribute Krishna's Prasādam. By holding festivals like Rathayatra, Krishna Janmāstami etc., the movement attracts the people. The devotees are advised to chant incessantly, the following, to make their lives sublime.

"Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare" The devotees group together and softly clapping their hands sing *Hare Krishna*, raising their hands above their heads and dancing "stepping and swaying from side to side", called *Sankīrthana*. As Prabhupada has observed, their sect is one of austerity.

A Governing Body Commission to manage the ISKCON consisting of 12 members was formed in 1970. It was also decided that those 12 devotees who would function as zonal secretaries would become Executors after Prabhupada's death.

Prabhupada has written several books in English, like Bhagavad Gita - As it is, the English translation of Srimad Bhagavatam (cantos I to X) in 30 volumes, Sri Chaitanya Caritrāmrta in 17 volumes, Krishna the Supreme Personality of Godhood in 3 volumes etc. He founded the journal Back to Godhead, in English, which is the organ of the movement.

The Bhakti Vedanta Book Trust with several of his disciples as trustees to print and publish Prabhupada's works is also functioning. The proceeds of the trust should be used to publish his works and establish temples throughout the world giving priority to 3 of them, one each at Māyapūr, Vrindāban and Jaganatha Pūri.

Some of his disciples are sanyasis (sanyāsi) or brahmacharis (brahmachāri). In 1977, Prabhupada ordered 11 of his disciples to accept the duties of initiating gurus and one of them was Satsvarūpadāsa Gōswāmi, who wrote the Biography of Prabhupada and a few other books.

It seems that "in Hamburg, Chicago, New York, London and Los Angeles, the devotees had been insulted, threatened with arrests, assaulted and ignored."

As A.L. Basham observed, "this is an Asian (Hindu) religion, new to the Western World, being practised by people of Western race." The New York Daily News characterised it as East meeting West. Prabhupada would explain that "the lame man meets the blind man; together they do wonderful things and apart they cannot do anything." According to him, the Indian is lame and the Westerner is blind and if both should join together-Indian Culture and American money- they would save the whole world.

Hayagriva, Umāpati, Ravūndra Swarupa, Karlapati, Gaganātha, Mukunda, Jānaki (the only woman), Raya Rama, Stryādhisa, Satyavrata and Janandhana were the first 11 persons to be initiated at New York with the new names. Kīrtānānanda, Satsvarūpa, Brahmānanda and Achyutānanda were initiated in the second spell and by the time of his death in November 1977 Prabhupada initiated a substantial number of Westerners.

ISKCON in Tamil Nadu: Prabhupada visited Madras in 1975 at the invitation of a couple of prominent citizens and in 1981, the Madras centre of the ISKCON was established at Kilpauk, Madras which was shifted to 59, Burkit Road, Tyagaraya Nagar Madras - 17 in 1986.

Krishna, Jaganatha and Baladev temples have been built

Another centre is functioning with Jaganath Baladev temple at 387, VGR Puram, Dr. Alagesan Road 1, Coimbatore, since 1983.

At the Madras centre, week-end Gita classes for students of all ages between 3 and 5 P.M. on Saturdays and Sundays are conducted. They celebrate the Janmashtami, Balaram Jayanti Jhuban yatra (Radha and Krishna's swing festival) and distribute Krishna Prasadam. They have celebrated the Vyāsapūjā, the 96th appearance day of Prabhupada. They have the proposal to celebrate the birth centenary of Prabhupada in 1996 in a grand manner. The Bhakti Vedanta Book Trust has taken a pledge to distribute one lakh Bhagavad Gita - As it is before 1996. An amateur theatre to highlight the important lilas (Iila) of the Lord and the importance of the philosophy of the Krishna Cult as part of the regular Sunday Feast Programme, at the Madras centre has also been started. The centre conducts competitions on themes centering round Krishna and his pastimes.

The movement is involved in projects like gōrakṣa (protecting cattle), gurukulam (ancient method of learning), cottage industries, feeding the poor, the school children and orphanages etc.

The Bhaktivedanta Youth Service (BYS) is the youthwing of the movement.

Regular Nam Hatt programmes are conducted in Tirucci and Pondicherry by the authorised representatives, where week-end Bhagavad Gita and Bhagavatam classes are conducted.

A Travelling Sankīrtan Party, the Temple on wheels, taking the message of the movement to rural and urban centres is also functioning. It seems that there is good following in Salem, Madurai, Tinunelvēli, Vellore, Erode, Ranipet etc.

Formerly, non-Hindu devotees of the movement were denied entry into many temples, but now Hare Krishna devotees of different nationalities are not only allowed entry into the temples but also are invited to allowed entry into the temples like the Sriperumperform Krishna Kirttanam in temples like the Sriperumbudur, Kāncipuram, Srirangam and a few others.

Jayapātakaswāmi Srīla is the present General Body Commissioner of South India, who is Achāryapāda and the Guru (master) of ISKCON.

President of the Madras centre is Bhānuswāmi. A news-letter called ISKCON Review is also issued from Madras.

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HARIJAN WELFARE

Harijans, which means the children of God, is the term used by Mahatma Gandhi to denote the people of the communities considered as untouchables in the Hindu society and now included in the list of Scheduled Castes of the Indian Constitution. Soon after the inception of the term, Indian National Congress viewed their welfare as an urgent social reform.

The important social reform of Harijan welfare had its origin in the resolution moved by Dadabhai Navroji in the Imperial Legislative Council on 16th March, 1916, and it became an important plank in the programme of the Congress ever since 1920. Removing the social, economic and religious inequalities of the Harijans was dear to Gandhiji, who made untiring efforts to remove untouchability, for which he even undertook a fast in 1933.

As a result of the 1916 resolution of the Imperial Legislative Council, Paddison was appointed as Labour Commissioner in Madras, as early as 1920. He took several steps like relieving congestion in Harijan quarters, assigning house sites to them, providing sanitary amenities, opening schools for them to improve their condition etc.

When Congress Ministries took office in the Provinces, steps to remove the civil and social disabilities of the Harijans, were taken up. The Congress Ministry in Madras, headed by Rajaji, passed two Acts, the Removal of Civil-disabilities Act (Madras Act XI of 1938) and the Temple Entry Authorisation and Indemnity Act (Madras Act XII of 1939).

The first removed several disabilities of the Harijans, like access to public streams, rivers, wells, tanks, pathways, means of transport, and they were also appointed to public offices.

The second Act protected the officers of the Government, trustees etc., of the Sri Minakshi Sundareswarar temple, Madurai and 6 others against legal action for having permitted the Harijans to enter those temples to offer worship. With the formation of popular Governments after independence, the Madras Government modified by enlarging the provisions of the two Acts in 1947 and 1948 (Madras Acts XI of 1947, V of 1947 and XIII of 1948).

The first of these prohibited all discrimination against Harijans in secular institutions like refreshment rooms, hotels, boarding and lodging houses, laundries, hair dressing saloons etc., and forbade all dealers from refusing to sell to the Harijans, goods kept for sale.

The second repealed the earlier Act of 1938 and conferred on the Harijans the right of entering any temple, to offer worship, kept opened to the Hindu public.

The third enabled them even to enter and offer worship in temples meant for special communities.

The Constitution of India gave greater facilities to the Harijans. In addition to safeguarding their interests, seats were reserved for them in the Central and State Legislatures for a period of 10 years and preference was given in the matter of appointments to services. Special Officers were also appointed to look after their welfare.

As soon as the National Interim Government came to power in 1946, one crore of rupees as a special fund for ameliorative work among the Harijans and a State Harijan Welfare Committee was formed for formulating a five-year plan. A Harijan Welfare Department under a Director was also established.

Education: Special attention was paid to provide educational facilities to Harijan students. The private educational institutions were also compelled to admit Harijan students. As a result of the passing of the Civil Disabilities Act, 1947, they got equal rights with others in getting admission into all educational institutions. Ten percent of the seats in all recognised schools and colleges were reserved for them.

Education and mid-day meals were provided to them free of cost. Further, scholarships including free residence, boarding, lodging, purchase of books, examination fees etc., were provided to them. They also enjoyed relaxations in matters of age, the prescribed minimum marks etc. for selection to educational institutions, including professional courses and to public services.

A liberal policy was pursued in the assignment of lands for cultivation, free of cost. A fair proportion of waste lands was reserved for free assignment to them. Even in the case of valuable lands, concession had been shown to the Harijans. Large blocks of lands were also assigned to co-operative societies constituted by Harijans.

The attempt made by the DMK Government in Tamil Nadu through a legislation to make qualified and trained Harijans as priests of the Hindu temples in the State, was struck down by the court of law.

The concessions granted to the Harijans by the Constitution for 10 years in the first instance in 1950, is still in vogue, as a result of amendments of the Constitutional provisions to extend the time limit. In Tamil Nadu, they enjoy 18 per cent reservations in the matter of admission to educational institutions and public services.

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SANSKRIT EDUCATION IN HIGHER UNDER THE CHOLAS

Sanskrit learning in various branches flourished at a high level under the Imperial Cholas (cola), whose court had great Sanskrit scholars who were also the

authors of the prasastis in the copper plate grants of the Chola monarchs. They took personal interest in the spread of Sanskrit studies. During the reign of Rajaraja II (rājarāja), one Kēsava Swāmin of the Vatsa gotra (vatsa gotra) belonging to a family of hereditary grammarians was directed by the king to prepare a Sanskrit Lexicon for the benefit of young scholars, called Nanarhamava-Samkshepa. Some of the Tamil scholars were also well up in Sanskrit and an extensive Bhasya on the Rig Veda (vēda) was also written in the Tamil country.

The existence of a Vedic (vedic) school at Kappaliir (North Arcot district) is known from an inscription of Parantaka I. In Anür (Chengalpet district), a bhattavriddhi was granted for the teaching of Veda, Pānini Vyākarana and the Alankāra.

Ennayiram: During Rajendra's I (rajendra) time, the Sabha (sabhā) of Ennayiram (ennāyiram) resolved to make arrangements for the proper conduct of a Vedic college there. Ennayiram, then known as Rajaraja Caturvēdimangalam, was a taniyūr and a Brahmadēyam. The Vedic college was situated in the premises of Rajaraja Vinnagaram (rājarāja vinnāgāram) (now known as Alagiya Narasimha Perumā!) temple. Provision was made for 270 brahmachāris (junior students); 75 allocated to study the Rig Veda, 75 Yajur Veda, 20 to study Chandogya Sama (chandogya sāma), 20 Talavakara Sama (talavakāra sāma), 20, Vajasaneya (vājasanēya), 10 Atharva, 10 Baudhayaniya-grihyakalpa (baudhāyaniyagriliyakalpa) and gana and 40 to study Rūpāvatāra (elements of Grammar).

There were 70 senior students, of whom 25 were to learn Vyakarana (vyākarana), 35 Prabhākara and 10 Vedanta (vēdānta). Of the 14 members of the teaching staff 3 were to teach Rig Veda, 3 Yajur Veda, one each to teach Chandogya Sama, Talavakara Sama, Vajasaneya and Baudhayaniya-grihyakalpa respectively. Each junior student had an allowance of 6 nalis (nāli) of paddy per day and the seniors 10 nalis each. One kalam and one tūni was paid to the teacher of the Vedanta, while others were paid one kalam of paddy per diem. In addition, the teachers except those of Vedanta were also given gold, the teachers of Vyakarana 8, Mīmāmsa 12 and Vedas half kalancus (kalancu) per head respectively per annum. The annual requirement for payment was 10,546 kalams of paddy and 61.5 kalancus of gold for which, 5 velis (vēli) of land were earmarked.

Tribhuvani: Another college at Tribhuvani (near Pondicherry) was a Taniyur where a Vishnu temple, Naduvil Viranārāyana Vinnāgāram, now called Varadarājappenumāl temple existed. An inscription of the 30th regnal year of Rajādhirāja deals with a gift of 72 velis of land yielding an income of 1000 kalams of paddy for offerings to the deities, conduct of a Vedic college etc. There were 260 students and 12 teachers, 3 for teaching Rig Veda, 3 for Yajur Veda and one each for Chandogya Sama, Talavakara Sama, Apūrva, Vajasaneya, Baudha-yaniya and Styāsta Sutra (sūtra). Sixty students studied Rig and Yajur Vedas respectively, 20 Chandogya Sama, 50 the other sastras (sāstrā) and 70 Vedanta, Vyakarana and Rupavatara. Provision was also made for expounding the Vedanta, Vyakarana, Rupavatara, Rāmāyana, Bhārata and Vaikānasa Sāstra.

The daily allowance to students and teachers were all in grains. The junior and senior students got each 6 and 8 measures respectively and among teachers, the teacher of Vedanta was paid one and one sixth kalams, while others were given from one to quarter of a kalam per day. The teachers and students were exempted from taking active part in the committees of the village assembly.

Tirumukkudal: From an inscription of the 5th regnal year of Vīra Rājēndra A.D. 1067, we find among others, provision for conducting a Vedic college and a hospital Tirumukkudal (tirumukkūdal) midway between Chengalpet and Kancipuram. The institution was comparatively a small one. Provision was made for one teacher for Rig Veda and another for Yajur on a salary of 60 kalams of paddy and 4 kasus (kāsu) per annum and a Bhatta (bhatta) for explaining Vyakarana and Rupavatara with a remuneration of 120 kalams of paddy and 10 kasus per year. The pupils were provided with food, mats to sleep on, oil bath on all Saturdays etc. Ten students studied Rig Veda, 10 Yajur Veda, 20 Vyakarana and Rupavatara, 10 Mahapancaratras (mahāpañcarātrā), Siva Brahmanas (brāhmanā), 5 Vaikhanasas (vaikhānasā) and 2 others (details lost in the inscription).

Medical School and Physicians: An inscription of the 3rd year of Vikrama Chola (A.D. 1121) from Tinuvāduturai mentions about the students of medicine and grammar and those who studied Vagbhatā's Ashtāngahridaya, Caraka Samhita and Rupavatara.

The 13th regnal year inscription of Kulōttunga II states that 12 velis of land were set apart for 10 Bhattas, one Sivacārya and one Vaidya at Penuvēlūr in South Arcot district. The endowment was created by Rajendra Chola Sambhuvarāyan.

School of Vyakarana: Another inscription of Tiruvorriyur (tiruvorriyūr) dated A.D. 1213 "recapitulates the legend of Siva expounding the 14 Vyakarana Sutras to Pāṇṇi, localises the legend in Vyakarana dāṇa Vyākhyānamandapa in the temple of Tiruvorriyur and records an endowment of 65 velis of land towards the maintenance of a School of Vyakarana in the mandapa".

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HILL RESORTS

With the establishment of British rule in India, hill stations were sorted out by them as their summer resorts to get relief from the scorching sun and in Tamil Nadu,

hill resorts like Kodaikkanal (kōdaikkānal) and places in the Nilgiris attained importance.

Kodaikkanal: Widely known as the Princess of Hill Stations at the crest of the Palani (palani) hills in the Western Ghats, about 120 km from Madurai, Kodaikkanal, is about 2340 m above sea level. There is a waterfall called Silver Cascade, because it resembles silver when the rays of the morning sun fall on it. A lake and on its bank a boat club to hire boats for boating are available. Boat race is also held as part of the summer festival. There is a park called Bryant Park, where a flower show is held every year. About a kilometre from the lake is a well paved narrow path called Coaker's Walk, a steep slope on the southern side of Kodai (kōdai), providing an attractive view of the plains below. There is the point called suicide point from where "many a desperate lovers have reportedly leapt to death." At pillar-rocks, there are 3 massive rocks standing in a row presenting a fearful appearance. There is the Telescope House, the Solar Observatory founded in 1898, Shenbaganur Museum and the Television relay tower. Some waterfalls with "magical names" like Fairy falls, Bear shola falls etc. are also available. The Periyar Wild-life Sanctuary can be easily reached by a good road from Kodaikkanal.

"Rich in flora and fauna, Kodai is the home of kurinji (kurñji) flower, a rare species, botanically called Strobelanthes kunthiyanus which blooms once in 12 years. It grows in profusion around the Kurinji Andavar (āndavar) temple, another picnic spot." It can be reached by air from Madurai and by rail to Kodaikkanal road. Comfortable lodging and good food are available to tourists.

Udagamandalam (Ooty-Ootacamund): The town Ootacamund (ōṭacamund) is probably a corruption of Ottakkemandu Otta-kal-mandu, which means "the village of single stone."

It is said that "Ooty (ōtty) is the only hill resort for all seasons and it is the Queen of Hill Stations". At a height of 2286 metres above sea level, it was John Sullivan, the Collector of Coimbatore, the first Britisher to build the first house at Ooty by about 1821. Later on Ooty became the Summer headquarters of the erstwhile Madras Presidency.

The temperature here during summer varies between 10°C and 25°C and the average rainfall is 121 cm. An artificial lake, the silken lake founded by Sullivan in A.D. 1824, has a boat house maintained by the Tamil Nadu Tourism Development Corporation.

There are botanical gardens with "hundreds of exotic an i ornamental plants". From the Woodhut at the top, one can have a view of Ooty. Flower and dog shows are held in the month of May. The Raj Bhavan (rāj bhavan), the residence of the Tamil Nadu Governor in Udagai is adjacent to the botanical gardens.

Doddabetta (doddabetta), 10 km from Udagai, "the second highest point south of the Himalayas," is the

highest peak in Nilgiris which is 2633 m high above sea level. A micro telescope is functioning here. Other peaks, the Snowdon, Wooded Courn hills and Elk hill are at the heights of 2529 m, 2322 m, 2438 m respectively. The Kalhatti water falls is 14 km from Ooty. Mudumalai Wild-life Sanctuary is 6 km from Ooty. It is one of the best sanctuaries in India which has a single herd of more than 400 spotted deer, 70 to 80 gaurs (Indian bisons), 40 to 50 elephants, squirrels with golden brown colour, primitive mammals, wild dogs etc.

Katti valley (katti valley) view, the Wenlock Downs, Lamb's rock, Lady Canning's seat, Dolphins nose are points from where most of the places including the estates can be seen. Avalanche hill, Muknuti peak, Frog hill and Pykāra dam are other places of tourist attraction.

Udagai, which can be approached by rail and road, became a Municipal town in A.D. 1866 and it is said that it produces the highest yield of potato in the world. The largest raw film producing factory in South Asia, the Hindustan Photo Film Factory is situated in this town.

Coonoor: At a height of 1860 m above sea level, in the ridge of the Nilgiris, Coonoor is the second largest of the 3 hill stations in the Nilgiris, with rich tea and coffee plantations. The Sim's park in the centre of the town is rich in rare fruits like persimmon promogranite, apple, plum, apricot etc. The picturesque Karteri falls is situated 9 km south-west of Coonoor.

The famous Pasteur Institute engaged in research on rabies and providing effective treatment to victims of dog bite functions here.

The ruined fort built by Tippu Sultan, Tiger's hill, Walker's hill, Loz falls, Lamb's rock and Kelly valley are the other important sites.

Wellington: Wellington, a military town built in 1852 at about 3 km from Coonoor, stations the headquarters of the Madras Regimental Centre of the Indian Army and the Defence Services Staff College.

Aravankadu: A protected area under the Ministry of Defence of the Government of India, it has a cordite factory that supplies ammunitions to the three forces.

Ketti: Situated amidst pleasant natural scenery, Ketti has needle factories and the largest tea estate in the Nilgiris.

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HILLS OF THE KONGU COUNTRY

The Kongumandalasatakam furnishes the names of many hills like Kollimalai, Vaigaiponmalai, Alavaymalai, Palanimalai, Ponmalai, Konganarmalai, Shervaroyanmalai, Othimalai, Varagamalai, Talaimalai, Vennaimalai, Sennimalai, Kanjamalai, Vellimalai, Nāgagiri and Anaimalai. A closer look may reveal that the Kongu (kongu) region is studded with even many more hills. A list of them with descriptions of their situation in modern terminology is furnished below:

Situation

Coimbatore taluk Manuthamalai Coimbatore taluk Kurudimalai Coimbatore taluk Anumakumārarmalai Coimbatore taluk Kanavāimalai Coimbatore taluk Sevanam Pattikādu Avināsi taluk Ōthimalai Avināsi taluk Kuranthamalai Avināsi taluk Thōkaimalai Palladam taluk Thenserigiri Palladam taluk Alagumalai Palladam taluk Muthukumārarmalai Palladam taluk Malaipālayam Pollāchi taluk Kinarnıkadavıı (Ponmalai) Pollāchi taluk Kolarpatti Pollāchi taluk Anaimalai Udumalpēt taluk Tirumurthimalai Dhārāpuram taluk **Ūthiyūrmalai** Dhārāpuram taluk Sivamalai Dhārāpuram taluk Vattamalai Dhārāpuram taluk Tirumāngādu Erode taluk Sennimalai Erode taluk Malaipālayam Erode taluk Elumathūrmalai Erode taluk Ettimalai Erode taluk Arachaliirmalai Erode taluk Arasannamalai Bhavāni taluk **Urachikottai** Bhavāni taluk Panıvāchimalai Göbichettipālayam taluk Tavalagiri Göbichett ipāl ayam taluk Paval agiri Göbichett ipāl ayam taluk Nāgamalai Göbichett ipāl ayam taluk Göbichett ipāl ayam taluk Thitamalai Olakovilmalai Tinichengodu taluk Tiruchengodu Borders of Salem and Kollimalai Tiniccirāppalli districts 3.3 km from the Sankari Sankaridurg railway station Between Sankari and Mönirmalai Tiruchengodu Tinichengodu region Between Namakkal and Kañjamalai Velukuruchi Rāsī puram Nāmakkal taluk Near Paramathi-Vehir Nāmakkal Kapilamalai Near Mökanür East of Salem district Kanthamalai Near Pugalur (Tinucci district) Shērvarōyanamalai

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Pugalimalai

Vennaimalai

Palanimalai

Varagamalai

Kondarāngimalai

Aivarmalai

3.3 km north-east of Kanīr

8 km south of Palani

Palani taluk

Dindugal

Palani taluk (Anna district)

Between Dharapuram and

HINDU RELIGIONS AND CHARITABLE ENDOWMENT BOARD

A large number of Hindu temples, maths (math) and charitable institutions with rich endowments in the form of land, ornaments and liquid cash in the Madras Presidency were rampant with mismanagement and corrupt practices of the trustees, elected or hereditary, who administered them. In order to remove such hurdles, the Government established the Department of Hindu Religious and Charitable Endowment for the proper upkeep and maintenance of hundreds of temples, maths and other Hindu religious institutions in the State.

Origin: As early as 1817, a Regulation (Regulation VI of 1817) was passed enabling the Board of Revenue to exercise control over the endowments of all the religious institutions in land or money through the Collectors of the districts. But in 1841, the Government divested themselves of this responsibility on the instructions of the Court of Directors and handed over the management to the trustees which led to complaints of mismanagement. So an amending act (Madras Act of 1863) was passed in 1863 to prevent the abuses.

History: Regulation VII of 1817 divided the religious institutions into those in which the nomination of trustees, managers etc. was vested with the Government and those in which this was not applicable.

The Act of 1863 provided for the appointment of superintendents to those institutions whose local committees with 3 or more trustees, seats falling vacant being filled up by election. It was found that the trustees could not be held responsible in performing their duties diligently because they were unpaid agencies.

Further legislations were attempted like the bills of Ramiengar (1871) William Robinson (1877) Carmichael (1883) Sullivan (1886) Justice Muthuswami Iyer (1893) and Chenkal Rao (1896). Kalyanasundaram brought a bill in the Madras Legislative Council in 1896, Anantacharlu in the Imperial Legislative Council in 1897, Srinivasa Rao in the Madras Legislative Council in 1902 and T.V. Seshagiri Ayyer and L.A. Govinda Raghava Ayyar in 1912. As a result of these continuous attempts, the Religious and Charitable Trust Act of 1920 was passed in the Imperial Legislative Council which too proved to be inadequate.

To place the religious institutions on a better footing, the Madras Hindu Religious Endowments Act (I of 1925) was passed and in 1927 certain doubts about the validity of the Act were removed by the Act II of 1927.

Endowment Board: The Hindu Religious Endowment Board that was established by the Act of 1927 succeeded to an extent in preventing mismanagement and alienation of temple properties but still there were hurdles in exercising effective control, resulting in complaints of mismanagement. Rajaji, who was then the Prime Minister of Madras desired to pass a legislation to take over the administration directly under the control of the

Government, but his Ministry resigned before achieving the scheme.

Though some amendments were made in the existing Act, by the Acts V of 1944 and X of 1946 respectively, direct administration was taken only after independence by the *Madras Act XIX* of 1951 of the popular Government.

This Act has created several controlling agencies like the Commissioner, the Deputy Commissioner, the Assistant Commissioners and the Area Committees. It empowers the Commissioner to exercise general superintendence and control over the administration of all religious endowments. Area Committees were formed for temples with an annual income of Rs. 20,000/- and more. The trustees of every religious institution are required to keep regular accounts. Rules were framed for the leasing of properties and proper investment of funds. Arrangement for audit of accounts was made, the cost of which has to be met at the rate not exceeding one and a half per cent of the income of the religious institutions.

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HISTORICAL INSCRIPTIONS OF THE SANGAM PERIOD

A few inscriptions collected from various parts of Tamilagam, that can be assigned to the period between the second century B.C. and second century A.D. on palaeographical grounds pertain to the Sangam (sangam) period. Most of them, found in the natural caverns on the hills of various places, are Brahmi (brāhmi) inscriptions written in a script called Tāmili and most of them are Jaina epigraphs. Some of them are of historical importance with special reference to the Sangam period, as they contain references to some kings celebrated in the Sangam Classics.

Nedunceliyan: On a boulder on the Kalugumalai hill near Māngulam (Arittapatti or Mīnāksipuram), an epigraph records that the monastery (Palli (palli)) was dedicated to a Jaina monk Kani Nanta Siri Ikuvan by Nedunceliyan (nedunceliyan), wao was also called Panavan (panavan), Kadalan (kadalan) and Valudi (valudi). Some are of the view that Panavan and Kadalan were officers of Nedunceliyan.

The next inscription found on another boulder records that the Palli was dedicated to the same Kani Nanta by Catikan, the father of Ilancatikan and brotherin-law (salakan) of Nedunceliyan.

These two epigraphs are the earliest records in Tamilagam to refer to a contemporary Pandiya (pāndiya) king.

Two Pandiya rulers Ariyappadaikadanta Nedunceliyan and Nedunceliyan of Talaiyalankanam fame are the only kings bearing the name Nedunceliyan in the Sangam Classics, and so the ruler mentioned in the epigraph may, in all possibility, be a predecessor of the same name who lived in the second century B.C.

A third epigraph in the same place records the gift of Pinavu (pinavu) (lattice) to Kalitika (kalitika), son of Antai, a kavithi (kāvithi) of the merchant guild (Nigama) of Vellārai. This may also mean that Pinavu was a son of Kalitika Antai, a kavithi of the merchant guild. Kavithi is a title of honour conferred on people of outstanding merit in those days and the reference to Nigama shows that Jainism enjoyed the support of the merchant community.

An epigraph on the pillow of the rock-cut bed in the caverns of Arunāttar hill, near Velāyudampāļaiyam near Pugalūr in Tiruccirāpalli district, records that Ilankadunko (ilankadunko), the son of Perunkadunko (perunkadunkō), the son of Atan Cellirumporai (ātan cellirumporai), on becoming heir-apparent caused the stone abode of the Jaina monk Amannan Cenkayappan of Yarnar. This inscription mentions 3 generations of the Chera (cera) line of kings whose names are also found in the Sangam Classics.

It has been suggested that the 3 rulers of the epigraph, Atan Cellirumporai, Perunkadunko and Ilankadunko may be equated with the members of the Chera dynasty who were the heroes of the 7th, 8th and 9th decads of the Patirnippattii, one of the eight anthologies of the Sangam Age. They were Selvakkadunko Vali Atan (selvakkadunkō vāli atan), Peruncēral Irumporai and Ilan Ceral Irumporai.

The hero of the seventh decad, Selvakkadunko Vali Atan, may be identified with Kō Atan Cel Inumporai of the epigraph. The other two of the epigraph cannot be easily equated with the heroes of the eighth and ninth decads.

The two royal poets of the Sangam Age, Palai Pādiya Perunkadunkō and Marutam Pādiya Ilankadunkō, may fit in with the two princes of the epigraph, Perunkadunko and Ilankadunko. This identification needs further evidence.

A record from Stambai (in South Arcot district) reads Satiyaputra (satī yaputra Atiyan Nedumān Anci itta palli. The abode was given by Atiyan Neduman Anchi, the Satiyan Neduman Anchi Satiyaputra.

This record identifies Satiyaputra with the Atiyamans (atiyamān). Considering the earliest reference to Satiyaputra in the Asokan edicts at Brahmagiri, some identified Satiyaputras with the Kosars (kosar) who were noted for their truth-speaking. The word in the edicts is Satiya and not Satya. Hence there was controversy in the identification. Long ago, K.G. Sesha Iyer identified Satiyaputra with Atiyaman and this epigraph confirms the identification.

Atiyaman Neduman Anchi, celebrated in the Sangam Classics by poets Paranar and Avvaiyar, is

considered to be a Saivite. But he is shown here as having caused to make an abode to a Jaina monk and this shows his religious catholicity, peculiar to the Sangam Age.

A Record on Kosars

A mutilated inscription in Vatteluttu characters found on (an effigy of) stone about 5 km from Karūr has been published (No. 388 of South Indian Inscriptions: IV). The improved version of the epigraph quoted by R. Rāghava Iyengār in his work, Kōsar is as follows:

Sri Kürrarutai kolli ninuvan Kalkanti kosamudaikkosamum Aimperunkuluvum Sangamum Ivai kattān adi yen talai mēlana

In the term kūrranıtai, anıtai may be either akutai or arukai.

Akutai was a great warrior mentioned in Sangam Classics, well-known for his munificence. He belonged to Kūdal (Madurai). Arukai was a friend of Ceran Cenkuttuvan and a foe of Mokūr. Kollinirupan means the king of kolli hills, that is a Chera king.

Attikosamudaikkosam means Kosar, one of whose clans was attikosam (attikosam). When the warriors of this clan enter the battle field, they take an oath that they would return only after slaying an elephant. Some of them would swear that they would fight only with those who would give a tough fight.

In the epigraph, there are references to attikosam, a clan of Kosars and aimperunkulu, an administrative unit. The request in the epigraph is that those mentioned therein should protect the stone image.

See also: Chera Kings of the Sangam Age, Pandiya kings of the Sangam Age.

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ICONOGRAPHY OF VISHNU AND THE OTHER VAISHNAVA DEITIES

Vishnu (visnu) icons in the standing, seated and reclining postures in the sanctum sanctorum of Vaishnava (vaisnava) temples, known as sthānaka, āsana and sayana in Sanskrit are ninran, irundan and kidantan respectively in Tamil.

Poygai, Pūdam and Pēy, the first 3 Alvars (ālvār), refer to the sayana posture of Vishnu on the Adisēshā, the serpent with thousand hoods in the milky ocean. Tirumangai (tirumangai) Alvar in his description of this posture adds that the Lord's feet are gently massaged by his consorts Sridevi (sridevi) and Bhudevi (bhudevi). Ranganatha (ranganātha) in the sayana posture in Srirangam is described by Kulasekhara Alvar. The Sayana-mūrtti found in the Mahishāsuramardhini cave at Mamallapuram (māmallapuram) "panel is of great artistic merit and ranks among the finest sculptures of the Pallava period". The Pallava cave temple at Singāvaram also contains a huge figure of Ranganatha. The reclining forms of Vishnu are also found at Namakkal (nāmakkal), Tirumayyam, Tiruttangāl and Malayadipatti. Most of these postures are the yoga (yōga) sayana of Vishnu, called tahasayana i.e., reclining on a platform. Another posture said to have assumed at the end of the mahā praļaya (the great deluge) is the jalasayana (reclining on the surface of water).

Incarnations (Avataras): The earliest reference to the 10 incarnations of Vishnu is found in an inscription in the Adivarāha cave at Mamallapuram which is often quoted:

"Matsya Kūrma Varāhasya Narasimhañca Vāmanah Rāmō rāmasca rāmasca Buddah Kalkica dasa"

The first three Alvars have mentioned only 7 avataras (avatārā) leaving Matsya, Buddha and Kalki. Tirumangai and Nammalvar (nammālvār) have mentioned all, replacing the Buddha with Krishna (krisna).

Sculptural panels representing Varaha (varāha) (the boar incarnation) are found in the Varaha mandapa (varāha mandapa) and the Adivaraha cave at Mamallapuram as well as in a panel in the Vaikuntapperumāl (vaikuntapperumāl) temple at Kanchi (kānci). In Tiruvadandai near Mamallapuram, a temple with the image of Varaha is available.

The earliest representation of Narasimha is found in Munnür (South Arcot district) and another at Manimangalam (manimangalam) has Lakshmi seated by his side. The famous cave temple dedicated to Narasimha is also found at Anaimalai near Madurai. A seated figure is found in the tiers of the vimana (vimāna) of the rock cut temple at Kalugumalai in the Tinnelvēli district. Narasimha in the standing posture and in the posture of fighting with Hiranya, depicted elegantly are found in the Vaikunda-perumal and Kailasanatha (kailāsanātha) temples respectively at Kanchi.

A variety of sculptural representations are found in the cave temple at Namakkal. In the Vishnu temples at Tiruvellarai (tiruvellārai) (Tirucci district) and Palayārai, panels representing the story of Narasimha in 2 stages are found. Shrines of Narasimha are also found in the Alagiya Singa Perumāl temple at Ennāyiram, Rājagōpāla perumāl temple at Manimangalam and Ranganatha temple at Tirunīrmalai.

Narasimha avatara story might have probably led to the evolution of Sarabha, the samhāramūni form of Siva dealt with elsewhere.

Vamana and Trivikrama: Both go together and Trivikrama (trvikrama) in the Varahamandapa at Mamallapuram has 8 hands. A representation is found in the Kailasanatha temple at Kanchi too. The story of the Vamanavatara (vāmanavatāra) is depicted in 2 panels in the Vaikuntapperumal temple at Kanchi and the two

cave temples at Namakkal. An Ulagalandapenunāl temple of (Ūragam) at Kanchi and a Trivikrama temple at Tirukkōilūr are also available. A shrine of Vamana or Tirukkuralappan is found in the Ranganatha temple at Srirangam.

Parasurama (Rama with axe): The Vishnu temple at Sirudavur (Chengalpet) was formerly, called the Parasurāma vinnāgaram. An image of Parasurama (parasurāma) in a niche can be seen in the temple of Tirukkannamangai (tirukkannamangai) near Tiruvarur (tiruvānūr). The Chola (cola) inscriptions maintain that Parasurama deposited the crowns of 21 generations of kings in safe custody off in the West Coast at Sandimattīvu (island) having fortifications, said to be impregnable.

Ramavatara: As Ramavatara (rāmāvatāra) deserves special treatment, it is dealt with elsewhere.

Balarama: A deity popular during the Sangam (sangam) period, and mentioned as the elder brother of Krishna, the figure of Balarama (balarāma) is included in the Govardhana scene in Mamallapuram enshrined with the younger Vrishnis (vṛṣṇi) in the temples of Tiruvallikkeni (tinuvallikēṇi) (Madras) and Tirunāraiyūr in the Tanjavur district. Cilapatikāram refers to the Balarama temple at Pukār (Kaverippūmpaṭṭiṇam). His images are found in a niche in the Bhaktavatsala temples at Tirukkannamangai and Tadikkombu in the Madurai district.

Krishna: The most popular of the incarnations of Vishnu, Krishna is depicted in many postures like "the mischievous and playful child, the sporting youth, the great teacher and the highest goal". Stories of Krishna are known mostly from Mahābharata and Bhāgavata. The aspect of Krishna as Parthasarati (parthasārati), the charioteer of Arjuna, mentioned by Tirumalisai (tirumalisai), Tirumangai and Nammalvar are placed in the garbhagriha along with Balarama, Praduymna, Aniruddha and Satyāki in the temple at Tiruvallikkeni, in Madras, which itself is called Parthasarati temple. Tinınāraiyūr, the last one is replaced by Samba. Tirumalisa Alvar refers to the teaching of the Gita also. The stories connected with Krishna's boyhood are also alluded to by the Alvars. The story of killing Banasura, Krishna's dance, the Kudakkūttu in the fortress of "So" are peculiar to Tamil literature. The sport of Krishna with the gopis (gopi) and the Kaliyamardhana (kāliyamardhana) have been sung by Tirumalisai and Tirumangai Alvars. Sculptural representation of Kaliyamardhana, in the Dhannarājaratha and Govardana in a cave are well pictured at Mamallapuram. The figure of a woman standing beside Krishna has been identified as Nappinnai (nappinnai).

The images of Krishna and Rukmini are found in the Vishnu temple at Tiruvellaradi installed by the queen of Rājāditya. In the 20th regnal year of Rajaraja I (rājarāja), an image of Tiruvāykkulamudaiyār was set up in the temple of Uttiramērūr. In the Vaikunda-perumal temple at Tiruvennainallur, images of Tiruvāykkulattālvar was set up with his consorts in A.D. 1158. At Tīruvalundūr

also the image of Krishna with his consorts was installed. Vēņugopālakrishna playing on the flute, has been represented with 4 arms. The Alagar Koil figure has 8 hands while the figure at Srivaikundam has 10 hands.

Other forms of Vishnu: Adimūrtti, known also as Vaikundanātha, one of the postures of Vishnu represented as an icon in Venkatēsa, the well-known deity at Tiruppati, popularly called Bālāji, is another form of Vishnu in the standing posture. The image as it stands today, has the form of Siva with jatāmakuta and bhujangavalaya (snake ornament on the right fore arm) emblems peculiar to Siva in the right half and the usual features of Vishnu on the left half with the figure of Lakshmi on the chest". Cilappatikaram states that Vengadam is sacred to Vishnu in the standing form.

The form of Vishnu with Garuda (garuda) standing on the left side in a humble pose called Garudāntika is found on the northern wall of Dharmarajaratha. At Kunrakkudi, Vishnu is shown with 4 arms, the left elbow resting on the shoulder of Garuda represented in the human form but occasionally with wings or beak. Such a form is also found in the southern wall of the Vaikunda-perumal temple at Kanchi with a parasol above the head of the Vishnu figure. "The figure of Garuda may stand for the donor himself. In the case of Vaikunda-perumal temple, it may stand for Nandivarman II, the builder of the temple".

The Gajendra (gajendra) varada (varada) form in which Vishnu is said to have killed the crocodile and saved Gajendra and as a reward for his good deeds in the previous birth, he was blessed to be one of the body guards of Vishnu, (with the designation Tumpikkai Alvar) is found in the Varadaraja temple at Kanchi. The ancient name of the place of the temple is Attiyūr. The scene of Gajendra mokshā is found on the first storey of the Vaikunda-perumal temple at Kanchi. This theme has also been represented in the Nagesvaraswami temple at Kumbakonam (kumbakonam) and the Alagiyanambirāyar temple at Tinikkuningudi.

A form of Vishnu as the presiding deity of the kitchen, called Annamurti has a shrine in Srirangam. Another form called Lakshmi-Nārāyana is found in a temple at Kāvandandalam (Chengalpet district) which has an inscription of Kampavarman. Another temple at Sinnamānur (Madurai district) has this form of Vishnu, where an inscription of the 36th year Parakesarivarman is found. In all probability, the king might be Parantaka I. In the temple at Alvartinunagari, a rare image of Vishnu with Lakshmi seated on his lap and both being carried by Garuda, in the late Chola style, is available.

It seems that the 24 forms of Vishnu emanated from Vasudeva, Sankarshana, Pradyumna and Anirudda, "they have been named, selecting them out of the 1,000 names of Vishnu available in the Anusāsana parva of the Mahabharata. The 12 loose sculptures found in the Palayasivaram temple are Hrisikesa, Narasimha, Pradh-

yumna, Madhusūdhana, Vishnu, Adokshaja, Upendra, Srī dhara, Kēsava, Trivikrama, Acyuta and Govinda.

Sculptures of Gajalakshmi are found carved in the Adivaraha cave at Mamallapuram and the Varahamandapa. The Asta-lakshmi panels are very popular in Tamil Nadu.

Among the consorts of Krishna, Nappinnai, shown as his beloved, is not represented in sculptures, except in the Govardhana panel at Mamallapuram. Andal's (andal) Tinippavai mentions Nappinnai who is also referred to in the Prabhandams of Tirumangai and Periyalvar, while Periya Tirumoli and Tiruvaymoli refer to her along with Sridevi and Bhudevi.

The popular story of Andal's union with Ranganatha has been represented in sculptures, the earliest reference being the shrine of Andal during the reign of Kulottunga II. A temple for Andal seems to have come into existence during the 14th century under the Bāna chieftains. The Kāvya of Krishnadevarāya in Telugu Amuktamalyada is the result of the popularity of Andal. A bronze figure of Andal in the Rajagopalaswami temple at Mannarkoil of the 12th century and another in the Kannan temple at Kapistalam (Tanjavur district) are also found.

The weapons of Vishnu have been personified and there are references about their shrines. Shrines for Cakkarattālvār (Wheel of Vishnu) are found in the Perumāl temples at Kunuvitturai and Tirumōhūr in the Madurai district. As Tiru Ali Alvar, shrines are found in Alagarmalai and Srirangam for the personified Wheel of Vishnu.

The Cakra is found with 8 or 16 spokes and sometimes, a small figure of Garuda is also shown in añjali form.

In the Sudarsana posture, the number of hands shown are 10 to 14 and on whose reverse, Narasimha in a seated yoga posture is also shown. The images of Narasimha killing Hiranya are also found.

See also: Bhagavata Puranas (Tamil), Kampaharesvara temple, Kampar's Ramayana, Mahabharatam in Tamil, Ramayana Panels.

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IMAGES OF DIFFERENT ASPECTS OF SIVA

Lord Siva has taken various forms on different occasions like some with general characteristics, some terrific and destructive in nature, some pacific, conferring boons, some Nrittamurtis (nrttamūrti) (dancing idols) and some with important aspects. It is said that such forms are 25 in numbers and indeed, more. Some temples depict a very few forms and such icons are found in the niches of the walls of the main shrine or the mahamandapa (mahāmandapa).

Candrasekharamurti: The form with the moon (chandra) as the head ornament, seems to be of 3 varieties, the kēvala (ordinary) murti, found in Tiruppalatturai (tiruppālatturai) in Tanjavur district, Umāsahitamūrti (with Uma) in Tiruvorriyur (tiruvorriyūr) near Madras and Alinganamūrti (embracing Uma) in Mayiladuturai (mayilāduturai).

If the Lord is placed with Uma, the image is termed *Umāsahitamūri* or Umamahesvaramurti (*umamahēsvaramūri*).

The favourite form of Siva seated on the bull, His vehicle, is the *Vrishabhavāhana* or *Vrishābhānīdhamūrti*. Of the 10 day annual festival in Siva temples, the image of Siva seated on the bull is carried around the streets on a day which is considered to be the important day of the festival. This form of Siva carved in stone is found in Taramangalam (*tāramangalam*), Mahabalipuram (*mahābalipuram*) and Madurai where the exquisitely carved image seems to be attractive. In *Tirulōki* near Kumbakonam a *Nolamba* sculpture representing Umamahesvara seated on a recumbent bull is found, shown as being carried in a procession. This is probably a war trophy.

Sabhapati: Literally meaning the Lord of the hall, Siva is represented in this form, as the Nataraja (natarāja) (king of dance) at Tillai (Cidambaram) being the Lord of the golden hall there. Most of the Siva temples have this figure either in stone or bronze and the stone images at Tenkasi (tenkāsi) and Tiruccenkattangudi (tinuccenkāttāngudi) are worthy to be noted. It is said that "the beautiful figure of Nataraja discovered at Tinuvālangādu and now preserved in the Madras Museum is one of the finest specimens of bronze casting in South India and evokes our admiration for the excellence of its design and execution".

It seems that the few varieties of this form of divine dance are sculptured with His consort standing near Nataraja, jata (jata) (locks of hair) around the head, or the head adorned with kirita (kirīta) (crown), like the Jatamakuta (jatāmakuta) and without the back hands fully stretched. Further, the figure of Ganga (gangā) standing on the jata and the left foot being placed on the body of the Apasmarapurusha (apasmārapurusha) (Muyalaga in Tamil) may also be shown.

In another form, the right leg is lifted straight up to the crown of the head and the somewhat bent left foot resting upon the Apasmarapurusha and in this aspect Siva is depicted with 8 arms.

Siva with 16 arms is yet another form, to the left of whom is shown His consort having Skanda in Her left arm, and an image of this form in stone is found at Tenkasi.

The image at Tiruccenkattangudi has 4 arms, a jatamakuta and left foot being bent and the right toe resting upon a pitha $(p\bar{u}tha)$.

Another posture at the same place with the right leg being lifted up is in the *Vrscika* pose, "as if going to mark the forehead with the toe with a *tilaka* mark, the left foot being placed on the Apasmarapurusha and one of the left arms being lifted up in the Pataka (patāka) pose". This is called the *Lalāṭatilaka dance*.

In the Kailasanatha (kailāsanātha) temple at Kanchipuram, the left leg is planted firmly on the ground, while the right one goes up from behind as far as the top of the crown.

Another image in stone, found in Taramangalam has 16 arms, right leg lifted up as far as the crown, the left being bent resting upon the Apasmarapurusha with Brahma sounding the cymbal at the right side and Vishnu sounding the drum on the left.

The catura pose of Bharata Natya (bharata nātya), is also illustrated in bronze at Nallur (nallūr) and Tiruvarangulam.

Tālasamphōtita posture, with the right leg lifted up to the knee of the left one, having 8 arms in various poses with Ganga seated in one of the jatas of the jatamakuta and Parvati (pārvati) seated on the left side, is represented in stone in the Kailasanatha temple at Kanchipuram. In yet another image at Kanchipuram, Siva has 8 arms, one in the gajahasta, another in the Pataka, and a third in the catura poses.

Kalyana Sundaramurti: This aspect of Siva's marriage with Parvati, in which they form the central figures, has Vishnu and His consort as bride givers. Brahma as the performer of the Homa (hōma) and in the background are seen the Ashṭadikpālakas, Siddhās Yakshās etc., as observers, is found in the Pudumanḍapam and the Mandapa (manḍapa) in front of the central shrine of Somasundara (sōmasundra) temple in Madurai.

In Tiruvorriyur, there is a bronze depicting Siva with 4 arms in the act of taking hold of the hands of Parvati.

The full scene of the wedding as available in Madurai, in which "the whole subject is treated with great cleverness and the effect is very striking....The very simplicity of the sculpture carries a great charm with it. The shyness depicted on the countenance of the bride is noteworthy".

Bhikshatanamurti and Kankalamurti: Both the images are found in almost all the Siva temples. The story is that over a dispute between Brahma and Siva about the creation of the Universe, the latter ordered Bhairava to cut off the fifth head of Brahma and advised him to beg food in the skull of Brahma till he met Vishnu. Though Bhairava reached the abode of Vishnu, Viswaksēna, the gate keeper would not allow him to enter and in the encounter, the latter was killed and thereby adding one more sin, Bhairava went to Kāsi to atone his sins.

Another account on this act of begging is that in the Dārukavana everyone took to austerity and forgot worldly affairs and to bring them to the worldly ways, Siva went for begging naked and all were attracted though the rishis cursed Him. However, the Lord vanished, unaffected.

Bhairava and Siva who went for begging were called Kankalamurti (kankālamūrti) and Bikshatanamurti (bikshātanamūrti). These two images are similar, and Bikshatana is also called Brahmasiraccedamurti.

A bronze image at Tiruvenkadu (tinuvenkādu) and a stone one at Nagesvaraswami (nāgēsvaraswāmi) temple at Kumbakonam of the Bikshatanamurti, are worthy specimens. "Both of them are gems of art". A special feature of the sculpture is a tiny bell tied by a string just below the knee of the right leg. The Kankalamurti of the Airavatesvara (airāvatēsvara) temple, Darasuram (dārāsuram), now in the Art Gallery at Tanjavur, shows a standing Siva wearing sandals and playing a kettle drum. His lower right hand touches the deer while the upper left hand holds a bundle of bones across the shoulders. There are women who are in ecstatic joy at the sight and one woman is depicted as even loosing her loins.

Kamantakamurti: Siva, as the destroyer of Kama (kāma) (Cupid: the god of love), is said to have burnt the latter to ashes by opening the third eye, which emitted the flames. Kamantakamurti (kāmāntakamūrti) in the depiction of this event is said to have taken place at Tirukkurukkai in the Tanjavur district. There is a rare sculpture in a niche in the north wall of the temple at Gangaikonda Cholapuram (gangaikonda colapuram).

Kalasamharamurti: Siva is said to have kicked Kāla (Yama) in order to save Markandeya from premature death and this form, the Kalasamharamurti (kālasamhāramurti), episode is connected with the temple at Tirukkadavur (tirukkadavur). The stone images found at Tiruccenkattangudi and Pattīsvaram deserve special mention.

Tripurantakamurti: Siva is said to have destroyed the three Asuras (asura) with their flying castles and this form Tripurantakamurti (tripurantakamurti) is found in Kanchipuram and Madurai and the one found in Kodumbalur (kodumbālūr), Pudukkottai (pudukkōttai) district is now in the Government Museum, Madras. In the stone image at Kanchipuram, Siva having 8 arms is seated in a chariot, driven by Brahma.

The form said to have taken by Siva to destroy Jalandarāsura, called Jalandarāsamhāramūrti, seems to have no stone image or bronze icon.

Gajasura-samharamurti: Siva is said to have destroyed an Asura in the guise of an elephant and this form called Gajasura-samharamurti (gajāsura-samhāramūrti) has a metal image in the temple at Valuvur (valuvūr), connected with this episode. Stone images of this murti are found in many places and those at Darasuram and Tiruccenkattangudi deserve to be mentioned. In the Darasuram image, removed to the Tanjavur Art Gallery

"Parvati is shown in all her tenderness on the left of Siva but her face expresses mingled feelings of terror and vismaya (surprise)". In the Valisvara (valisvara) temple, Parvati is shown on the right running away from the scene and Siva has 8 hands.

Virabhadra: This form, is said to have been assumed at the time of the destruction of Daksha's Yaga (yaga), has a bronze image at the Madras Museum and the image of this murti, carved on a pillar is found in the front mandapa of the Siva temple at Tenkasi.

Hariyarddha/Hariharamurti (Sankaranarayana): A form in which Siva and Vishnu are depicted on the right and left halves of the same figure, has the aspects of both Siva and Vishnu and is called Harihara or Sankaranarayana (sankaranārāyana). The left side of this figure should have two arms, one with cakra (wheel), canku (conch) or the gada (club) and the other held at the thigh and the head, on this side should have a kirita (crown) studded with precious stones. The colour of the Siva half is snow white and that of Vishnu green. On the side of Siva, a portion of the third eye is visible. There is an image of Harihara in the niche in the temple at Gangaikonda Cholapuram.

Ardhanarisvara: "As the name indicates, the form of this image should be as half man and half woman", the right half being Siva and the left Parvati. The male half will have a Jatamakuta with the crescent moon, and a garment of tiger's skin.

On the head of the female half, there will be a fine knot of well-combed hair with the forehead having a half tilak mark, and the left eye will be painted with collyrium, while the right arm of the figure will rest on the bull, the other holds a flower and a well developed breast marks the left side. The garment should have 3 girdles.

Ardhanari (ardhanāri) figures are found in the Dharmarajaratha in Mahabalipuram, Nagesvaraswami temple at Kumbakonam and Tiruccenkattangudi. About the sculpture at Kumbakonam, T.A. Gopinatha Rao remarks that "this piece of sculpture is one of the finest of the Chola period and is remarkable for the exactness of the proportions both of the male and the female portions of the torso and the excellence of its artistic effect".

Kiratarjunamurti: Siva is said to have presented Arjuna (one of the Panca Pandavas) with Pasupadastra, the powerful weapon to fight against the Kauravas, for which Siva in the guise of Kirata disputed with him. This episode is beautifully carved on stone in the Srisailam temple, whereas at Tinuvētkalam, near Cidambaram, considered to be connected with this episode, a metal image of this Kiratarjunamurti (kirātarjunamūrti) is available.

Candesanugrahamurti: The story of Siva offering His grace by tying the garland (Indai) on the head of Candesa described in detail in the Periyapuranam (periyapurānam) is excellently carved on the northern side of the sanctum of the Siva temple at Gangaikonda Cholapuram. P.R. Srinivasan observes, "the group is

reputed for its beautiful modelling, fine plastic sense and interesting decorative details". Another beautiful figure of Candesanugrahamurti (candēsānugrahamurti) in the temple at Tiruvālīsvaram (Tirunelveli district) is one in which "the workmanship of the entire composition is such that it is unsurpassed for beauty by any other example of its kind".

Vishapaharanamurti/Nilakanta: At the time of churning the milky ocean by the Devas ($d\bar{e}v\bar{a}$) and Asuras, Siva is said to have swallowed the poison emitted from the snake used as rope and Parvati pressed Siva's neck with her arms to prevent the poison from entering the stomach, turning the neck blue and hence the name Nilakanta ($n\bar{\iota}$ lakanta) blue necked or Vishapaharanamurti (vishapaharanamurti)

Cakradanamurti/Vishnuvanugrahamurti: The episode of Vishnu performing daily oblations with 1,000 lotus flowers for the grant of cakra (wheel) and on one occasion, the shortage of flower being filled with one of His eyes, is represented by the Cakradanamurti (cakradanamūrti) image, found in the Kailasanatha temple at Kanchipuram. Another sculpture in Madurai depicts Siva as presenting the cakra to Vishnu. He is also called Vishnuvanugrahamurti (visnuvānugrahamūrti).

Vignesvaranugrahamurti: Siva is said to have blessed Vinayaka (vināyaka) (vignesvara (vignēsvara)), by placing the head of an elephant on His shoulders as He plucked the head earlier. This theme of Vignesvaranugrahamurti (vignēsvarānugrahamūrti) or Gajamukānugrahamūrti has no sculptural representation.

Somaskandamurti: When Skanda is placed, as standing, sitting on the lap of Uma or dancing in between Siva and Uma, such a panel is called Somaskandamurti (sōmā-skandamūrti).

Ekapadamurti: The form in which Siva is depicted standing on one leg and Brahma and Vishnu as projecting from Him to symbolise the supremacy of Siva, the Ekapadamurti (ēkapādamūrti) is sited by T.A. Gopinatha Rao to establish his view that "sectarian prejudice have often created new images". It is to be noted in this connection that Vaishnavites (vaiṣṇavite) have represented Vishnu as the Supreme God, and with Siva and Brahma proceeding from Him with the authority of puranas (pūrāṇa). But the Tṛmūrti, with Siva at the centre, and Brahma and Vishnu on the sides in a stone figure is found at Tiruvorriyur and Tiruvānaikkā (Jambukēsvaram), while Vishnu as the central figure of a stone image is found at Nagalapuram (nāgalāpuram).

Sukhasanamurti: This form of Sukhasanamurti (sukhā-sanamūrti) is a seated Siva having 4 arms and 3 eyes, clad in the skin of the tiger. If Uma is also present, the form is Umasahitamurti and if Skanda is also placed between them, the panel is called Somaskandamurti.

Dakshinamurti: Siva depicted as the teacher of Yoga (yōga), Vina (vīnā), and nana (ñāna), and as an expounder of the Sastras (sāstrā), called Dakshinamurti (dakshināmurti), is found in all temples in a niche in the

southern wall of the central shrine, in its last representation.

He is represented as seated on a tiger skin under a banyan (kallāl in Tamil) tree, with four arms, the right hand in nānamudra, while two others in varada and danda poses and the fourth holding the akshamālā (garland of beads) surrounded by sages (rishis) eager to learn the Sastras. The names are given differently in different Agamas (āgama).

The stone image of the Nana Dakshinamurti is found at Avūr, Tiruvorriyur, Kaverippakkam (kāvērippākkam), Sucīndram and Tīruvēngaivāsal. At Kaverippakkam, the sculpture has a "big jatābhāra in curls or knots, the vastra, yagnōpavīta and the leaves of the book of cosmic wisdom in the hand". There does not seem to be much difference between Vyākaranamūrti and Nanamurti.

Yoga Dakshinamurti is sculptured in 3 styles as found in the stone images at Tiruvorriyur, Kanchipuram and Nanjangudu (nañjangūdu). In Tiruvorriyur, an inscription states that the image was called Padampakkanāyaka and it is now called Gaulīsa. The form found in Kailasanatha temple at Kanchipuram has the left leg bent and this leg and body are bound by yogapatta (yōgapatṭa) and Siva is seen seated under the banyan tree. In Nanjangudu the Lord is in the sitting posture and the legs are bound with the body by yogapatta.

There is yet another form, the Vīnādhara with the vina held at the top by the left hand and the lower end by the right hand. The vina is not usually found in the image.

Lingodbhava: This common form of Lingodbhava (lingodbhava) is invariably placed in the niche in the western wall of the central shrine in all temples, representing Siva, who is said to have taken the form of an immeasurable pillar of flames, to suppress the pride of Brahma and Vishnu.

Sarabhamurti (sarabhamūrti), Andhakasuravadhamurti (andhakāsuravadhamūrti), Ravananugrahamurti (rāvanānugrahamūrti) etc., are some more forms of Siva, of which Sarabhamurti, according to Gopinatha Rao, is also a creation of sectarian bias, found at Tribhuvanam and Darasuram. The figure in Kampaharesvara temple at Tribhuvanam differs considerably from the Darasuram temple in details and treatment.

Among the Samharamurti (samhāramūrti) forms, Matsya samharamurti and Kūrma samharamurti, found in late medieval sculptures, appear to have evolved out of the rivalry between the Vaishnava (vaisnava) and Saiva sects, the latter gaining the upper hand in the 12th and 13th centuries A.D.

Ravananugrahamurti: The panel depicting the episode of Siva blessing Ravana (rāvaṇa), admirably worked out, is found in the rock caves at Ellora and at Bēlūr in Mysore. Ravana is said to have lifted Mount Kailas, the abode of Siva to make way to proceed further north and

Siva pressed the mountain with his toe resulting in Ravana being caught beneath. When he repented in a long prayer, Siva blessed him with a sword and the name Ravana. Appar has referred this episode in most of his decads, with one verse in each decad. This panel is found in very few temples of Tamil Nadu.

Andhakasuravadhamurti: It is said that when Siva wounded Andhakasura, who tried to take away Parvati, the blood on touching the earth, turned into the Asura and to stop the blood from falling on the earth, Siva created Yōgēsvari, a Sakti, while Indra and others sent their Saktis, Brāhmi, Māhēsvari, Kaumāri, Vaishnavi, Indrāni and Chamundi. These 7 Saktis caught all the blood and stopped the multiplication of the Asura. Sculptures of this episode are found in Elephanta and Ellora caves, but none is available in Tamil Nadu.

Sadasiva: This form "is the highest and Supreme being, formless beyond the comprehension, subtle, luminous and all pervading, not contaminated by any qualities (gunas (guna)) and above all actions (karmas)". It is from this Supreme being, everything had their origin, being an end at His will (T.A. Gopinatha Rao). The murti with 5 faces and 10 arms, Sadasiva (sadāsiva) may also be conceived as having only one face with 3 eyes. These, represented in bronze are found in the Madras Museum.

Mahasadasivamurti: A form of Mahasadasivamurti (mahāsadāsivamūrti) conceived as having 25 heads and 50 arms, made of brick and mortar is found in Vaittī svarankoil. "In this the heads are arranged in tiers i.e., 9 in the first row, 7 in the second, 5 in the third, 3 in the fourth and 1 above all".

Mahesa: The fully manifested Siva, the Supreme cause of creation, protection and destruction, Mahesa (mahēsa) should have been conceived with 5 heads, 4 alone being visible is represented in a beautiful figure of stone found in a field opposite a ruined Siva temple at Melacceri near Kaverippakkam in the North Arcot district.

Sasta: Called also as Hariharaputra and well known as Ayyanār in Tamil Nadu, He is considered to be the son of Mohini (guise of Vishnu) by Hara and this cult is now very popular in Tamil Nadu. A bronze image of Sasta (sāsta) is found in Tiruppālatturai in the Vīrāsana posture. Another bronze image in Valuvur is found seated on a tusker with double tusks on each side.

Many forms of Siva in stone and bronze can be seen in a few temples of Tamil Nadu. According to K.A. Nilakanta Sastri, the Siva temple at Valisvaram (Tirunelveli district) may be considered "a veritable museum of early Chola iconography of the time before Rajaraja I (rājarāja).

On the southern side of the temple, there is the Nataraja, Vrishabharudha, Gangādhara and Virabhadra. The western side has Lingodhbhava, Kalaharamurti, Kiratamurti, Yoga Dakshinamurti and Umasahita. On the northern side are placed Gajarājamūrti, Candesanugraha, Sukhasana and Somaskanda.

In the big temple at Tanjavur, from the entrance of the garbhagriha, Lingodhbhava, Bikshatana, Virabhadra, Dakshinamurti, Kalantaka, Nataraja, Harihara, Chandrasekhara (with and without prabha), Ardhanari, Gangadhara, Sivalinganamurti are found in the clockwise direction.

In the Gangaikonda Cholapuram temple, in the southern wall Ardhanari, Dakshinamurti, Harihara, Nataraja on the lower tier and Kalantaka and Dakshinamurti in the upper tier, in the west, Gangadhara, Lingodhbhava, Vishnuvanugraha in the lower tier, Bikshatana, Lingodhbhava in the upper tier and in the north, Kalantaka, Bhairava, Kamantaka and Gauriprasada and Soma (Siva with Uma) in the lower and upper tiers respectively can be noticed. In the first tier of the eastern wall, the images of Chandesanugraha and Kankala and in the second tier the image of Gajasamhara among others are found.

See also: Cidambaram Temple, Nataraja, Special Names of Siva Shrines.

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IMAGES OF SAIVA SAINTS AT NANJAN-GUDU

In the Nanjundesvarar (nañjundesvarar) temple at Nanjangudu (nanjangūdu) 20 km south of Mysore in Karnataka, stone images of the Tamil Saiva saints, the 63 Nayanmars (nāyanmār) which can be noted with reference to Sundarar's Tiruttondattokai (tiruttondattokai) are available. Known also as Srīkantēsvara temple, it has a row of stone images of the 63 Saiva saints belonging to the "Sculptural work of Mysore during the nineteenth century". They are in groups of 3 and an account of them was published in the Archaeological Survey of Mysore for the year 1940. There are copper images too, fixed on wooden platforms without being arranged according to the stone images, which are arranged in the following order in the published report.

lowing order in the p
Interpretations or Explanations
Probably a corrupt form of Anin- dhita, one of the two damsels met by Sundarar at Kailās while he was gathering flowers. It is said that she was born as Sangiliyar in Tamil Nadu, whom he married.
Sundarar, a Saiva saint, is one of the Tevāram Trio, who sang the Tevārams in the 7th Tirumurai
The other damsel met by Sundarar at Kailas and born in Tiruvārūr as Paravaiyār whom Sundarar married at Tiruvārūr before marrying Sangiliyar at Tiruvorriyūr. The Tiruttonda-

ttokai of Sundarar does not include these damsels.

4. Appar (holding a broom)

Appar's name was originally Manulnī kkiyār and was called Dhannasēna when he was a Jaina monk and was christened Tinuāvukkarasar by the Lord at Tīnuvadigai on his conversion to Saivism. Sambandar hailed him as Appar, who is said to have held the instrument ulavāram a small hoe to weed or cut grass. Probably, the hoe is misconceived as a broom by the editor.

5. Mānikkavācakar (holding a rosary and a book) Indeed he is one of the 4 Samayācārya of Saivism in Tamil Nadu, but was not included in the galaxy of 63 Nayanmars, in Sundarar's Tiruttondattokai.

6. Sivañāna Sambandar (with a metal tāļa in his hands)

No comment is possible.

7. Tri Sahasra Bhūsuraru The 3,000 Brahmins of Tillai (Cidambaram) mentioned in the beginning of Tiruttondattokai.

8. Nilakhantanı

Tirunilakantar

9. Mahādhānaru

Iyarpagaiyār, the saint from Kāveripūmpattinam, used to offer anything demanded of him to anyone without saying no. Once, Lord Siva, in the guise of a venerable and handsome young man, demanded the saint, his consort, to which, the latter offered the lady at once. Perhaps the offering of the consort was considered as a great offering, Mahādānā and the Kannadigās called him Mahādānaru, while to the Tamils, he was Iyarpagaiyar (See notes).

10. Māranı

Ilaiyankudi Mara Nayanar

11. Satyarthanı

Probably a translation of Meypponul Nāyanar (Mey-Satya: Ponul-Anha and Nayanar-nāthanı).

12. Varumindaru (with a battle axe) Probably a corruption of Viranmindar, but it remains inexplicable why he is depicted with a battle axe.

13. Amaranīti

Amarnitiyar

14. Dārukaru (with a goad) Darukaru may be equated with Eripattar who used to have an instrument (probably a javelin) to attack those who affronted the devotees of Siva.

15. Enādhinatharu

No comment is possible.

16. Kalanātharu

May be Kunguliyakkalayār of Tinikkadavūr. The image seems to hold a kunguliyam stand; kala may be kalayam (to burn the incense).

17. Kannappanavaru (with strung bow)

18. Mānakunjanu

19. Sankulādāyaru

20. Gönāthanı (playing on a flute like Vēnugöpāla)

21. Mūrtinātharu

22. Skandanātharu (with a garland of flowers in his hands)

23. Rudrapasupati

24. Nandaru

25. Vicāravantaru (with a bag on his shoulder)

26. Chandēsvararu (with an axe)

27. Kulapakshakaru

28. Vidyāvantaru

No comment is needed.

Mānakkanjārar: Kunjaru can be Kanjāru, the place now known as Anatāndavapuram near Mayilāduturai) wherefrom hailed the saint.

According to the list of Tirutton-dattokai, the saint should be Anivāttāyar. The latter part of Sankuladayarı, sounds tāyar-tāyanār which is the name of the saint. An instrument in the image does not seem to be a sickle arivāl which he used to have.

Anāyar; Gō is An meaning cow. He used to tend cattle and hence the name. He used to play on the flute and hence he is depicted with a flute in his hands but he is not playing on it.

No comment is possible.

Skanda is Muruka. Skandanāthanu is Muruka Nayanar. He used to supply various kinds of flower garlands to adorn the Lord Vardhamānēsvara at Tinuppugalūr. So the image is depicted with garlands.

No comment is possible.

Nandanār, mentioned as Tirunālaippōvār in the Tiruttondattokai.

The saint *Tinukkuripputtondar* of Tiruttondattokai, he is named as Vicharavantaru because he was anxious about his inability to wash the clothes of the mendicants in time. The bag on his shoulder seems to be a bundle of clothes to be washed. *vicāra-anxiety*.

No comment is possible.

Kulacciraiyār which means a fence to the Saiva class, was the name of the minister of Nedumāran, the Pāndiya king. Kulapakshaka may also mean the same.

Penimilalaikkunumbar is placed next to Kulacciraiyār in Tirutton-dattokai. But here the name Vidyāvantaru, having the meaning, a master of knowledge, is given. The saint was an adept in the Astama Siddhis - the eight supernatural powers as animā, mahimā, lahimā, garimā, prātti, prakī miyam, īsatvam and vasitvam. So the name Vidyavantaru was perhaps given to him.

Probably a corruption of Punitavati, 29. Pūtavati the name of Kāraikkāl Anımaiyār. Pūtavati-Bhūtavati Anmaivār, shedding her flesh and taking the form of skeleton, proceeded to Kailas topsy turvy and she called herself pey (bhutam) and hence the name Bhūtavati or Pūtavati. Abhūti may be the corrupted form 30. Abhūticararu of Appūti. Bhūti or pūti means sacred ash. Nīla Nakkar: Nagnar-Nakkar. 31. Nilanagnani 32. Navanandi Naminandi No comment is possible. 33. Kalikkāmani 34. Srimūlaru Tinımülar According to Tiruttondattokai, 35. Bhadrabhaktaru the saint in this place is Murkkar, an adept in playing dice. Once a gambler committed foul when he played with him and the saint stabbed him in anger and hence the name. Bhadra may also mean wrathful or ferocious; Mūrkkar (wrathful person). 36. Dandabhaktaru 37. Māra Somayājigalu Somāsimārar 38. Sakyanatharu

Dandi Adigal One who performs Somayaga is called Somayāji, Somāsi in Tamil. Sakkiya Nayanar; the balls denote

(with two balls in his hands)

the stones he used to throw on the Lord as flowers.

39. Niruddha Sārdūlanı

Sirappuli Nayanar Sārdūla means tiger (puli in Tamil). Puli is found in this saint's name but it has nothing to do with tiger.

40. Matangaru

According to Tiruttondattokai, the Nayanar who should find a place here is Cinuttondar.

41. Chāra Bhūp iti

Chāra may be Cēra and Bhupati means the king, the Cera king who is Ceraman Perumāl Nayanar.

42. Gananātharu

No comment is needed.

43. Paran'akaru (a sword o. his left shoulder)

Probably, the saint may be Kūrnuvanavanār, who finds a place, next to the Ceraman. Antaka is Yama (Kūrruvan in Tamil) and Yama has no place in the story of this saint. He was a Kalabhra king and hence shown with a sword.

*44. Satyadhanaru

*46. Pratāpasūrani

47. Atibhakaru *48. Mānadhanani

49. Kaliniti

*50. Kīrtinātharu

51. Pañcapādaru

*45. Dharmaketanani equated with the 8 saints of the 7th verse of Tiruttondattokai. Of them, Atipattar (47) and Kaliniti (49) can easily be identified. Pañcapādaru (51) may probably unwitting translation aindu sandhi Aiyadigal; in becomes ai which may be translated as pañca adigal as pada, meaning feet. In this way, names of some saints might have been wrongly translated as is the case with Sirappuli etc.

The eight saints (44-51) have to be

52. Ganavallabharii 53. Avikāri *54. Abhirāmanı

55. Nirvacananı *56. Sakranāthani

The 5 saints (52-51) should be equated with the 5 saints found in the 8th verse of Tiruttondattokai. (52) Ganavallabhanı may be Ganampullar, pullar has been corrupted as vallabhar. (53) Avikāri may be Karinayanar (55) Nirvacanaru is surely an idiosyncratic translation of Vayilar one who has no mouth (who cannot speak) Nirvacanar.

*57. Dharmabhaktaru *58. Dharmanātharu *59. Sāhasapriyanı

*60. Kī rtikathāmritanı 61. Sūravyāgharanı

Five Saints(57-61) have to be identified with those mentioned in the ninth verse of Tiruttondattokai and (57-61) have to be identified. Suravyaghararu (61) may be equated with Kōtpuliyār (Vyāghra means tiger) (Puli in Tamil). Kotpuli was a commander of an army and hence "Sūra" seems to be a fitting epithet.

62. Vibhūticarant *63. Sahasrakaru 64. Sambhuchittaru

The 10th verse of Tiruttondattokai consists of 7 saints out of the "nine groups of saints". (Togai Adiyār) (62) Vibhūti caranı may be Mulunīni. Pusiyamunivar (64) may be Sambhuccittar or cittattaiccivan pālē vaittār.

65. Löhitākshanı

Lohita - red; Aksha - eye; Lōhitaksha - red-eyed. This may indeed refer to Koccengatcola - the redeyed Cola king.

66. Gītakāranı

Tirunī lakant ayālppānar, is well-versed in yal (or vina). Though the last 7 verses contain 7 saints including the parents of Sundarar, (65) and (66) alone have images in the Nanjundesvarar temple.

It has to be noted that an attempt has been made to identify all the images of the saints, but a few have to be left

Images in the report marked with asterisk have to be equated as shown below:

44. Satyadhānaru Poyyadimai illāda pulavar

45. Dharmaketanaru Pugalccolar

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46. Pratāpasūraru Narasinga munaiyaraiyar

48. Mānadhanaru Kalikkampar

50. Kī rttinātharu Sattiyār

54. Abhirāmaru Nedumāran, the Pandiya king.

56. Sakranātharu Munaiyaduvār

57. Dharmabhaktaru Kādavarkon Kalarcingar

58. Dharmanātharu Idankali; as he proclaimed that his granary may be used by the

devotees of Siva; he was perhaps

called Dhannanādar.

59. Sāhasappriyaru

Seruttunai; he cut the nose of the queen of Kalarcingar, a Pallava king and saint. His action was

considered sāhasa, a daring act.

60. Kirttikathāmnutanu Pugalttunai (Kirtti-Pugal)

63. Sahasrakaru Cannot be equated with any one noted in the 10th verse. The other

4 belonging to the "nine groups of saints" mentioned in this verse have not been represented. They are Pattarāyppanivār; Paramanaiyēpāduvār, Tīnuvānīrppirandār, and Muppōdum tirumēni tīnduvār.

Notes

- 1. The Tiruttondattokai contains the names of 63 saints and 9 groups of saints.
- 2. Numbers 1, 3 and 5 above, as already stated, were not included in the Tiruttondattokai
- 3. Of the "groups of saints", 7,62 and 64 belong to this group; 44 is doubtful; 63 cannot be equated; the rest of the group as shown under 63, have been left out.
- 4. Bhadra Bhaktaru (35) (Mūrkkar): Monier Williams' Sanskrit-Sanskrit-English Dictionary gives amongst others, the meaning of bhadra as sanctimonious hypocrite. Hypocrite seems to be harsh, as far as Mūrkkar is concerned.
- 5. Number 9, Mahādhānaru-Iyarpagaiyar: The following remarks of T.N. Ramachandran may be considered: "The acts of bhakti are more than not abnormal. They defy reason and ratiocination (the process of legal reasoning). They act with steadfastness that confounds the worldly. A servitor of the Lord has no father, mother, wife, brother nor sons. They own nothing. They give away all as libations and lustrations. For them, that which counts is grace."

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IMMIGRANTS DURING SANGAM PERIOD

Overt and covert evidences are available about the immigration of Aryans, Jews, Christians, Greeks and Romans into Tamilagam during the Sangam period, i.e., during the early centuries of the Christian era.

The Aryan Colonists: The Aryans (aryan) are referred to in the Sangam Classics as having invaded the Tamil country but were repulsed. But the Brahmins were successful in entering the country peacefully and slowly introducing the caste system and other modes of life in the Tamil country. They kept up the three-fold fires in their homes and performed yagas (yaga) or velvi on a magnificent scale, mostly under royal patronage. They were called Antanar (antanar) and Parppar (parppar).

Kapilar, the poet, was an Antanar held in high esteem by other poets and kings, as well as chieftains like Pāri who was his friend.

Those who did not perform yagas, called velāppārppār, were engaged in cutting and fashioning conch shells for making bangles.

Though the Brahmins did not mix freely with others, some of them acted as messengers between lovers and also were employed as envoys and advisers in the king's court.

As a matter of fact, there were only a few settlements (in the beginning) of Brahmins well versed in Vedic (vēdic) lore and later the kings offered special inducements in the form of land gifts to attract them to settle in the Tamil land.

Jews and Syrian Christians: The Jews seem to have appeared at the West Coast of Southern India in the early centuries of the Christian era. There is a tradition that they came in large numbers and settled in Malabar after the destruction of their temple at Jerusalem in A.D. 68. Indeed, there is no reference to them in the Sangam Classics. But it is a fact that they settled in Malabar during the early centuries of the Christian era, corroborated by ancient copper plate grants in their possession; deeds are written in ancient vattelutu of Tamil and a deed is dated in the 36th year opposite to the second year during the reign of Bhaskara Ravivarman. According to Beschi, a Portuguese missionary who resided at Madurai, the cycle used by him was the Grahapparivirthi cycle of 90 years.

This cycle began in 24 B.C. The years follow the ordinary solar reckoning. The Christian year or any year reckoned by this cycle, may be calculated by multiplying the number of the cycle by 90 and adding the year and subtracting 24. By this method, the date of the deed can be fixed as A.D. 192. 36th year opposite to the 2nd year is 2 x 90 + 36-24 i.e., 192. It has to be noted that this cycle is applicable to any deed in the Tamil country dated in double years. But in this connection, it has to be added that no evidence, either literary (internal or foreign) or otherwise to a Chera (cera) king by name Bhaskara Ravi-

varman ruling in A.D. 192, but on the contrary inscribtional evidence assigns him to the ninth century A.D.

The old Christians were known as St. Thomas Christians and Syrian Christians; St. Thomas Christians because of the belief that St. Thomas preached the gospel for the first time in Malabar and Syrian Christians because of the observance of Syrian ritual and language.

The Apostle Thomas who landed at Malankara (malankara), a small island close to Cranganore in A.D. 52, founded 7 churches and converted among others several families of Brahmins. It is said that the Metropolitan of the Jacobite Syrians in Malabar still takes the title, Bishop of Malankara. Palayiur (pālaiyūr), Malankara, Kottakayal (köttakāyal), Kothamangalam, Kollam, Niranam and Nellekkal were the 7 churches. The churches of which, the ones found now at Palaiyur and Kottakayal are said to be the survivors out of the seven.

Later, the Apostle went to the Coromandal coast, laboured among the people there and finally suffered martyrdom at Mylapore (Madras). San Thome church, and St. Thomas Mount the village in Madras still remind us of the Apostle.

Marco Polo, a traveller from Venice (Italy), considered as "The Prince of Medieval Travellers", was at the court of the Chinese emperor Kublaikhan for 17 years. He was employed by him in several important missions in various parts of his empire. He left China in A.D. 1292 for Persia and reached Venice in A.D. 1295. He had visited India also. According to him, the body of Messer St. Thomas, the Apostle was buried in Ma'bar at a small place. Christian and Saracens go there on pilgrimage. He was conferred the title of Avarian i.e., the holy man. The Christians who go there take some earth from the place of his martydom and give a portion of it to the sick, who is believed to be cured because of the power of the saint.

Marco Polo sites a miracle occurred in A.D. 1288, according to which a baron who stored corn (rice) in all the houses belonging to the church was requested to remove the corn for the people to live freely but he did not. So one night the saint appeared with a fork and said that if he would not make room for the people he would die and pressed the baron with the fork. The baron felt that he was really dead and he moved the corn from all the houses, the next morning.

Marco Polo has also related the story of the saint's death as he had heard: It seems that the saint engaged in his prayers was in a wood outside his hermitage, surrounded by many peacocks. One of the idolaters belonging to the class of beef-eaters, the Govis, who went for hunting, shot an arrow at the peacock without noticing the saint. I'm it struck the holy man and he died. It is also related elsewhere that because of his curse, the people of that place have begun to suffer from elephantiasis.

Yavanas: The Yavanas were Westerners, particularly the Greeks and Romans who came to Tamilagam on commercial errands.

It seems Neduncēralātan punished some Yavanas fettering their arms behind their backs and pouring ghee over their heads as a mark of disgrace. From Mullaippāttu, it is learnt that they were employed as chamberguards in palaces. They had well built body, which could frighten others by their look and were very brave. They came in ships laden with gold to exchange for the pepper of Tamilagam.

The other immigrants like the Kosar are dealt with elsewhere.

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INDUSTRIAL DEVELOPMENT IN TAMIL NADU

The manufacture of capital and consumer goods in the public and private sectors has begun to show trends of rapid growth after independence, in Tamil Nadu.

The State has about 2,000 medium and large scale industries and "has a rich concentration of select industries in certain pockets," with an output of 10% of the country's industrial production. "Tamil Nadu contributes half of the country's production of power driven pumps, one-fifth of cement, cotton-yarn, caustic soda and nitrogenous fertilizers, one-third of the diesel engines, three-fifth of safety matches and one-tenth of bicycles, sugar and calcium carbide."

Further, Tamil Nadu manufactures 70% of the tanned leather and finished leather products and "a sizeable share of consumer electronics and software." The share of Tamil Nadu in the quantity of India's export of leather products, marine products, textile based products and ready-made garments is about eleven per cent.

Automobile industry has shown substantial development by the production of "two wheelers, cars, lorries, buses, and railway coaches, heavy vehicles and tanks." The tank factory at Avadi in Madras, produces tanks of high quality. The current production of the automobile sector is about Rs. 2000 crores.

Tamil Nadu had 35,777 registered small-scale industrial units in 1980-81 and at the end of September, 1991, the figure has come to 1.32 lakhs. The estimated turnover of the small scale industrial sector during 1990-91 seems to be 6,996.11 crores, i.e. about five and a half per cent of the small-scale industrial production at the all India level.

In the factory sector, the units had grown from 9,139 at the end of 1979 to 17,960 at the end of November, 1991. The engineering industry has shown a rapid progress and "it accounts for 10.17% of the factories, 8.64% of productive capital, 11.1% of employment and 9.94% of value of output of the State." Export of engineering products from the State in 1987-88 was Rs. 72.56 crores and in 1990-91 it came to the tune of Rs. 2,050.27 crores.

Tiruppūr, the centre of hosiery industry producing baniyans, stockings etc., and Coimbatore, the Manchester of India in textile industry have grown as the major exporters of their products. The export from Tamil Nadu in 1989-90 was 1,243 crores of rupees and it was over 2,000 crores of rupees in 1992-93.

In the sphere of Electronics, ELCOT, a concern of the Government of Tamil Nadu, is entrusted with the task of giving a growth impetus to this industry.

In 1990-91, the consumption of electricity by the industries was 6.891 million units which was reckoned to be 43.7% of the total consumption of electricity.

The Tamil Nadu Government has recently announced its new industrial policy by which the participation of private sector is encouraged. Tamil Nadu has introduced a very "attractive package of fiscal incentives, comparable to those offered in other States."

Sowing the Wind: NEPC-MICON Ltd., is the promoter of the wind energy systems. A unit of Khemka group in Madras has used wind energy for pumping of water and power generation. This concern began the manufacture of wind mills in 1986. At the first instance, it manufactured and supplied 1,000 wind driven water pumps of 12-Pv-500 models throughout the country. By the experience it gained, a new model of water pump under the name Green Rev-150 has also been supplied. In the area of power generation, the company, in collaboration with Morup Manufacturing Company of Denmark installs wind turbine generators of MICON brand of 200 and 250 KW capacity. Such wind turbines have been installed between Aralvaymoli and Kavalkinaru at a distance of about 20 km from Nagercoil on the Nagercoil-Tirunelveli highway and they are producing electricity.

Bibliography: Adapted from Growth Prospects of Industries in South India, Indian Express Supplement, March 16, 1992.

INDUSTRIAL LABOUR WELFARE

With the inauguration of large-scale industries in India by the middle of the 19th century, factories came into being and the conditions that prevailed there were not conducive to the well being of the labourers. Only as a result of a series of Acts passed by the Government, the sufferings of the labourers were removed gradually, beginning from the last quarter of the last century.

The Indian Factories Act (India Act XV) of 1881 regulated the employment of children in big factories and made it obligatory to fence the machinery for protecting the workers against injury. It was amended in 1891 for bettering the working conditions of women and children as well as to bring the smaller factories also under its scope.

Another Act passed in 1911, reduced the hours of work alike in the case of men, women and children and made provision for their health and safety.

Then came the amending Acts of 1922 and 1926, and the comprehensive Act (India Act XXV) of 1934 based on the recommendation of the Royal Commission on Labour in India, which divided the factories into seasonal and non-seasonal ones, and brought many more small factories under its scope. It regulated the hours of work of all workers and required the big factories to provide rest-sheds and creches. Even this Act was soon found to be inadequate.

It was amended in 1935, 1936, 1937, 1940, 1941, 1944, 1945, 1946 and 1947 and eventually in 1948, it was repealed and replaced by a new Act (India Act LXIII) of 1948 by the popular Government after independence, based on the standards set by the *International Labour Organization*, which is still in force.

The Act having many progressive features provides for the licensing and registration of all factories, including non-power ones employing 20 or more and power factories employing 10 or more persons.

It abolished the distinction between seasonal and non-seasonal factories and shifts the entire responsibility for the safety precautions like fencing and guarding the machinery on the factory owners.

It prescribes standards of comfortable working conditions, grant of leave with wages at one day for every 20 days of work for adults and one day for every 15 days of work for children. It prohibits the employment of children below 14 years and prescribes their hours of work, less than that of the adults. Factories employing 500 workers or more are required to appoint special welfare officers.

Welfare measures: The Government has enacted several laws for the social welfare and security of the workers and employees.

The Workman's Compensation Act of 1923 provides for payment of monetary compensation to the disabled workers and the dependents of the workers who sustained injuries and die in harness.

The Indian Trade Union Act (India Act VI) of 1926 insists on the registration of trade unions and lays down the right and obligation of the registered unions.

The Payment of Wages Act (India Act IV) of 1936 ensures prompt and regular payment of wages to the workers in factories.

The Industrial Employment (standing orders) Act, (India Act XX) of 1946 requires the employer of the Industrial unit to submit the draft standing orders which are in conformity with the model prescribed by the State Government for adoption in his establishment to the certifying officer.

This Act was amended by the Industrial Disputes (Amendment and Miscellaneous Provisions) Act, 1956 which bestows a right to apply for modification of the standing orders on the workmen.

The Industrial Disputes Act (India Act XIV) of 1947 provides for the investigation and settlement of industrial disputes and specifies the machinery for the purpose. The awards passed by the Tribunal and the settlement brought about by conciliation officers are binding on both the parties. This Act was amended in 1950, 1951, 1952, 1953, 1956 and 1957.

The Industrial Disputes (Amendment) Ordinance of 1957 provides for retrenchment compensation, even in cases of bonafide closures and change of ownership.

The Minimum Wages Act (India Act XI) of 1948 requires the fixation of minimum rates of wages for specified employments in which "sweated labour is most prevalent or vast scope exists for the exploitation of labour". Employment in agriculture, plantations, oil mills, rice mills, tanneries etc. come under the scope of this

The Employees' State Insurance Act (India Act XXIV) of 1948 provides for benefits during sickness, maternity, medical needs, dependence etc., to the workers.

The Madras Maternity Benefit Act (Madras Act VI) of 1935 prohibits the employment of women in factories for four weeks after confinement.

The Employees Provident Fund Act (India Act XIX) of 1952 which originally covered 6 major industries (cement, cigarettes, electrical, mechanical or general engineering produce, iron and steel, paper and textiles) has been extended to 30 industries like matches, edible oil, sugar, rubber, tea etc. By this Act, the workers are required to contribute 6.25% of their wages and it is made obligatory to make an equal contribution, by the employers towards the Provident Fund.

The Madras Shops and Establishments Act (Madras Act XXXVI) of 1947 applicable to all shops, hotels, theatres etc. in Municipal towns, villages and first grade Panchayats provides several benefits to the employees. Under this Act, adults have to work for 8 hours a day, those between the ages 14 and 18, 7 hours a day and those below 14 years are prohibited from employment. They are eligible for a weekly holiday, 12 days of annual leave, casual leave and sick leave with wages.

The Government of India have introduced the subsidised Industrial Housing Scheme to provide assistance for the construction of tenements for industrial workers.

The State Government's statutory Housing Boards, and registered Employers and Industrial Workers Co-operative Societies are granted assistance as loans and subsidies for undertaking housing schemes.

By March, 1957, the department that enforces the Factory and the allied acts regarding the welfare of the labourers and workers, had the following personnels: A Commissioner of Labour who was also the Registrar of Trade Unions, the Certifying Officer under the Industrial Employment (standing orders) Act and Commissioner for Workman's Compensation and Assistant Commissioner of Labour, a Personal Assistant to the Commissioner of Labour, 10 Labour Officers and a Labour Welfare Officer, a Chief Inspector of factories, a Personal Assistant to the Chief Inspector of Factories, 5 first grade Inspectors of Factories; 7 second grade Inspectors of Factories, 1 Inspector of Factories, 5 Inspectors of Plantations and 126 Assistant Inspectors of Labour who were also additional inspectors on the factories side.

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INROADS OF PANDIYAS INTO KONGU-NADU

The Pandiyas (pāndiya), during their first ascendancy, after annihilating the Kalabhras (kalabhra), seemed to have made inroads into different regions like Kongunadu (kongunādu). The king Kōccadaiyan Ranadhīra (A.D. 670-10) bore the title, Kongar-kōmān, indicating his supremacy over that region.

His son, Arikēsari Parānkusa Māravarman (A.D. 710-65), according to the Velvikkudi (velvikkudi) plates, crossed the river Kaveri (kāvēri), subdued Malakongu, proceeded to Pandikkodumudi and worshipped Pasupathi (Lord Siva) to which temple, hoards of gems and much of gold were given. It seems he married Bhūsundari, the daughter of the Ganga king.

During the reign of his son, Neduncadaiyan Parantakan (neduncadaiyan parantakan) (A.D. 765-90), the Velvikkudi and Srivaramangalam grants were issued. Neduncadaiyan Parantakan is said to have defeated Adiyamān (of Tagadūr) at Ayiravēli, Ayirūr and Pugaliyūr on the north bank of the river Kaveri, captured the powerful king of western Kongu (kongu) with his elephants, interned him at Madurai and subdued Kongunadu. He thus subdued the 2 powerful kings of Kongu, marched up to Pērūr (near Coimbatore) and erected a Visnu temple resembling a hill.

Bibliography: K.A. Nilakanta Sastri, The Pandiyan Kingdom, Luzac & Co., London, 1908.

INSCRIPTIONS AND VAISHNAVA CANONS

Provision to chant the hymns form the Nalayira Divya Prabandam (nālāyira divya prabandam) during special occasions in Vaishnava (vaiṣṇava) temples is recorded in inscriptions, particularly of the later Chola (cōla) period. Provision for the recitation of Tiruneduntāndakam of Tirumangai Alvar (tirumangai ālvār) has also been recorded and the Vaikanasas (vaikanāsā) are empowered to conduct the charity (126 of 1900).

Rajendra I: Two inscriptions in the 19th and 26th sixth regnal years of Rajendra I (rājēndra) from Uttiramēnīr provide for the oblation to the deity and the distribution of food to 3 persons who recite Tiruvaymoli (tinivāymoli) in the temple respectively (176 & 194 of 1923). His Ennāyiram inscription makes provision for the recital of Tiruvaymoli and conduct of the college there (333 of 1977).

Rajadhiraja I: An inscription of the 30th regnal year of Rajadhiraja I (rājādhirāja) from Tirubhuvani records Mūvēnthavēlān of Umbalanādu, an official founded a mandapa (mandapa) in the name of Rajendra and made in the presence of the members of the Sabha (sabhā) who accepted an endowment of 72 velis (vēli) of land having an income of 12,000 kalams of paddy to be spent for the festival there with the provision that 2475 kalams out of the income had been earmarked to feed the Vaishnavas who recite the Tiruvaymoli (176 to 1919).

Rajadhiraja II: The recitation of Tiruvaymoli during festivals in the months of Arpasi (arpasi) (October-November) and Vaigāsi (May-June) at Tirukkōyilūr is provided in another inscription of the 8th year of Rajadhiraja II, in A.D. 1171. It seems that a woman had donated 7 kalancu (kalancu) of pon for this purpose (343 of 1921).

An inscription of Tirukkannāpuram states that on the fifth day during the Chittirai (April-May) festival, Lord Vishnu (viṣṇu) was seated with His two consorts on the pedestal, the Rāvanāntaka, in the Nīrāvi mandapa, when the hymns of Sadagōpa were to be recited (503 of 1922).

Kulottunga I: An inscription of the 15th year of Kulottunga I (kulōttunga) records the signing of a contract by Tiruvarangattu Nambi, his son Tiruvarangar Nambi and Tirukkannapurattaraiyar to recite Tiruvaymoli at the time of Tiruppalliyelucci at Srirangam (srirangam) in A.D. 1085.

Another of A.D. 1088 mentions that the hymn of Kulasēkhara Alvar beginning with tēttanıntiral was recited before the deity at Srirangam during the Arpasi car festival and Panguni (March-April) festival when the Lord is seated under the sacred laurel (punnai) tree and turtam was given.

Kulottunga III: Provision for a choir of 58 Brahmins to recite Tiruvaymoli in Kanchi (kānci) was made in A.D.

1242 for which one *Perumāl Dāsan* made an endowment by purchasing 17.75 veli of land for the purpose.

An inscription making provision for the kitchen of Andal (āndāl) by one Uranga-villi-dāsan alias Mahābali Vānādaraiyan, seems to have been made in the name of Sri Ranganātha, with excerpts from Tiruppāvai, Nacciyar Tirumoli (nācciyār tirumoli) and other works of Andal. It is called the Pranayapatrīka in the inscription. Andal is mentioned as Cūdikkotutta Nācciyār in the inscriptions of Saka 1375 (A.D. 1453) and Saka 1399 (A.D. 1477).

Krisnadēvarāya, who made the provision for the recitation of Drāvida Vēda at Nagalāpuram, in an inscription of Saka 1455 (A.D. 1523) wrote Amuktamalyada, the story of Andal.

A record of Saka 1486 (A.D. 1564) mentions a mandapa in the *Tinuvallikkēni* temple in Madras as *Tinuvāymoli mandapam*.

An inscription in the 9th regnal year of Vikrama Chola records a provision made for the ēka sīda tinu manjanam (84 ablutions) and oblation of Anulālappenumāl at Kanchi, every month on kēṭṭai, the natal star of Poygai and Pudattalvars (pūdattālvār). But the natal star mentioned in the record is wrong because it seems that the natal stars of Poygai and Pudattalvars are tinuvonam and avittam respectively.

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INSTITUTION OF DEVADASIS

The first serious attempt to collect detailed information regarding the Devadasis (devadasi) was made by Edgar Thurston in the first decade of the 20th century. In his Castes and Tribes of Southern India (Vol.II), a survey of the Devadasi system in the 19th century based on the "Census reports and the judicial proceedings relating to Devadasis in the different courts of South India", is given.

The Beginnings

According to S.C. Kersenboom, this institution may be traced to the Sangam period. Pattinappālai (II.246-249) describes that Kondimagalir (captive women) washed the podiyil (shrine), cleansed the Kandu (the stump), decked it with flowers and lit the lamps in the evening. In Nedunalvādai (II.38-39), beautiful women were said to be lighting lamps and strewing rice-grains and flowers.

In Puranānūru (verse 128 II.5-6), it is said that ādumagaļ (dancing woman) of the Podiyil attracted rain. Madavi (mādavi), a famous dancer and singer who became the courtesan of Kovalan, indeed hailed from the courtesan family, for, the mother of Madavi, advised her grand daughter Manimēkalai, to take to their family

tradition instead of entertaining the idea of taking to penance.

During the period of the Tevaram (tevaram) Triad, there were women performing the art of music and dance in the temples.

In the hymn of Tirupporcunnam in Tiruvacakam (tiruvācakam) of Manikkavacakar (mānikkavācakar), they are described as mangai (age group 12-13) with vāt kan (eyes like sickle) with varivalai (with bangles) and shoulders shining with the sacred ash. They are engaged in pounding incense powder for the sacred bath of Siva; they implore Sakti, Somi and Parmagal (the earth) to sing Pallandu (pallandu); they suspend garlands of pearls and flowers; they place the mulaikkudam (germinating pot); and require the dupa (dupa) and dipa (dipa) (burners of incense and light) to be placed. They are asked to smear the place (with cow-dung) and sprinkle pure gold and spread other treasures; they plant the karpaga trees; they place bright light and hoist the flag. They are engaged in a festival (S.C. Kersenboom: 1984).

In the Tiruttellenam, "while beating sticks with a partner, the girls are addressed as having slender waist, red lips and white teeth and fish-like eyes. The sacred golden swing (Tirupponnūsal), Tiru Ammānai and Tiruppūvalli, seem to be "part and parcel of Devadasi repertoire." The Tiruppalliyelucci (tiruppalliyelucci) was sung, undoubtedly by the Devadasis until 1947.

The growth of the Bhakti Cult led to temple building activities and the institution of Devadasis became its integral part. The religious functionaries of the temple included the priests, dancing girls, dancing masters and others connected with them. Dancing before the God became a ritual service and "the purpose of ritual dancing was to please the deity and seek some favour."

Service to God was rendered by constructing and renovating temples, cleaning its premises, making flower garlands to adorn the God, lighting lamps, singing in praise of the God and dancing before Him.

The temples got devadana (devadana) lands which made them wealthy and many became dependent on them. Like a landlord, the temple required attendants from priests to dancing girls. The Rājarājēsvara temple at Tanjavur employed 400 dancing girls, 12 dancing masters, 16 musicians, 72 drummers, 7 pipers etc. Even earlier, the Muktesvara temple at Kanchipuram, built by the queen of Nandivarman Pallavamalla (A.D. 731-796), had 44 employees of whom 32 were dancing girls. Thus the institution of Devadasis became an inseparable part of the temple organisation in South India and perchance a popular one too. For regular performance of the arts like music and dance, lands were given to temples as nrttabliogam to maintain dancers and dance performance and also as padiyilār kāni (to temple dancers) and nattuvakkāni (for the dance masters). Thus the court and the temple supported a large number of female dancers and singers. On the other hand, "the association of

dancing girls with the temple was materially beneficial to the State and the temples, for they not only used to pay taxes but they founded enormous endowments to different temples of Tamil Nadu."

From the epigraphical material available, it may be assumed that the temple dancers were "highly respected members of the society who were well provided for by the temples and by the community of devotees."

Types of Dancers

Temple Dancers: There existed a hierarchical classification in precedence of temple dancers like Rishabhattaliyilar, Devaradiyar (devaradiyar) and Padiyilar (padiyilar) in one instance, Taliccerippendugal (taliccerippendugal) (who lived perhaps in the street of the temple exclusively intended for them), Nakkan Padiyilar (probably women having no wedded husband), Rudra Ganika (uruttira kanigai in Tamil), Manikkam (mānikkam) (ruby) and Talaikkoli (talaikkoli) (having the rod) in another. Manikkam is a "term indicating female official who should wave the Tini ālatti (sacred light of camphor) before God". The Talaikkoli is the dancer who was awarded the title Talaikkol (talaikkol).

Compositions sung: Ritual songs and dances, mostly in Sanskrit and Telugu and rarely in Tamil, as stotra (in praise of deity) and pushpanjali (pushpānjali) (offering of flowers/artistic compositions), were mostly in Telugu and Tamil. Consisting of Alarippu (alarippu), varnas (vama) and padams, devotional songs and dances in Tamil and Telugu, as lali (lāli) (lullaby), tālāttu (cradle song) etc., festival compositions, in Tamil and Telugu consisting of kolattam, sarvavadya (sarvavadya) (all instruments) etc., and social compositions, of the ritual nature in Sanskrit and Telugu, consisting of mangalam (mangalam), malangu (malangu) etc., entertainment in Tamil and Telugu, consisting of tamashpattu (tamāshpāttu), gobbippattu (gobbippāttu) (sung while clapping hands) and sondakavitvam (sondakavitvam) (own compositions having fun) are the classifications of the compositions sung by the dancing girls (S.C. Kersenboom: 1984).

Duties of Devadasis in the King's Court: They had to accompany the king during his procession, perform the Kumbharatti (kumbhāratti) to the king daily and in an elaborate way on festive occasions, and make the atmosphere of the court auspicious by singing and dancing.

Service to Society: Their service seemed to have been valued by the society at large. Women of Devadasi families took care of the puja (pūjā) (oblation) room (in the houses) and performed arathi (ārathi) for the family members. They used to be present in the houses of private patrons during socio-ritual functions like marriage. It was generally the Devadasi who used to decorate the bride, prepare her wedding necklace and accompany the wedding procession and sing various kinds of wedding songs befitting the occasions, mostly nalarigu songs. Most of the songs used to be for the amusement of the participants in the function.

"The most salient feature of the Devadasi tradition is the removal of evil influence through the waving of lamps or coloured water (aratti) or kumbaratti."

Nityasumangali: A Devadasi may be considered a nityasumangali (nityasumangali), the ever-auspicious woman, for she is the consort of the Lord who is ever living. It seems, there is a proverb, Vēśya darśanampunyam pāpanāśanam which means "to see a courtesan is auspicious and the destruction of sin." Hence her presence is considered always auspicious and it has been accepted by the society. "Even after retirement from active service, the Devadasi of Vaishnava (vaisnava) temples were called Kaliyuga Lakshmi and those of the Siva temples were called Kaliyuga Pārvati" (S.C. Kersenboom: 1984).

Devadasis and Daily Ritual in Temple: It seems that their presence is essential except in the midday service uccikkalam (uccikkālam).

During Tiruppalliyelucci (God rising from the sacred couch at 4 A.M.), the Devadasi (in some temples) used to sing Mēlukolupu in Telugu. Later, it was restricted to be sung in the month of Mārkali (December-January). In Tamil, there is the Tiruppalliyelucci of Manikkavacakar which is sung now by the Oduvars (ōduvār) (Tevaram singers).

During the kālai sandhi (morning service) at 9 A.M., the first worship, the deity is honoured with abhishekam (abhishēkam) (ablution). It seems that the Devadasi is expected, occasionally, in some temples to bring the clean plates for offering light during the oblation (puja). In some places she used to sing songs for the deities of all sub-shrines. The Devadasi is not expected to clean the precincts of the temple.

During the Uccikkalam puja at 12 noon, her presence was not necessary.

At the Sayarakshai (sāyarakshai) (evening from 4 P.M. to 6 P.M.), the participation of the Devadasi was intense. Her duty was to wave the pot lamp "to dispel the evil eye" after the waving of all lamps. "She should be in absolute ritual purity", should wear the 9 yards saree, "tied in the Brahmin way", should have the kumkum on the forehead along with vibhuti (vibhuti) (the sacred ash); should wear the black bead strings and should have her hair tied in a knot. The kumbha dipa purified by sprinkling water and bilva leaves by the gurukkal (the Brahmin priest) and handed over to the Devadasi would be waved by her before the deity, when some Devadasis would sing mangalams and another one would dance pushpanjali (flower offerings), singing the song pertaining to the deity. This was considered to be "the most important and significant function of the Devadasi in the daily ritual." In this service, she would also fan the god with the camara (cāmara) (the fly whisk).

The Ardhajama (ardhajāma) and Palliyarai Sevai (palliyarai sēvai) from 8 P.M. onwards, are conducted continuously one after the other. After the diparadhana (dīpārādhana) (offering of light), the God would be carried to the (palliyarai) (bed chamber), the deity being represented by a small image or a pair of pāduka (the slippers). In the palliyarai the divine pair are used to be seated together in a swing unjal (ūnjal) and gently rocked. Lali (lullaby) and unjal songs would be sung by the Devadasis.

It is to be noted here that it seems that the entire ritual was performed by the Devadasis till the beginning of this century.

"According to T.S. Letchappa, Devadasis performed the entire diparadhana during the youth of the main trustee of the Tiruvarur (tinuvānīr) temple, Sri Somasundaram, the father of the late Sri V.S. Tyāgarāja Mudaliār. When Sri Somasundaram became trustee, this task has been assigned to the priests. At one occasion he reprimanded them for their slacken performance and asked whether they would like to see the old situation of Devadasis offering diparadhana re-introduced." (S.C. Kersenboom: 1984).

At the evening service, it seems both in Pudukkottai (pudukkōttai) and Tiruvarur, the Devadasis used to imitate the ritual actions of the priest during diparadhana for the benefit of the devotees who can never enter the sanctum. In Sayarakshai puja, 3 groups of Devadasis participated: the Periyamurai (periyamurai) (major group), the cinnamurai (cinnamurai) (minor group) and the Devadasi of the goddess Kamalambal. It is stated that during the daily Sayarakshai puja, a Devadasi belonging to the periyamurai stands in front of the shrine of Sri Tyagaraja (sri tyāgarājā) and imitates the ritual actions that are performed by the priest during the offering of the diparadhana (kaikāttum murai). She should stand between the Sundaramurti Sannidhi and the sacred bull, Nandi in front of Tyāgarājaswāmi. She is clad in a white pyjama over which she wears a long upper cloth. Her hair is tied in a knot like Siva's hairdo and she wears rudraksha (rudrāksha). After the imitation of the diparadhana the Devadasis belonging to the periyamurai walk round the first prakara (prākāra) (circumam-bulatory) accompanied by a mridangam (mrdangam) player and a dance master. They circumambulate the Rajanarayana mandapa (rājanārāyana mandapa) and after reaching the Ganesha (ganesa) shrine, one Devadasi will execute pure dance steps (suddhanrtta). The other Devadasis belonging to cinnamurai sing outside the garbhagriha at the Saturn side (sani milai) (north-eastern quarter).

"After the diparadhana for the Lord by means of 5 plates, (each symbolising one face of the Lord,) they receive these plates and take them round in the first prakara to the second prakara of the Rajanarayanamandapa and round the flag post (dvajastamba) and reaching the Vignesvara (vignesvara) shrine, offer the plates at the tattuchurrimandapa to Ganesha. During

that ritual they sing, which completes their part for the day. Only one of them returns to the Saturn side of the sanctum and plays the flute. While performing their duties, the cinnamurai Devadasis wear ordinary sarees". (S.C. Kersenboom: 1984)

Devadasi Tradition from Inscriptions

According to A.K. Singh (Devadasi system in Ancient India), there seems to be 162 inscriptions relating to Devadasis in Tamil Nadu; 29 each are from Chengalpet (chengalpet) and Tanjavur, 13 from North Arcot, 32 from South Arcot, 16 from Tirunelveli and 43 from the rest of Tamil Nadu. There may be many more (A.K. Singh: 1990).

The earliest epigraphic reference to Devadasi belongs to the reign of Nandivarman Pallavamalla (A.D. 731 to 796).

Donations of Devadasis: A record of Maranjadaiyan (A.D. 869) refers to the gift of Sattan Deyan, a Devadasi of Tirunelveli. A Devadasi of Srirangam temple gifted ten kalancu (kalancu) of gold to Tirukkayilāyattu Mahādēva temple in Srikanta Caturvēdimangalam (Tinuccirāpalli district) in A.D. 910. Nakkan Sandira devi of Jaya Bhīma tali of Tanjavur one ma (mā) of land to the temple at Tinikkanıgāvūr in 930, and a gift of 32 cows by a Devadasi in 1081 to the Brahmadesam temple.

At Tiruvennainallur (tiruvennainallūr), 4 cows have been donated for God's sacred bath and at Tirukkollur (tirukköllür), the son of a Devadasi donated 16 cows for the daily offering of ghee to the Lord.

At Tinıvaigā Udaiyār, 30 kalancu of gold was given for burning a perpetual lamp and another gifted for the same purpose to Mahālingaswāmi temple at Tiruvidaimarudur (tinividaimanidur) in A.D. 1125. Ponnumai Sūrai gave some money to the Sabha (sabhā) of Tīnıvunnāligai in Tinwallūr taluk for offerings to the deity and to feed a Mahesvara (mahēsvara).

At Kaccapesvara temple at Kanchipuram, 2 lamp stands were gifted and 12 kasus (kāsu) were donated by the son and daughter of a Devadasi, while at Uttiramerur (uttiramentr), the son of a Devadasi attached to Tiruppulivanam (tiruppulivanam), donated 64 cows and 2 bulls for maintaining 2 perpetual lamps.

Tiruvorriyur (tiruvorriyūr), a Devadasi purchased land and donated to the temple to maintain the servants fencing the garden. A gift of gold for gold casing the feet of the deity of Tiruppasur (tinippasur) has been recorded.

Sundari Udayañceydal of Salukki, near Wandiwash purchased 2 velis (veli) of land from the merchant guild of Solakeralapuram in A.D. 1118, to set up an image of Palliyarainacciyar (palliyarainācciyar) for offerings and to have a perpetual lamp there. Tinwannāmalai Manikkam was one of the 24 Devadasis in the Arunāchalēsvara temple at Tiruvannamalai and her son made several gifts to the temple for offerings and digging a well.

At Karivēdu near Wālājāpet, an arecanut garden was donated to the temple. At Lalgudi, land was purchased in A.D. 1064 and donated to the temple for Tirumandiraponakam (tirumandiraponakam) and at Urattur, an exchange of land was effected for maintaining a newly built shrine, to which gold jewels were also donated, while another gifted land for the service of the images of Saiva saints. At Tiruvāymūr 112 kasus were donoted to the temple. The donations made by the Devadasis may suggest that they were financially sound, as well as generous and pious devotees of the temples they served.

Appointment and transfers: At Kandiyur (kandiyur) (Tanjavur district), an appointment of a Devadasi has been recorded in the place of the deceased relative. In the 13th year of Rajadhiraja II (rājādhirāja), 4 women were sold as Devadasis to the temple of Tinuccengāttangudi.

Devadasis of Tiruvaiyaru Twenty transferred to the big temple at Tanjavur, has also been recorded.

Brihadisvarar (brihadisvarar) temple at Tanjavur had in its service, more than 600, of whom 400 were dancing girls. There were nattuvanars (nattuvanār), (dancing masters) to conduct the dancing services properly in the temple. These Devadasis were called (temple women). (talippendir) accommodating them two new streets, the terku (south) and vadakku (north) temple streets called Talicceris, having two rows each with 100 houses were formed. These Devadasis were drawn from the temples of Araneri, Paravai-un-mandali and Tinumulattanam at Tiruvarur, Tirumangalam at Ambar, Tirukkāronam at Nagapattinam (nagapattinam), Tinippāccil Acciramam, Tinippātālīsvaram at Pāmpuni, Vadatali at Palaiyārai and Ponnambalam at Tillai the temples at Kadambūr, Kandiyur, Karāyil, Kanıvır, Köttür, Nallur (nallur), Tiruppandanainallur, Tiruppaluvūr, Talaiyālangādu, Tiruccornutturai, Tirukko-llambūdūr, Tirumaraikkādu, Tiruppalanam, Tiruney-ttānam, Tiruppūvanam, Tiruttengūr, Tiruvaiyaru, Tiruvālangādu, Tiruvanaikka (tiruvānaikkā), Tiruvēdigudi, Tiruvidaimarudur, Tünganai mādam, Vada Tirumullaivāyil, Vayalūr and Venkādu.

Duties and Privileges

In the Vishnu temple at Dādāpuram, a record instructs the dancing girls of Iravikulamānikka Tsvaram Udaiyār and Kundavai Vinnāgarālvār to accompany the God in procession, singing and dancing during the hunting festival.

At Suchindram (sucindram), they were graded into 32 kudis (houses), 16 of mel ilangam (higher and special) and 16 of kīl ilangam or muraikkudi (muraikkudi). Those belonging to muraikkudi attended to daily routines while the others were required to be on duty during special festive occasions. The members of the Sirappukkudi who enjoyed the privilege to sing and dance in front of the principal deity had a lighter work.

A record from Sakkaramallūr (North Arcot district) states that Periyanācci alias Periya nāta nangai and her descendants had the right to have the first house in the Tirumadaivilagam (tirumadaivilāgam) and precedence on festive occasions, conferred on her in recognition of her gift of 500 kasus to the temple.

At Tiruppulivanam, the privilege of waving the camara in front of the image during car procession was granted to a Devadasi on hereditary basis in recognition of her gift of a golden necklace, a silver plate and a four sided procession car to the temple.

Aram valartta nācciyār of the temple at Madam interviewed Dēvarāja II on behalf of the temple and obtained from him a grant of sarvamānya village. In return for her service, the Rudra māhēsvaras of the temple granted her a padakku (measure) of grain every day and 2 panams of money every month.

At Tiruvorriyur temple, the Padiyilar, the Risabattaliyilar (risabattaliyilār) and the devaradiyar had struck work in spite of attempts at reconciling their differences on 2 occasions. For a third-time, a meeting of Srirudras, Srīmāhesvaras, the Risabattaliyilar and the devaradiyar, was convened in the Vyākarana dāna mandapa and it was settled that the Risabattaliyilar were required to serve in the shrine of the God and the devaradiyar in the shrine of the goddess on festive occasions within the temple.

Payment to Devadasis: When land endowments were instituted in temples, the share for meeting the expenditure on persons performing music and dance was fixed by the donors themselves.

In the Rajarajesvara (rājarājēsvara) temple at Tanjavur the share of a Devadasi was fixed as 100 kalams of paddy, the income from one veli of land, which would be assigned to her, while 2 such shares to 8 nattuvanars, (dance masters) and one and a half such shares to 8 others were also assigned. In addition, cash payments were also paid to them.

In Nārattāmalai, 10 mas of land was distributed to 10 devaradiyars to serve in the temple twice a day. One Timmarasa Manikkam (timmarasa mānikkam) at Ennayiram and Bhagavati Tiruvudaiyāl at Tirunelveli were given gifts of land for their service in the temple, the latter being given also a house site. During the time of Vira Pandiya (vīra pāndiya), lands to dancing girls and a nattuvanar were assigned at Sivapuri in the Tiruppattur (tiruppattūr) taluk. At Vāsudēvanallur (Tirunelveli district) a gift of land to Kulalvāymōlinangai and two other Devadasis for dancing and waving the camara in the temple has been recorded.

Provision for food: At Suchindram, 12 nalis (nāli) of rice was granted for a Devadasi named Parpanda Penumāl and her descendants.

Sivan Tillaināyakan of Tannīrkunnam in Tanjavur district gifted to Tirukkālar temple for offerings to the God and for feeding the Devadasis on new-moon days.

In the 40th regnal year of Kulōttunga I, Dāmōdaran, a merchant, provided for feeding of Devadasis, Sivayōgins and tapasvins at Sivapādasēkharapuram in Tirucci district.

At *Tinuvidaivāyil* (Tanjavur district), 28 kalams of paddy were gifted by *Korriyanımai* for feeding the dancing girls during *Cittirai* festival.

Provision was also made for the mirrors of Devadasis.

Housing Facilities: The Devadasis were provided with residential facilities, free of rent. At Tanjavur, all the 400 Devadasis of the Big temple were provided with separate houses in the streets around the temple. The name of each Devadasi, the house number and the street in which it is situated have been meticulously recorded in the inscription.

At Mannārkōil (Tirunelveli district), the local assembly met in a hall and decided to grant lands and houses to the devaradiyars and other servants of the temple.

They were also granted house sites for constructing houses. At *Tinipparankunram*, near Madurai, land and house site were granted to a daughter of a devaradiyar. In Sivapuri, the same kind of gift has been found recorded.

At the Nellaiyappar temple in Tirunelveli, God is said to have granted a house site to Bhagavati, a Devadasi living in merralitteruvu (street west of the temple).

At Tennēri (Chengalpet district), gifts of house sites to Devadasis and other servants, have been found recorded.

Dancing masters: Provision was made for the regular training of dancing girls in the art of dancing. The nattuvanars who trained them were given higher salary as could be seen from the Tanjavur inscription, which records that 12 nattuvanars trained 400 Devadasis and eight among them received 200 kalams of paddy each and four others 150 kalams each. At Tiruvidaimarudur a new dancing master was appointed to dance with gestures.

At Kokkarāyanpet in the Salem district, 2 villages were gifted in which provision was made for the maintenance of a dancing master. At Pālūr in the Chengalpet district, lands were granted to nattuvanars and drummers.

The nattuvanars were also appointed on a permanent basis with hereditary rights as can be learnt from the Kandiyur record that a nattuvanar was appointed in place of a deceased relative. The Tanjavur inscription provides for appointment of the nearest relations in the place of deceased ones, and if the former were found unqualified, qualified persons were appointed and given the allowances.

Special functions and activities of Devadasis

"The Devadasis had their own association and commanded considerable influence and confidence

among the people and had some say in the management of the affairs of the temples. Some of them were entrusted with the responsibilities of working the endowments in accordance with the conditions specified by the donors."

At Tiruppattur temple, a Pandiya queen gifted 30 soliyankasu (soliyankasu) for service on Sivaratri (śivarātri) day, which was entrusted with Kulasekhara Manikkam (kulasēkhara mānikkam), a Devadasi.

The queen of Vira Pandiya gifted 200 puduppon accus to offer food to the deity and to feed the Brahmins, to the Suchindram temple and it was entrusted with Kunrandi Tiruvāndi, a Devadasi and two others.

At Tiruvidaikkali (Tanjavur district), the devaradiyars and Niyāyattār undertook to celebrate the festival of the God, which was stopped owing to bad times, to reconstruct the gateway, the northern wall and the fallen

One Adittadeva (ādittadēva) set up the images of Avudaiyār and Nacciyar (nācciyār) in Kittamangalam, in Tirucci district and the tanattar and the devaradiyar gifted a house site to him.

At Tiruppattur [Ramanathapuram (rāmanāthapuram) district], a queen Nampirattiyar made a gift of 30 soliyankasu for oblations in the temple during Sivaratri and the amount was kept under the custody of Ammaiyāļvi alias Kulasekhara Manikkam, a devaradiyar.

As it may not be possible for a Devadasi to perform different kinds of dances, many were appointed for various kinds of dances.

At Tiruvengaivasal (tinuvengaivasal), an inscription of the 14th regnal year of Vikrama Chola relates about an endowment of lands by the Nattars (nattar) of Penivayil and the Mahesvaras for conducting Sandikkuttu during Cittirai festival by one Elunattu Nangai. Another epigraph of the 5th year of Rajadhiraja II, states the assignment of lands to perform kuttu (kūttu) (dance) for 6 days during the Tiruvatirai (tinuvātirai) festival in Vaikasi (vaikāsi) (April-May) by 2 (dancing) girls.

At Tiruvorriyur, Rajaraja III was witnessing the agamarga (agamārga) by Uravākki Talaikkoli on the 8th day of the Avani (avani) festival. With the consent of the king, a village was named Uravākkinallūr by the temple administrators in order to honour the talaikkoli for her excellent performance. Another one there, relates to the formation of 60 velis of land, named as Virarajendra Vilāgam and states that the proceeds of the village were assigned for the recitation of Tiruvempavai (tiruvempāvai) with gestures by 22 taliyilar and dance master, as well as for the recitation of Tiruppatiyam Tevaram in agamargam by 16 Devadasis.

A record of the time of Sundara Pandiya at Tiruvorriyur has to register the following details about Devadasis. When some padiyilars were dead, orders to appoint some Rishabattaliyilar were issued, adding that the devaradiyar need not do ordinary services like

sweeping, cleaning the utensils, cleansing the floor with cow-dung paste, cleaning rice etc. Further, while the dancing the sandikkunippam padiyilar were (sāndikkunippam), the devaradiyar should perform the same in the Nacciyar temple and during the day when the Lord is placed in the hall, devaradiyar could fan the deity, only after the padiyilar had performed it first. In addition, the devaradiyar should fetch the sacred ash and the plate having flowers, the Rishabattaliyilar should perform agamargam and varikkolam and when the padiyilar dance the Sandikkunippam and sokkam, the Rishabattaliyilar should sing. The remuneration of the padiliyar was fixed as 30 kalams of paddy per annum, while that of devaradiyar was the cooked rice of a nali of paddy, per day.

At Siddhalingamadam in the South Arcot district, an inscription of Kannaradeva records a gift of land by the assembly of Sirringur to Tinuppulippagavar ninuta vidangi and her descendants, for dancing before the god during procession.

At Tinikkacciir, near Chengalpet, two Devadasi families dedicated themselves to the temple to look after the lamps and other services in the temple.

Pounding of rice etc.: Devadasis were also engaged in duties like pounding rice and turmeric, preparing scented powder, carrying hand lamp and burning incense.

At Tiruvorriyur, a resident of Virugambākkam donated two women and their descendants for husking paddy in the temple. At Tenkasi (tenkāsi) some servants including Devadasis were appointed for waving camara, pounding turmeric, burning incense, preparing scented powder etc.

Preparing Garlands: It is said that Paravaiyār, the spouse of Sundarar, was engaged in preparing garlands in the temple of Tiruvarur and Periyapuranam (periyapuranam) says that she was an uruttirakkanigai.

Purchasing the Rights: There were instances of selling the right to dance and sing to Devadasis in the temple. In other words, the Devadasis purchased such rights.

In the 22nd regnal year of Kulottunga I, Alvi valaiyam Alagiyāl Padinen bhūmi nangai purchased the right to sing the second verse of Tiruvempavai and dance before the deity on specific occasions by paying 3 kalancus of gold.

Another inscription at Nallur records the sale by the tanattar of the temple to two devaradiyars, the right to sing the first verse of Tiruvempavai and to accompany the deity either on foot or in the car in procession for a kalancu and a half.

Another epigraph of the 20th year of Kulottunga I registers the sale of the right to sing the last verse of Tinwempavai, Kadaikkappu (kadaikkappu) in the temple to Udaiyanacci (udaiyanācci) alias Kulottunga Cola mānikkam. Yet another record of the 24th year seems to mention the appointment of Būmāvi, daughter of Porkōilnangai, as the devaradiyar of the temple for performing the sākkai kūttu on festival days and to sing the Tiruvempavai Kadaikkappu before the deity on the demise of Udayanacci.

Acts of Religious Merit: Instances of Devadasis engaged in the construction of temples or parts thereof, installation of images, laying flower gardens etc., earning them name and fame are abundant in the records.

"Such acts point towards the fact that the Devadasi was not just one of the numerous temple functionaries, but had acquired an independent status and significant physical asset in the form of land, cash, ornaments and houses."

At Saļukki, Pūvēndiya Cōlamānikkam, a Devadasi, purchased two velis of land from a merchant guild to set up the image of Tīnuppalliyarai nampirāttiyār and burning a lamp before the image, in A.D. 1118.

In the 39th regnal year of Kulottunga III, a Devadasi purchased land to provide for the maintenance of the flower garden endowed by her.

At Nallur, a Devadasi endowed 7 mas of land for offerings on festival days.

At Tirumanamēdu, a Devadasi purchased land for 230 anradunarkasu (anrādunarkāsu) and endowed it for the expenditure of Tirumandiraponakam. Another Devadasi, Ariyal Irāmi purchased a quarter veli of land for 10 kasu and donated it for offerings to the Palliyarai nacciyar of the same temple.

An inscription of the 24th regnal year of Parantaka I states that Nakkan Sandira devi of the Jaya Bhīma tali (temple) at Tanjavur donated 4 mas of land in the presence of the king to the Tinikkanıgāvūr temple for burning a sacred lamp.

An inscription engraved on the order of Solakon, states that Pillaiyar Sirridai Arivai, a devaradiyar, gifted a flower garden to the Cidambaram temple.

In the 7th regnal year of Kulottunga I, Ponnumai Surai gave money for offerings to the deity and to feed Mahesvaras.

At Sakkaranallūr in the North Arcot district, Periyanāttunangai endowed 600 kasus to the temple and the Siva Brahmins agreed to burn a perpetual lamp. The temple bestowed on her the right of owning the first house in the Tirumadaivilagam for another gift of 500 kasus.

At Lalgudi, Vaidyanāda mānikkam presented an ornament of 360 varāhans.

A Devadasi of Tinuvarangam temple endowed 30 kalancus of gold to the Tiruverumbur temple, near Tirucci in the 4th regnal year of Parantaka I. Kūttādum nācci, a devaradiyar, and daughter of Udaiya Pillai, made a gift of gold for gold casing the feet of the deity of Tiruppasur in the Chengalpet district.

A Devadasi gifted gold ornaments to the Uttiramerur temple.

Sivanaimuludum Udaiyāl, a Devadasi of Kanchi, gave bell metal utensils and a lamp stand as gift in A.D. 1072.

The son of a Devadasi presented a bell, incense brazier, chain lamp and a plate for waving light before the God at Tiruvennainallur, South Arcot district, in the 6th regnal year of Kopperunjinga II.

A record from Tinuvadisūlam in the Chengalpet district mentions that a devaradiyar effected the gilding of the images of the god and goddess, alankāra and padmapīṭah of the temple.

At Madam in the North Arcot district, the mandapa of the temple was constructed by a devaradiyar.

At Rādhanūr in the Ramanathapuram district, an inscription on a pillar in the temple states that the particular pillar was the gift of Maniyāndi, a Devadasi who resided in the Tirumadaivilagam of the temple.

In the 3rd year of Vijayaganda Gōpāla, a devaradiyar of Kanchi consecrated the image of Tinuvīdinācciyār and presented a number of vessels and jewels to Tinuvālidayam in Pādi.

At Kalattūr in the Chengalpet district Arundavalli, a devaradiyar of Tiruvorriyur instituted an image of Candēsvara and presented money for a lamp.

A reputed Devadasi: During the time of Rajendra I, Anukkiyar Paravai Nangaiyar (anukkiyār paravai nangaiyar) was a reputed Devadasi, who converted the Tyagaraja temple into a stone structure in the 18th regnal year of the king. She spent 20,643 kalancus of gold to gild the vimana (vimana), the entrance and the 4 sides of the shrine. She donated 42,000 palams of copper for plating the doors and the "corbels of the pillars" of the mandapa in front of the shrine. She crected a new mandapa called Rajendra Coladevan. She donated 28 huge brass lamps and vessels to the temple, weighing 15,579 palants. She gave ornaments to the temple consisting of 428 pearls, 7 rubies and 16 diamonds, besides gold. She also erected two images (probably pāvaivilakku) and named them Paccaippāvai Umainangai and Pāvaisariyāmulainangai. In his 20th regnal year, the king (Rajendra I) accompanied by Anukkiyar Paravai Nangaiyar arrived at the temple by chariot to offer worship at the shrine. A kuttuvilakku (standing lamp) was donated to the shrine to be lighted at the spot where the two stood and offered worship. As an individual donor, it was her contribution that was the largest to the Tiruvarur temple. Most probably, she died during the reign of Rajadhiraja I, because provision for offerings to the image of Rajendra Chola I and Paravai was made in the 27th regnal year of Rajadhiraja I. At Panaiyāvaram (Paravaipuram), her image was set up and provision for offerings was also made during the reign of Rajadhiraja I.

It is to be noted here that Manikka Nacciyar (mānikka nācciyār), another Devadasi of Tinivanir, who being very orthodox, resolved to have none other than a staunch Siva devotee as her spouse and waited for a long time but no ardent devotee approached her. In order to bring out her infallible determination before the world, the Lord Himself approached her one evening, in the guise of an aged Saiva devotee and offered her, His rudrakha beads. She accepted him with joy and while she was caressing him with the utmost amorous infatuation, he breathed his last unexpectedly, owing to hiccup. As she considered him her wedded consort, she entered his funeral pyre, after conducting the funeral procession with all respects. The Lord pleased with her devotion and resolution, blessed her with beatitude. In the northern corner of the street around the temple, there is a shrine in memory of Manikka Nacciyar. In the south-east corner of the Tinwarur temple complex, there is a temple for the goddess Alliyankodai and in the wall of that shrine there is a painting of this miraculous but mythical incident. The currency of this story may perhaps be to show that some Devadasis led a life, pure and simple without resorting to prostitution.

Wedded life of Devadasis: Some Devadasis at times led settled life by contacting marriages. They were married to respectable families and some even entered the palace as the king's consorts.

It is learnt from Periyapuranam (periyapuranam) that Sundarar, the third of the Tevaram Triad, married Paravaiyar, a Unuttirakkanigai, at the connivance of the Lord. At Tiruvorriyur, Caturan caturi became the wife of a citizen in A.D. 1099.

A Devadasi, the wife of Bhattan deva was honoured at Tiruvaiyaru for having set up the image of Chandrasēkhara.

Foreign Notices: It can be learnt from the accounts of Abu Zaid, Alberuni etc., that the institution of Devadasi had degenerated into prostitution under the sanction of religion as early as the tenth century A.D.

Abbe Dubious, who visited India towards the close of the 18th century A.D., has stated that "they granted favour to anyone in return for ready money". He has further stated that people considered them as nothing more than prostitutes.

Emanuel de Veiga, a Jesuit witnessing a festival procession at Tiruvarur in which 30 women dancers, who according to him, had devoted themselves to the idols in perpetual service, says that they may not marry but prostitute themselves for the most part, all godly and richly arranged and carrying lamps burning.

Pietro della Valle also notes the practice of the dancing girls accompanying the processions, singing and dancing.

Towards Abolition: Though Devadasis led an "adulterous and amorous" life and the institution "degenerated into a great social evil", the system could not easily be abolished.

The agitation to weed out this evil was started long ago and the British government also showed keen interest in its abolition. The Indian Penal Code prevented the dedication of girls below the age of 18 but at the completion of that age, they were dedicated.

The main obstacle to the abolition issue seemed to be the endowment and perquisites enjoyed by the Devadasis from temples, some of which have allotted lands which were in the possession of Devadasis from the past with hereditary rights in lieu of their service to the temples.

When the Sarada Bill was debated in the Council of State in Delhi, in 1927, it discussed the motion of a member from Madras demanding the prevention of dedicating girls as Devadasis.

In November 1927, moving a resolution in the Madras Legislature demanding complete ban on the dedication of girls to temples, Muthulakshmi Reddy suggested that the lands given to Devadasis, may be allowed to be in their possession and enjoyment without any service and it was passed. In 1930, Muthulakshmi Reddy brought a Bill in the Madras Legislative Council to prohibit dedication of girls, enabling them to have legal marriages. Thus by the end of the thirties of this century, the Devadasi system was totally abolished.

With the abolition of the Devadasi system, fine arts of music and dance were given up by them to a great extent and they moved into the highly cultured and sophisticated classes belonging to the higher strata in the Tamil society.

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SANGAM THE DURING INVASIONS PERIOD

During the Sangam (sangam) period, the Tamil kings checked and defeated the invasions of Aryans (āryan), Kosar (kōsar), Vampa Moriyar (vampa mōriyar) etc., and conducted expeditions up to the Himalayas and to Sri Lanka. Evidences to these are available in Sangam classics and other records.

Aryan Invasions: Kumattūr Kannanār, a Sangam poet, says that Imayavaramban Nedunceralatan quelled the valour of the northern kings up to the Himalayan region of the Aryans. The Aryans who swarmed the famous town of Mulliur, were overrun by the army of Malaiyaman who drove them away. It is learnt from Akam (336) that the Aryan army was annihilated in the forest of Vallam by the warlike Kurumba bowmen, under the Cholas (cola).

A Pandiyan (pāndiyan) king was known by the name Ariyappadai kadanta Nedunceliyan which indicates his victory over an Aryan army.

Another Pandiya king Māran valuti who died at Kūdākaram, is said to have caused the northern kings to fade.

North Indian Expeditions: Karikalan (karikālan) is said to have had an uninterrupted march as far as the Himalayas where he struck his tiger seal as a mark of victory in the North and during his triumphant return, the kings of Vajra with Kōsāmbi as capital, Magadha and Avanthi with Ujjain as capital presented him with a canopy, a hall of audience and a triumphant arch respectively as tokens of friendship.

Imayavaramban: His north Indian expeditions are not clearly known. It is said that he planted his bow emblem on the Himalayan slope.

Cenkuttuvan: Cenkuttuvan (cenkuttuvan) led two expeditions to the North, first to get a stone to mould the image of his mother who entered the funeral pyre of her husband, and the other to fetch a suitable stone from the Himalayas to make an effigy of Kannaki (kannaki), the Pattini devi. When he marched with a formidable army, he was obstructed by Kanaka, Vijaya and others.

They were defeated, taken prisoners, and made to carry the stone all the way to the Chera (cēra) capital. After the consecration of Kannaki, general amnesty was declared and they were released and sent back to their country.

The question that arises is whether it was possible for the southern kings to march against the north Indian kings and return victoriously.

T.G. Aravamuthan says that from 206 B.C. to the rise of the Pushyamitra Sunga in 184 B.C., the confusion in the empire might have afforded opportunities for the north-ward invasion of the Tamil kings". Further, he says that the last of the imperial Mauryas was slain in 184 B.C. by Pushyamitra who became the king of Magadha and ruled up to 148 B.C., that his successors were weak to face powerful invasions and that the last king of the Kanvas (kanvā) who too was weak, was slain in 27 B.C. He is of the opinion that though Karikalan conquered Magadha, he entered into peace treaties with the kings of Avanti and Vajra and when Cenkuttuvan attacked Kosala (kōsala), he allied with the Malva (mālva) kings. He further observes that the age of Karikalan and Cenkuttuvan must have been a period in which firstly, Magadha and north Kosala were weak, secondly, the Malva kings who were masters of both the banks of the Ganges were not strong enough to attack north Kosala by themselves and thirdly Avanti (or Ujjain-Central Malva) was strong enough to command respect. In conclusion, he has suggested three periods that would have been possible for the Tamil kings to invade North India, (1) from 208 to 184 B.C., (2) from 148 B.C. to the beginning of the 1st century A.D. and (3) third century A.D. Rajamanickanar has suggested that the third period may be restricted to A.D. 163 to 300, for the Andhrā kings who succeeded Pulamāyi at his death in A.D. 163 were very weak. He has also suggested that Karikalan would have gone up to the Himalayas during the second period between 148 B.C. and the beginning of the 1st century A.D. and Cenkuttuvan would have conducted his expedition between A.D. 163 and A.D. 200, the third period.

Kosars and the Invasion of Vampa Moriyar

It is mentioned in Sangam works that the Kosars who invaded Mokur (mokur) found the chieftain of Mokur strong enough to be subdued and the Kosars sought the help of the Moriyar, mentioned in Sangam works as Vampa (new or alien) Moriyar.

Even during the period of Asoka, the three Tamil kingdoms were independent and Asoka sent only the Buddhist monks to spread the Dharma. Khāravēla, the king of Kalinga, has mentioned in one of his inscriptions that there was a formidable confederacy of the Tamil kings. Hence there was no possibility of a Mauryan invasion of Tamilagam.

Anyhow, there was a mention of the Kosars to whose help the Vampa Moriyar came with the Vadugars (vadugar) as their vanguard and the mountains were cut for the chariots of the Moriyars to pass without hindrance. The result was the victory to the Kosars.

Lanka: During the days of Cenkuttuvan, when he consecrated a temple to Kannaki, Gajabāhu, a king of Lanka (lanka), witnessed the ceremony and it is said that he constructed a temple to the Pattini deivam and instituted an annual festival in her honour in the month of Adi (ādi) (July-August).

Invasion of Sena and Guttaka (177 to 55 B.C.)

Invasion of Lanka: After Devanampiya Tissa, 3 of his younger brothers ruled Lanka one after another, 10 years each. The younger ones of the 3 was Sura (sūra) and Tissa, a weak king. During his rule, two Tamil horse traders, Sena (sēna) and Guttaka (guttaka) went to Lanka with a large army and drove Sura away from Anurātapura. Though their rule was good, they were driven out after 20 years by Asela (asēla), an younger brother of Tissa.

Invasion of Elara: Asela ruled for 10 years and was expelled by Elara (ēlāra), a Tamil noble of the Chola country. He established his rule and his beneficent sway lasted for 44 years, a remarkable one in the history of Sri Lanka. It is said that on one occasion, he accidentally killed a calf by running his chariot over it. He at once flung himself on the ground and asked the monks to kill him by running the chariot over him.

Although his rule was just and worthy to be noted, Duttagamani (duttagāmani), the Sinhalese hero, carried on a tough fight with Elara. After a prolonged fight, Duttagamani challenged Elara to a duel in which Elara had a fatal fall.

Invasion of Seven Tamil Chiefs (43-29 B.C.)

For over half a century after the death of Elara, one Vattagamani (vattagāmani) ascended the throne and during his rule, by about 43 B.C., a group of 7 Tamil chiefs invaded Sri Lanka. Vattagamani was defeated. Among the 7 chiefs, one returned abducting Soma devi, the queen of Vattagamani. Another chieftain returned with the bowl relic. The rest ruled one after another with internal quarrels and bickerings among them. Vattagamani regained strength, defeated the Tamil army and became the king of Lanka.

See also: Tribes of Tamilagam of the Sangam period.

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IRRIGATION FACILITIES UNDER THE CHOLAS

Cholanadu (colanadu) was chiefly watered by the river Kaveri (kaveri) and the chola kings made arrangements for the perpetual flow of water into the river Kaveri for purposes of irrigation. Reference to the river Kaveri along with river Arisilaru (arisilaru) was known to the Sangam (sangam) bards. Kollidam (kollidam), Kaduvay (kaduvāy) Venni and Manni, the distributaries of the river Kaveri are mentioned in the Tevarams (tēvāram). The Grand Anicut on the Kaveri was constructed at Kaviladi (kavilādi), 16 km east of Srirangam (srirangam) by Vira Rajendra Chola (vira rajendra cola) (A.D. 1063-1070).

Many distributaries came into existence during the Chola period. The Vira Chola Vadavaru (vadavāru) north of Tanjavur and Madurantakam (madurantakam) Vadavaru beginning at the lower anicut flowing north wards supplied water to Vira Cholan eri (tank) near Kattumannargudi (kattumannargudi) and they were created by Parantaka I (parāntaka) (A.D. 407-953) who had the surnames Vira Chola and Madurantaka. The rivulet that goes near Tirupanandal (tirupanandal), Pandanainallur (pandanainalliir) etc. was remodelled during the reign of Parantaka I who is mentioned in the Tevarams as Kunjaramallan (kunjaramallan), a surname of Parantaka I. The Uyyakkondan (uyyakkondan) and the Kirttiman (kirttiman) are rivulets during the time of Rajaraja I (rājarāja).

The Mudikondan (mudikondan) rivulet, the Vira Chola rivulet and the Vikraman rivulet were created during the times of Gangaikonda Chola (gangaikonda

cola), Vira Rajendra Chola (vira rajendra cola) and Vikrama Chola respectively.

Where river irrigation was not possible, steps were taken to store water in tanks. The Colavaridi near Shōlingar in North Arcot district, the Vīranāranam lake near Kattumannargudi were provided by Parantaka I.

While the Cholas had sway over the Pandiya Nādu, Manudūnudaiyān alias Anulnidhi-kaliyān a Chola chief constructed the lake at Narasingamangalam, near Anaimalai.

Ulagapuram Gandaraditta-per-eri at The (ulagapuram) and the Sembiyan Madevi-per-eri near Tirunalappadi in the Tirucci district were constructed respectively by Gandaraditya (gandaraditya) and his consort Sembiyan Madevi, while the Madurantakaper-eri at Madurantakam in the Chengalpet district and the Tirubhuvani near Pondicherry were constructed during the reign of their son, Uttama Chola.

At Brahmadesam (brahmadesam) in the North Arcot district, two lakes were founded by Sundara Chola and his daughter Kundavai and named Sundara Chola-per-eri and Kundavai-per-eri.

Rajendra Chola I created Colagangam, a big lake near Gangaikonda Colapuram, to provide irrigation facilities to the villages around, to which water was supplied from the river Kollidam, was hailed as a water pillar of victory, by the Tiruvalangadu plates. The lake, now known as Ponneri is not a flourishing one.

Every village and town had its tank committee, the Eri Variyam (eri vāriyam) "to look after the tanks and eri-ayam (eri-ayam) a special water cess was collected from the ryots for the annual repair of the tanks at the rate of a padakku of grain for a ma (ma) of cultivated land." There seems to be a tax called eri-ivu - "forced labour" for repairs of tanks and bunds was in vogue and the tenants cultivating the lands were held liable for eri ayam and free labour (amañji) on the tank". Some lands were also gifted as eri-patti (ēri-patți) for keeping the village tank in good condition by removing silt, repairing the tank, bund etc.

There were water rights attached to cultivable lands which were enumerated in the deeds when the lands were sold or disposed off otherwise. It is said, that some impediment in the mountainous region through which the river Kaveri flowed resulted in lack of floods, in the river to water the Chola country in a certain year during the reign of Rajaraja II (A.D. 1146-1163) and Rajaraja proceeded to the spot and removed the impediment by his valour, opening the way for free flow of water. Ottakkuttar refers to this fact Malaikonni ponni vāli kanda Kandan (Kandan Chola who demolished the mount and founded the way for the Kaveri (Ponni) in his Takkayāgapparani). In his Rajarajan Ula (169-170) also, the poet repeats this episode, but no epigraphical evidence confirms it.

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ISLAMIC FESTIVALS

Muslims celebrate Muharam (muharam), safar, the first rabi (rabī), second rabi, rajab, Ramadan (ramadān), Id al-fitr (īd al-fitr) etc., as their religious festivals. Of course, they have no secular feast or festival.

Muharam: Celebrated as the beginning of the Muslim year, on the 10th day of the month declared as a fast day by the Prophet, has also become a mourning day because it was on that day that Muhammad's grandson Husaynibn-Ali was killed in the battle of Karbala (10th Muharam 81 (10th October 680). Women wear black clothes with no jewellery during this period and both men and women having separate gatherings, beat their breasts and shed tears. During the first 10 days of the month of Muharam, processions with the representations of the tombs of Imams (imām) are held. Various literary and dramatic genres have been written on the events connected with this episode.

Safar: The second month of the Muslim year, Safar, seems to be the month when the Prophet fell ill and on the last Wednesday of the month, he felt better. Thus the day has become an occasion for rejoicing.

Rabi-al-Awwal: The third month and the first Rabi is an important month, as the 12th day of this month is the birthday of the Prophet, celebrated as the Milād. Festive clothes are worn, incense burnt and sweets distributed. Poor people are fed and presented with money. As it was also the day of the Prophet's death, the Koran (korān) is also recited.

In the 4th month, Rabi-al-Thānī (second Rabi), the 11th day is the anniversary of Abd-al-Qādir-al-Jīlāni, the founder of the Sūfī order, is celebrated as a feast by the Muslims of this order.

Rajab is the 7th month of the Muslim calendar, and on the night of the 27th of this month, the Prophet's heavenly journey (on a horse called Brah), the Mirāj, is celebrated. The birthday of Ali that falls on the 13th is also celebrated.

In the 8th month, Sha'bān, on the night of the full moon day a feast called Layalat-al-Barā is celebrated, as the night when the Prophet entered Mecca in triumph, and when "the writing conferring immunity is written in Heaven and the fates of the coming year are fixed". The Shī'a community used to celebrate the birthday of the Imam Mahdi, the last of the 12 Imams, in this month.

Ramadan: Most of the Muslims observe fast from dawn to dusk, daily during this month, when they are expected not even to swallow the saliva. If one has to break the fast in the middle, he can do it by consuming some water

before the evening prayers, only on dates of odd numbers, but they have to compensate it by fasting on some other day or by feeding the poor. People who observe regularly the prayer five times daily and fast for 30 days without break during Ramadan are called Kutba. The Laylat-al-Qudr (night of powers) during which the first revelation of the Koran took place is on the 27th of this month. In its honour, they spend the last 10 days in seclusion and those who do not fast will try to do it during this period. Illumination of mosques and activities of entertainments form a regular part of the Ramadan night, when a second meal is taken before the first sign of dawn.

The Id al-Fitr: This is "the feast of fast breaking." Those who observed the month-long fast during Ramadan are given relief and this is called "the lesser feast". After Kutba, Kurubani (a day's feast) is enjoyed. After the morning prayers on the 1st of Shawwal, they put on new clothes and visit friends.

After the Id al-Fitr, there is no major feast in Shawwal or in Dhu-al-Qa'dah. In this month of Dhū, they make preparations for the Hajj pilgrimage which takes place in Dhu al-Hijjah.

On the tenth Dhu al-Hijjah, the *Id al-Adhā* or *Id al-Qurbān* feast of sacrifice is celebrated on the 10th of Dhu-al-Hijjah, which is the "major feast", celebrated in the valley of Mecca, where thousands of people slaughter sheep or some other animal.

See also: Muslim Writings in Tamil.

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ISLANDS OF THE SEA COAST

A number of islands lie in the Bay of Bengal, south of the Mudukulattur and Ramanathapuram (rāmanāthapuram) taluks of the Ramanathapuram district, like Rameswaram (rāmēswaram), Shingle (single), Kurusadi (kuntsadi), Manali (manali), Musal etc., which are accessible from Tamil Nadu (tamil nādu) Coast.

Rameswaram Island: Lying between the Adams bridge and a narrow tongue of land called *Tōni turai* on the mainland, and about 25 km long, Rameswaram island was once a part of the main land. In A.D. 1480, a violent storm breached the Isthmus and the subsequent storms rendered the breach permanent, resulting in the formation of the island. It is low, and sandy, covered with bushes. Coconut trees have been planted towards the north-western end. Famous for its temple, it is divided into two villages, Pampan (pāmpan) and Rameswaram, Danushkodi being included in the latter.

Adam's Bridge: A narrow bridge of sand and rocks, mostly dry, it connects Mannār island with Rameswaram, which separates Sri Lanka from India.

Shingle Island: Six kilometers south-east of Pampan, this island has an area of 1044.13 hectares. Having transferred to the fisheries department, this island, popularly known as Singala Tivu, because Sinhalese fishermen used to stay there for months during their fishing spurt, might be corrupted as Shingle Tivu. Kalāru reef is situated near the Shingle island, which is very low and has bushes and shrubs making it uninhabitable. A triangular beacon of over 12 m high stands at the western side of the island.

Kurusadi Island: Along with the Shingle island, Kurusadi has an area of 51.52 hectares. A small St. Xavier's Church is situated on the island which was given the name Crusade, a biblical word, which perhaps became Kurusadi, when it was Tamilised.

When Mr. Hornell, the marine-biologist of the department of fisheries, Madras proposed a scheme for establishing a Pearl Oyster Farm and a subsidiary Marine Biological Station here in 1913-14, the island was purchased from the Rajah of Ramanathapuram for Rs. 4,882/-, but in 1923, the Madras Government wanted to sell it.

The Indian Science Congress at Bangalore passed a resolution for the establishment of Kurusadi Marine Biological Station in 1924 for the benefit of the Universities of Madras, Mysore, Kerala, Calcutta and Benares and recommended for its retention. A Committee was formed, headed by the Director of Fisheries and it collected the biological data.

Studies in the habits, food environment, spawning and early stages of pearl oysters, chief food of the chawnt age and rate of growth of chawnt, collection and identification of Pampan fishes, marine fish larming, statistical study of inshore fishing station at Rameswaram, population study of sea weeds, preparation of mamuses from sea weeds etc., are some of the works allotted and worked out by the Biological Station, from its inception.

Every year, students of biology from various colleges visit the island. There are two beacons at Kurusadi. A fresh water well has been sunk in the centre of the island.

Pumuriccan Island: Near the Kurusadi island, this island is 8.5 m above sea level with an extent of 45.33 hectares, consisting of two islets, separated by a small channel, the larger one on the eastern side being the Pallivasal island, called so because of a mosque there. The smaller one on the western side, is Palli island. The Pumuriccan (pūmuriccān) island is a "part of the coral reef extending from Rameswaram to Tuttukkudi (tūttukkudi).

Manali Island: Situated 7 km south of Mandapam Camp, the Manali island has only shrubs. Manalai, a kind of fish found in large numbers here is fished by a method called kalanghatti fishing. This uninhabited island has lime stone and kankar (kankar) which had been usually leased for particular periods, from 1959.

Musal Island: Situated 10.5 km south-west of Mandapam Camp, this island inhabited by some people, has plenty of hares (musal). A private individual who has taken the island on lease has planted all sorts of trees and rears sheep and cattle. A Trignometrical Station is also situated in the island.

Muli Island: Situated about 5 km west of Musal island, Muli (mūli) is a barren and uninhabited island, but rich in lime stone and kankar, the mining rights of which in an area of 12.14 hectares had been leased for fixed periods from 1959.

Valai Island: Two and a half kilometers west of Muli island lies the Valai (vāļai) island, so called because valai, a kind of fish, is abundant around it. As there is the Kittoriyamman Catholic Church, this is also called Kittoriyanıman island, which also has lime stone and kankar in an area of 8.09 hectares, the mining rights of which had been leased to a private individual. This uninhabited island has only shrubs and is at a height of about 3 m above sea level. A Trignometrical Station is also available in this island.

Talaiyari Island: "This is the end of the long stretch of coral reef on which are the two islets Valai and Talaiyari islands; this portion is called Talai-ari, meaning end". A small channel separates Valai from Talayari and the channel dries up during low tide. This uninhabited island is frequented by fishermen and labourers, mostly Muslims who come here to collect coral stones, canku (conch) and fish. There are salt pans in this island with an area of 117.36 hectares which has limestone and kankar in an area of about 40.47 hectares, the mining rights of which are leased.

Appa Island: Eight kilometres west of Talayari island lies this island, 3.7 m above sea level. A plant called appam grows in this island. There is a mosque of Sheramudilliappā in this island and hence the name Appa Tivu, where coral stones lime and kankar are available. The lime stone and kankar available over an extent of 40.47 hectares, are leased out for mining.

Puvarasuhalli Island: This uninhabited small island, 7.2 km west of Appa island, has puvarasu (pūvarasu) trees in abundance and hence the name. Its area is about 3.24 hectares.

Kacha Tivu: "The island is so named because of the Kacha (dirty) water in it." With an area of 115.34 hectares, this island has a Roman Catholic Church. Fishermen go to this island for fishing and during festivals in the church. This island 16 km east of Rameswaram, has been given to Sri Lanka by the Government of India.

Balayamunai Tivu: Also called pillaiyarmunai (pillaiyārmunai) tivu, this is about 1.6 km west of Puvarasuhalli Island. One of the islands south of Mudukulattur taluk of Ramanathapuram district, this has an area of about 12.14 hectares.

Anaipar Tivu: Situated 3.2 km west of Pillaiyarmunai Island, this has an area of about 12.14 hectares and is uninhabited.

Nallathanni Tivu: Fresh water is available at a depth of 0.9 to 1.5 m and hence the name Nallathanni Tivu (nallathanni tivu). It is 3.2 km in length and 2.4 km in breadth and the soil is sandy. Casurina and coconut trees have been planted and cattle is also reared here, where fishermen go for fishing.

Shuli Tivu: This uninhabited island is 3.2 km west of Nallathanni island.

Upputhanni Tivu: This uninhabited island, 4.8 km west of Shuli island has an area of about 9.71 hectares. Saltish water only is available and hence the name Upputhanni Tivu (upputhanni tīvu).

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JAINA CENTRES IN KONGU MANDALAMS

Kongu Mandalam (kongu mandalam) comprising of the present districts of Coimbatore, Periyar, Salem and Dharmapuri has Jaina centres that flourished in the past. Some of them got ruined while some others got transformed.

Coimbatore district: Trmūrtimalai in the Udumalaipēt at the foot of Anamalai (ānamalai) has a boulder containing the figure of the Tirttankara (tīrttankara) flanked by two attendants. The whole group mistakenly conceived as Trmūrti image by the local people, has an inscription by its side which states that the image was called Amanesvara (amanēsvara) Swami (swāmi) and the area Amanasamudram.

At Bastipuram in the Kollēgal taluk, there is a Jaina image, called Amanesvarar. It is said that the old Jaina temple was demolished and with the debris, a bridge was constructed over the river Kaveri (kāvēri) at Sivansamudram.

Mudikondan in the same taluk, known as Mudikonda Colapuram, has an epigraph of Saka 1031 (A.D. 1109) which states of a Jaina temple for Chandraprabha Swami, (Mudikonda Cola being the surname of Rājarāja-1).

Samanakkal durgam, a hillock at Anamalai in the Pollachi taluk and at about 10 kilometres from there, a Jaina temple is available and the place is called Yanaimalaikādu.

Periyar district: A Jaina temple and some Jaina images are found at Mettupputtur in the Erode taluk.

At Sīnāpuram in the same taluk, there is a temple for Adinada (ādināda). It is said that it was called Sanakāpuram. Pavanandi, the author of Nannūl, a popular Tamil Grammar, belonged to this place.

There is a temple of Parsvanatha (parśvanātha) in ruins at Perundurai, about 15 km from Erode, where some Jaina images are also found.

Vijayamangalam (vijayamangalam) in the Erode taluk has a temple for Chandraprabha Tirttankara called Chandranātha temple. A stone in the mandapa (mandapa) seems to commemorate the nisidikal (nisī dikal) of Pullappai, the younger sister of Cāmundarāja, probably "the minister of the Ganga king Rājamalla IV, who is said to have set up the stupendous monolithic image of Gommatesvara at Sravanabelgola". One Vira Sangatapperumpalli is mentioned in 2 inscriptions, one of which is on a stone on a wall of the well Bhunaturtha, constructed in recent times. On a stone built into the floor of the Vadyamandapa, a single line inscription states that "this mandapa stands glorified by the Brihatkatha (brihatkathā)". This confirms that it was at Vijayamangalam that the Sanskrit work Brihatkatha was rendered into Tamil as Perunkadai by Konguvel. It may also be mentioned that Adiyārkkunallār, the celebrated commentator of Cilappatikāram belonged to this place. On a hillock at Arasannāmalai, near Vijayamangalam, there was a Jaina temple, being converted into a Saiva temple.

At Tingalūr in the Erode taluk, the Pushpanatha (pushpanātha) temple, a Jaina one has an inscription of Saka 967 (A.D. 1045), which, according to T.N. Subramaniam is that "the Pushpanatha temple was called Chandravasādi and the newly built mukha mandapa (mukha mandapa) stated in the inscription was known as Singalāntakanpudu mukha mandapa", Singalāntakan being a surnames of Rajaraja I.

A temple for Adinatha, the Rsabha Tirttankara, is available at Vellodu in the Erode taluk.

At Araccalūr in the Erode taluk, on a rock-cut bed in a cavern in the Nāgamalai range, an inscription of the 3rd or 4th century A.D., states that Tēvan Cāttan, a lapidary (cutter polisher of gems) caused to make seven beds there.

Dharmapuri District: An inscription found in the compound wall of the Vishnu (visnu) temple at Adiyamankottai (adiyamānkōttai) known also as Mayīndiramangalam, states that Jainōttama Sōmappan, a disciple of Mādhayacandra Bhatāraka of Mula Sangha (mūla sangha) constructed a (Jaina) temple, which does not exit now. "An image of Parsvanatha, standing in a field near the dilapidated Siva temple is the only Jaina vestige in this area".

Dharmapuri, known as Tagadur (tagadūr) and stated so in an epigraph of Saka 815 (A.D. 893) on a pillar built into the floor of a mandapa in front of Mallikarjuna (mallikārjuna) temple beginning with an invocation to the Jinēndrās states that two individuals Nidhiyanna and Chandiyanna built a Jaina temple at Tagadur. The former received from the Nolambapallava king Mahēndrarāja, the village of Mūlappalli and gave it to Kanakasēna Siddhāntabhatāra, the pupil of Vinayasēna Bhatāra of the

Pogariyagana Senanvaya (pogariyagana śenanvaya) of Mula Sangha. The Jaina temple constructed by the two individuals does not exist now. Mayilai Sīni Venkataswāmi says that there is a Mallikarjuna temple and the term Mallikarjuna should denote Mallideva, a Jaina Tirttankara. There seems to be a stone slab bearing Jaina figures, nearby the Mallikarjuna temple.

A boulder and rock-cut bed, near the Venkataramana temple at Hosur, dated Saka 1049 (A.D. 1127), caused to be built by the Hoysala Visnuvardhana. Hosur, known as Cevidaipādi, was a Jaina centre in medieval times. A temple called Pārīsva (Parsvantha) Jīnālaya was endowed with lands by Gangippayyan, a dandanāyaka, the conduct of which was entrusted to Vasupūjya Panditar, appointed as tānapati of the Vasadi (basti).

It is to be noted that Nisī dikai (death by starvation) is recorded at Vijayamangalam, where a regiment called Vellālan regiment is also recorded, and the reference to Mula Sangha at Adiyamankottai is also available at Dharmapuri, Pogariyagana and Senanvaya.

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JAINA CENTRES IN PANDIYA MANDALAM

The Jaina centres in the Pandiya mandalam (pāndiya mandalam) are scattered in the Madurai, Ramanathapuram (rāmanāthapuram), Tirunelveli (tirunelvēli) and Kanyakumari (kanyākumari) districts.

Madurai district: Anaimalai (ānaimalai), Arittapatti (ari(tāpatti), Mankulam (mānkuļam), (mutuppatti), Kilakkudi (kīlakkudi), Muttuppatti Kilavalavu (kī lavalavii), Konkarpuliyankulam (konkarpuliyankulam), Tirupparankunram (tirupparankunram), Tiruvadavur (tinivādavūr), Uttamapalayam (uttamapālayam) etc. were once important Jaina centres of the district.

Anaimalai, about 8 km east of Madurai has a natural cavern, wherein sculptures of Jaina deities are available in half relief. Inscriptions there state that they should be protected by the officials Tinaikkalattar, Karanattar, Puravuvarikalattar and the Sabha (subha) of Narasingamangalam. The image of Iyakki was placed by Ceduliyapandi of Peruvembarrur, another one by Ajjanandi, a third by Venpurai Saradan Ampiraiyan, another by Koyyan and a lifth by Eviyampildi of Vēttanjēri. The village was called Porkodu. It was to be noted that since the Government departments and officials were entrusted with the protection of these

images, it can be deduced that Jainism enjoyed great popularity in the Pandiyan Kingdom even towards the close of the 9th century A.D.

The Kalinchamalai (kalinjamalai), a hill in the Arittapatti village, 8 km from Meliir, near Madurai, has a Brahmi (brāhmi) inscription relating to the excavation of a cave there by Chālivan Atanan-Voliyan of Nelvēli. Another one states that the image of a Tirttankara (tirttankara) in a seated posture canopied by a triple umbrella was cut on the Tiruppinaiyanmalai by Ajjanandi, which was to be protected by the people of Vaniyakkudi.

The local hill at Mankulam near Arittapatti called Kalugumalai has a rock-cut bed (monastery) dedicated to a monk, called Kani Nanta (kani nanta) by Kadalan Valudi, an officer of Nedunceliyan (nedunceliyan). Another rock-cut bed was also dedicated to Kani Nanta by Catikan, the father of Ilancatikan and brother-in-law of Nedunceliyan. Another records the gift of lattice to Kani Nanta by Kalitika Antai, a kaviti (kāvitī) of the merchant guild of Vellarai.

A group of rocky hills called Samanarmalai stretching to 3 km in an east-west direction at Muttuppatti, has Jaina sculptures, of which one was made by Kanakavi rapperiyadigal, a disciple of Gunasenadeva (gunasenadeva) who was the disciple of Kurandi Ashtopavasi (kurandi astopavāsi), a Bhatara (bhatāra), and another by Maganandi (māganandi), a disciple of Ashtopavasi. At Pēchipallam is found an image caused by Araiyangavadi, the pupil of Gunasenadeva who was in charge of the Palli (palli), another by Kanakanandi, a servant of Tirukkurandi, a third on behalf of Velān Sadaiyan, a shepherd by his wife, another by Kandanporpattan, a pupil of Gunasenadeva; another on behalf of Acan Śripālan, a pupil of Gunasenadeva and yet another by Gunamatiyar, mother of Ajjanandi.

Kilakkudi Cettippodavu: On the right side of the cavern, there is an image of a Tirttankara and the inscription on the pedestal states that the image was cut at the instance of Gunasenapperiyadigal, the pupil of Vardhamana Panditar who was in turn, the pupil of Gunasenadeva who presided over Kurandi Tirukkattampalli (tirukkāttampalli). The natural cavern at Kilakkudi Cettippodavu (kilakkudi cettippodavu) contains several rock-cut beds. In the cavern there are 5 images, one with 4 arms, seated on a line. Before this yakshi, there is a male image; besides there are 3 images of Tirttankaras with triple umbrellas. Below the Jaina figure outside the cavern, is an inscription which states Abinandana bhatara (abinandana bhatara), a pupil of Arimandalabhatara, who was the pupil of Abhimandara bhatara who in turn was the pupil of Kanakanandi bhatāra. An inscription near the stone lamp-post, mentions the names of the Jaina teachers, Aryadeva, Bālachandra dēva belonging to the Mula Sangha (mūla sangha) of Belagula, Nemideva, Ajūasēnadeva and Govandhanadeva. (This seems to be a Kannada inscription).

Kilavalavu (Melur): In the hillock called Pañcapānḍavarmalai, an inscription of the 2nd to 1st Century B.C. states that the monastery at Kilavalavu was built by Ilavan, a devotee from Tonḍi. Another states that Sankaran Srīvallavan caused an image to be cut and a 3rd one states that the image was made by Lōkabhānubhatāra.

Konkarpuliyankulam in the Tirumangalam taluk has a Jaina image, below which is found the name Ajjanandi. It is probable that the image was caused by him.

Tirupparankunram: On the rock cut bed in the upper cavern at Tirupparankunram is found the word Antuvan who probably caused to make the bed. Another states that the donor of another bed was a householder from Sri Lanka (Ilakudumpikan) and a resident of Enikkāttūr.

Tiruvadavur: A fragment inscription of the 2nd or 1st century B.C. found on a rock-cut bed at Tiruvadavur refers to Aritan and Parasu, a lay devotee.

Uttamapalayam: On the rock called Kanıppannaswāmi rock at Uttamapalayam, there are about a dozen images. The rock was called Tinıgunagiri. The images were cut by Siddha--, Villikurandi--, Chandraprabha, Aristanēmiperiyār, the disciple of Ashtopavasi Kanakaviran and (the tenth by) Ajjanandi. The rest could not be read or deciphered.

There seemed to be a 100 rock-cut beds at Varicciyūr and some at a natural cavern locally called undānkal at Vikkiramangalam with inscriptions of the 2nd to 1st Century B.C.

At Alagarmalai and Karungālakkudi near the seated image, is found the inscription that they were caused by Ajjanandi.

Episodes from Periyapuranam

It seems that there were 8 hills inhabited by 8,000 monks in the vicinity of Madurai. The Takkayāgapparani also refers to the 8 hills (enperunkunram). Six of them are related in a venpa (venpā) but only 3 could be identified. Yānaimalai, Nāgamalai, Sōlaimalai Rsabhagiri, Pasumalai, Tinipparankunram, Siddhannalai, Samanamalai are 7 out of the 8 according to Mayilai Seeni Vēnkatasāmi.

According to the Periyapuranam (periyapuranam), Arikesari Māravarman was the king of Madurai at the time of Sambandar. He was a Jaina and it is said that he was also under their influence. Mangaiyarkkarasi (mangaiyarkkarasi), a Chola (cōla) princess was his consort and Kulacciraiyār was his minister and they were staunch Saivites. Mangaiyarkkarasi invited Sambandar to Madurai to re-establish Saivism and redeem the king from the Jaina influence. Sambandar came and encamped at the outskirts of Madurai and his math (math) was set fire to by the Jainas. Sambandar bade the fire to burn the Pandiyan king. At once the king was afflicted with high fever. The Jaina monks tried their best in vain to cure him.

Sambandar was invited to the royal chamber; he besmeared the king's body with the sacred ash singing the patikam, Manthiramāvadu nīru and the fever subsided. The Jaina monks were for a second test. They wrote their doctrines on a palm leaf and placed it in the fire. No doubt, it was burnt to ashes. Sambandar took out a leaf containing a patikam sung at Tirunallaru and placed it in the fire. To the dismay of all, it remained unburnt. The Jainas demanded a third test and said that the tenets of each faith should be written on a palm-leaf and thrown into the running stream and that the doctrine of the leaf which ran up the current should be considered as true. Sambandar agreed. The palm leaf of the monks went with the current while that of Sambandar with the hymn Valga andanar dashed against the current. According to the agreement, the Jaina monks were persecuted and the king himself became a Saivite.

Ramanathapuram district

Hanumantakudi: There is a Jaina temple dedicated to Mallinātha Tirttankara called Malavanādaswāmi temple at Hanumantakudi (hanumantakudi) in the Tiruvadanai (tinuvādānai) taluk. On some stones, lying in front of the temple, an epigraph of Saka 1455 (A.D. 1533) mentions Jinēndramangalam alias Kuruvadimidai and also the god Arha Paramēsvara Maluvanāyakar.

Ilaiyankudi: There is a seated Jaina image in front of the Siva temple at Ilaiyankudi (ilaiyānkudi). This is locally called Amanasāmi. There is a reference to palliccandam (palliccandam) and nārpattennāyirapperumpalli. The inscriptions at Pirānmalai in the Tiruppattur (tiruppattūr) taluk and Dēvi Pattinam in Ramanathapuram taluk refer to palliccandam lands. In the Siva temple at Tirukkalakudi (Tiruppattur taluk), there is an image of Parsvanatha in the sitting posture with a five-hooded serpent over his head.

At Kidāram, Periyapattinam Kovilkulam, Kulaśēkharanallūr, Manjiyūr and Selvanūr there are the images of Jaina mendicants.

Kamarajar District

Kovilankulam in the Aruppukkottai taluk: There is a Jaina temple called Ambalappaswāmi of which "the basement alone now remains and two Jaina images placed over it". The 48th regnal year inscription of Kulottunga Chola I (kulōttunga cola) (A.D. 1118) states that about 25 individuals, of whom some were well-versed in Tamil, built for the god of the triple umbrella, a temple and a golden shrine, and presented stone and metallic images of the god and his yakshi. They also provided for the procession of the deity, a water-shed and a well for the use of the Jaina devotees, and lands for the upkeep of the temple.

Pallimadam: On a stone at the entrance to the Kālanāthaswāmi temple at Pallimadam (pallimadam), an epigraph of the 26th regnal year of Māranjadaiyan (Varaguna I - A.D. 794) records a gift of a lamp to the temple of Tirukkattampalli at Kurandi. But at present the exact location of the temple could not be made out

since no vestiges of the Jaina temple are found in the vicinity. The stone of the Jaina temple might have been removed from there and placed, perhaps, in the Siva temple. In another epigraph there is a reference to Kannimārir Kāttāmpalli which may be taken to mean an establishment of the nuns.

Pasumpon Mutturamalingam district

An inscription at Kunrakkudi in the Tiruppattur taluk of Pasumpon Mutturamalingam (pasumpon mutturāmalingam) district refers to Adan Cāttan, probably the resident of the cavern. This short inscription is written not only upside down but also in the reverse form.

Tirunelveli-Kattabomman district

Eruvadi (in the Nanguneri taluk): On a boulder in the Irattaipottai rock at Eruvadi (ēnivādi) in Nanguneri (nangunēri) taluk of the Tirunelveli-Kattabomman (tirunelvēli-kattabomman) district, an epigraph seems to record a gift of land by Irambattu Velan as palliccandam Tiruviruttalai Anıvalattuppadarar. Pappaccanror (pāppaccānrōr) were accepted to be the protectors and executors of the grant. The Canror may be the andanars of the Jainas and the pappaccanror need not be correlated with the Brahmins. There is a verse at the end, composed by the donor, entreating the devotees to offer worship to the Arhat. In the verse Arhat is said to be Andam il palgunattu Adi - one without beginning and end, and with many qualities. Instead of palgunam, the text ought to have been engunam. An image has also been set up by Ajjanandi.

A Jaina temple of Valliyur, the boulders of which were used to construct the steps of a tank in the place had a Jaina image, which was taken away by a Jaina in A.D. 1882.

The rock bed in the hill called Pūvil Udaiyārmalai at Marukāltalai in the Tirunelveli taluk was caused to be given by Kāsipan, a vēl.

Singikulam: Singikulam (singikulam) in the Nanguneri taluk has an epigraph of Sundara Pandiya II (A.D. 1253-54) which refers to palliccandam lands and the temple Nyāyapara Pālapporam Palli.

Another inscription records that the deity Enakkunalla nāyakar was set up by the donor on the hill at Tidiyur, called Jinagirimāmalai.

The Bhagavati temple on the hill at Singikulam was formerly a Jaina temple of a Yakshi as evidenced by an image of a Tirttankara (now called Gautama Rishi), in the inner shrine.

Cidambaranar district

Kalugumalai: Known now as Ayyanār Köil in the village Kalugumalai (kalugumalai) in the Kovilpatti taluk of Cidambaranar (cidambaranar) district, there is an inscription which refers to the Jaina god as Tirumalai-

devar of Tinuneccuram and records an arrangement made by Gunasēkharabhatāra for feeding ten ascetics, (Vairāgiyar) including one bhatara who expounded the sacred doctrine (Siddhantam Uraaikkum bhatarar), and another for feeding 5 ascetics and an expounder. This was designated as āhāradānam. On the rock at Kalugumalai, there are about 100 rock-cut Jaina images with label inscriptions under each of them. A few of them are given

Sri Pattini Patara (pattini patāra) mānākkigal Tirupparuttikkurattigal (tirupparuttikkurattigal) seyal (the image was made by Tirupparuttikkurattigal, the lady disciple of Pattini Bhatara and Sri Kadaikkattur (kadaikkattūr) Tirumalaiyar Monipatarar (tirumalaiyār monipattarar) manakkar Dayapalapperiyar (dayapalapperiyar), Seyvitta tirumēni (the image was caused to be made by Dayapalapperiyar, the disciple of Tirumalayar Moni Bhatara of Kadaikkattur). Moni means mouni i.e., one who has taken the vow of silence. The inscriptions bear testimony to the fact that Kalugumalai was an important centre of Jainism during the 9th and 10th centuries A.D. and that the Jaina teachers, disciples and lay followers, both male and female, used to visit that place on pilgrimage.

The male teachers and disciples were referred to bhataraka, Kuravadigal (kuravadigal), Periyar (periyār), Yogiyar (vōgiyār) etc., and the female teachers and disciples were known as Kurattiyar (kurattiyar), Kurattigal (kurattigal) and Padarigal (padārigal).

"The female teachers are mostly mentioned, not by any proper name but with the term Kurattiyar or Kurattigal meaning lady teachers suffixed to the name of the place."

Perungulam: An inscription in the Vishnu (visnu) temple at Perungulam (perungulam) refers to the exchange of a portion of a plot belonging to the Jaina temple, Nikarākarappenumpalli in the village. Now Jaina vestiges are not found there.

Vira Sikhamani: There are some stone-beds in the cave at Virasikhamani (virasikhāmani) in the Srivaikuntam (srivaikuntam) taluk. An inscription mentions the name of Sūrya Adūman Jinēndra, probably an important monk, who lived in the cave. The cave contains the foot-prints of the sage Sahajānanda, within a lotus flower design engraved by Avaiyampukkān.

Adiccanallur: At Adiccanallur (ādiccanallūr) (near Srivaikuntam), a Jaina image is found on a hillock.

Kanyakumari District

Chitaral: The ancient name of Chitaral (chitaral) was Tiruccaranam (tinuccāranam). It has contact with far off Jaina centres like Tirunarungondai (tirunarungondai) in the South Arcot district. Innumerable bas reliefs are found here and they "compare in every respect with the reliefs at Kalugumalai or vice versa". Yaksha and Yakshi in Jaina iconography are attendant deities and as days passed on, these were worshipped in preference to the worship of the main Tirttankara. A noteworthy instance in point is the Bagavati temple at Tiruccaranattumalai (tiruccāranattumalai) near Chitaral. This Jaina shrine was also gradually transformed into a Hindu temple. The image of Padmavati (padmāvati) was caused by Ajjanandi; the seated figure near that of Parsvanatha by Uttanandi adigal; the next one by Varagunan (varagunan) the disciple of Pattini Bhatarar of the place and another by Vīranandi adigal of the Mēlaippalli at Tirunanumgondai.

On a rock to the south of the Bagavati temple, an inscription of the 21st year of Varaguna states that the nun Muttuvāla Nārāyanakurattiyār built the shrine of the goddess. Another epigraph states that Gunantāngi Kurattigal, the disciple of Aristanēmi Bhatāra gave some gold ornaments to the deity Batarar. Another says that Vijayabhadra Vipachit caused the stone entrance to the shrine of the goddess Varasundari (the goddess Yakshi is Varasundari in this record). "At present the image is plaster coated."

Nagercoil: The present Nagaraja (nāgarāja) temple at Nagercoil (nāgercōil) was a Jaina temple till at least K.E. 697 (A.D. 1522). The officiating priests had Jaina names like Kamalavāhaṇa Pandita and Gunavīra Pandita according to an inscription of K.E. 681 (A.D. 1505). The former was called Jivaharudaiyān and the latter Kēralan Nārāyaṇan. The inscription of K.E. 692 (A.D. 1516) registers a gift of palliccandam land for the worship of the Nagar (nāgār) and Nagaraja and the priests mentioned above were asked to look after the endownment. These two people granted 15 mas (mā) of land as palliccandam in K.E. 697 (A.D. 1521) but an epigraph of K.E. 764 (A.D. 1588) found on the wall of the Kriṣṇan shrine in the temple refers to the deities Nagar and Nagaraja as Nayinār Nagar and Tiruvanantālvār.

But there are 6 Jaina images, 3 of which are seated figures of Mahavira, one a seated figure of Parsvanatha, and another standing and the sixth Padmavati.

One of the Mahavira images is found on a pillar in the mandapa (mandapa) in front of the central shrine and two in the central shrine itself. The images of Parsvanatha and Padmavati are found on pillars in the same mandapa. The standing figure of Parsvanatha has a five hooded cobra over his head.

There are some brass images. The male one has a kirītamakuṭa and over it a five headed cobra's hood while the female one has a three headed cobra's hood.

Dindugal Anna district

Ayyampalayam: Aivarmalai, known as Ayiraimalai in former times at Ayyampalayam (ayyampālayam) in the Palani (palani) taluk, of Dindugal Anna (dindugal annā) district has an 8th regnal year epigraph of Varaguna II, Saka 792 (A.D. 870), representing the hill as Tinuvayirai. There are about a dozen images carved on the brow of

the cavern, on the hill. Varaguna's epigraph states that 505 kanam (kāṇam) of gold was gifted by Sāntivīrakuravar, disciple of Gunavirakkuravadigal for offerings of Parsvabhatara and the yakshis, for renovation and for the feeding of an ascetic. The labels below the images state that the 2nd image was caused to be made by Varadanāni, the 4th by Ajjanandi, the 7th by Indrasēna, the 8th by Mūvēndan, the 9th by Āri and the 10th by Mallisēnapperiyan belonging to Vira Sanga (vīra sanga). Another epigraph states that the image of the devar was made by Avvanandi Kurattiyar, the lady disciple of Pattinik Kurattiyar.

The hill Siddharmalai at Mettuppatti in the Nilakkottai taluk has rock cut beds with labels of the 2nd and 1st centuries B.C.

Notes on Certain Terms

The mountain Ayiramalai forming a part of the Western Ghats in the Palani taluk is mentioned in Patirruppattu (patirruppattu) one of the 8 anthologies of the Sangam Classics.

In verse 70 (7th ten by Kapilar on Selvak Kadunkō Vāli Adan); in verse 79 (8th ten by Arisilkilār on Peruncēral Inumporai, the victor of Tagadūr); in verse 88 (9th ten by Perunkunrūr kilār on Ilancēral Irumporai and in the patikam (prefatory verse) of the 3rd ten, sung by younger brother of Imayavaramban, Ayiramalai is mentioned. Cittiramēlipperiyanāttār, mentioned in Anbil plates was a merchant guild.

Mula Sangha of Belagula is referred to in Kilakkuyil kudi inscription and Vira Sanga in Aivarmalai.

The Jaina ascetics were also called Vairagis. The Jaina monks are said to have expounded Siddhantam (Jaina philosophy) to lay men at Kalugumalai.

Guna Sena Deva: At Peccipallam (pēccipallam) (Madurai taluk) he was referred to as one in charge of the Palli. He was in charge of Kurandi Tirukkattampalli and also the palli at Kilakkudi. He had disciples like Kandanporpattan, Accan Sripalan at Peccippallam and Vardhamana Panditar at Kilakkudi (Cettippodavu).

There is a reference to Ashtopavasi in Uttamapalayam and Muttuppatti. The term probably means one who fasts for 8 days intermittently.

A Note on Ajjanandi: A prominent Jaina saint of South India, he was responsible for setting up several Jaina short epigraphs found at Anaimalai, Arittapatt Aivarmalai, Alagarmalai, Karungalakkudi, Uttama of Padmavati. At Peccippallam, the epigraph states that that "Ajjanandi was a native of Madurai". It is surmised that "from palaeographical grounds, he should be placed around A.D. 800." According to Asimkumar Chatterjee, "he may be identified with his namesake mentioned in

Jīvaka Cintāmaņi". Accanandi is said to be the preceptor of Jivaka.

The reference to kanam in the Aivarmalai epigraph, means a gold coin. It is said that 10 kanams constituted one kalancu. In the Tevaram, Sundarar also refers to kanam as a gold coin.

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JAINA CENTRES IN TONDAIMANDALAM

By Tondiamandalam (tondaimandalam), the areas of Madras, Chengalpet, North and South Arcot districts are covered.

Madras: In Santhome at Madras, on a stone found in the eastern side of the church, there is a fragmentary Tamil inscription which records a gift to Neminatha (nēminātha), a Tirttankara (tīntankara). So there ought to have been a temple dedicated to him. The Tinunumu andādi of Aviroda Alvār was composed on Neminatha. The Tirukkalampagam also refers to this Jaina shrine. A Mackenzie manuscript states that the Neminatha image was transferred from Mailapur (mailapur) to Chittamur (chittamūr), where there is a Jaina math (math). It may be mentioned that a Tamil grammar is Neminatham, named after this Tirttankara.

In the archaeological show-room of the Madras Museum, there is an image of Santinathadeva (santinathadeva) of the temple of Yeraga Jinalaya (jūnālaya) which was founded by a lay disciple of Sakala Bhadra Bhataraka (bhatāraka) who belonged to the Mula Sangha (mūla sangha) Kundakundānvaya, kānūrgana and Tintrini gacca.

Chengalpet district: In Anandamangalam, about 8 km from Olakkur railway station, there is a rock containing relief sculptures of Tirttankaras of which the image of Ananda Tirttankara, is predominant, after whom the village has been named. The temple was probably called lines: Jinagirippalli (jinagirippalli) and a record of the 35th year of Parantaka I (parantaka) states that five kalancu (kalancu) of gold was gifted to feed one devotee in the Jinagirippalli by Vardhamānap periyadigal, a disciple of Vinabhāsura Kuravadigal (kuravadigal).

A record at Arasankalani states that land was granted as palliccandam (palliccandam) to the Chitramelipperumpalli of Puliyūrkkottam.

In the second prākāra of the Kamakshi (kāmākshi) Amman temple, in Kanchipuram there are some Jaina images. On a slab found there, an inscription of the 18th year of Narasimhavarma Pallava II, refers to the Arhat (Arvar) Mahilampalli.

Karuppankunru: There are sculptures representing Adinatha (ādinātha) and Mahavira (mahāvīra) carved on a rock and the image of Parsvanatha (pārsvanātha) in a niche cut on a separate boulder at Karuppankunru (kanıppankunnı) in the Madurantakam (madurantakam)

Kirappakkam: On a slab set up in a field near the tank of Kirapakkam (kīrapākkam), there is a damaged record which states that Desavallabha Jinalaya was constructed by Amara-mudal gunt. He was the disciple of Mahavira guru who belonged to the Yapaniya Sangha (yāpanī ya sangha) and the Kumili gana (kumili gana).

On a stone built into the floor of the Kamakshi Amman temple at Mangadu in the Saidapettai taluk, there is an inscription of the 5th year of Sundara Pandiya I (A.D. 1256), which refers to the gift of land as palliccandam. The name of the Jaina temple is not known.

There is a Jaina temple with the image of Parsvanatha in a ruined state at Saravanampēdu in the Ponnēri taluk.

There is a ruined temple at Siruvākkam in Kanchipuram taluk and a record on a slab refers to the gift of land to the temple called Snkaranappenumpalli.

Known as Jinakāñci, Tirupparattikunram (tinippanutikunram) is one of the Jaina centres in Tamil Nadu. The deity in the temple is called Trailokyanatha (trailokyanātha) or Tirupparuttikkunrālvār or Semporkunralvar in the inscriptions. One of them states that the gopura (gopura) of the temple was constructed by Paravadimalla Pushpasēna Vāmanacārya, the disciple of Mallisena Vamanacharya (mallisena vamanacarya). The feet of these two acharyas (ācārya) are engraved under the kura (kura) tree; the sthalavriksha (sthalavrkshā) of the temple. A verse in venpa (venpā) metre in praise of the kura tree is found on a stone built into the platform of the temple. It states that the tree neither grows tall nor becomes short, protects the sceptre of the king, represents dharma and stands in front of the eternal abode of the three munis i.e., Trailokyanatha. Mallisena Vamanacharya was the author of Merumandara puranam and the commentary, Samaya Divakaram to the Kavya Nilakesi (kāvya nīlakēsi). An inscription of the 4th regnal year of Kulottunga I (kulottunga) refers to a group of monks by the term Rishisamudayattar in the temple. The mandapa (mandapa) was rebuilt during the reign of Vikrama Chola (cola). In A.D. 1199 during the reign of Kulottunga II "a gift of 20 velis (vēli) of land as palliccandam in the village Ambai at the instance of Mandiyankilan Kulottunga Cola Kaduvetti for the merit of his preceptor Chandrakirtidevar and for the bhataras of Tirupparuttikkunru. During the time of Bukka II in A.D. 1362, Mahēndramangalam was granted to the temple by his minister Inigappa who had also built a mandapa at the instance of his preceptor Pushpasena. The Pallankovil copper plates record the royal grant of the village amanserkkai as palliccandam to Vajranandi Kuravar of Paruttikkunram. Paruttikkunram is referred to as Vardhamana dharmatirtha in the Sanskrit portion of the grant. This was granted during the 6th regnal year of Simhavarman, the Pallava king of the 6th century A.D. But scholars are of the opinion that no trace of the Pallava shrine remains today. The existing triple vimana (vimāna) temple belong to the period of Kulottunga I (A.D. 1070-1118).

The present Jinakanchi complex consists of two blocks, the shrine dedicated to Vardhamana (vardhamāna) in the centre with two more shrines on either side for Tirttankara Pushpadanta and Dharmadevi (dharmadēvi), the yakshi of Neminatha. The ardhamandapa (ardhamandapa) and mukhamandapa are common to all the three.

The image of Dharmadevi is of granite and the images of Vardhamana and Pushpadanta are of massive timber, are coloured and seated with palms placed right over left.

There is another group of three shrines dedicated to Padmaprabha, Parsvanatha and Vasupūjya who are also Tirttankaras. All the three go by the name Trikūta basti with its own ardhamandapa and mukhamandapa. Common to these two units of triple shrines is a Kalyana (kalyāna) mandapa in front and this is designated as the Sangita (sangīta) mandapa in one of the inscriptions.

There is a running cloister around the temple, and on the southwest corner is the Brahmadeva shrine, on the northwest, the Rishabhadeva shrine and on the northeast corner, a long series of chambers called nunivāsa. Two of them are intended for Mallisena and Pushpasena. In the central room there are the images of Vardhamana and Parsvanatha.

Paintings: There are paintings on the sangita mandapa. They are "noteworthy from the point of view of Jaina themes in Vijayanagara art". The themes chosen are "from the life of Vardhamana". The later paintings in the Mahavira temple are the "scenes from the life of Rishabhadeva of Vardhamana, of Krishna (krsna) the cousin of Tirttankara Neminatha, as well as the life of Neminatha himself". There are elaborate painted labels in Tamil and "the letters are in Tamil Grantha". A detailed description of the labels with the readings and a narration of the themes are found in Tinuppanuttikkunram and its temple by T.N. Ramachandran.

Mayilai Cini Venkatasami states that there is an image of Adinatha (Rishabhadeva) in the Sundara Varadapperumā! temple at Uttiramērūr, and that at Magaral (māgaral) there is a ruined temple for Adi Bhatṭārakar.

There is a Jaina temple at Arppākkam, near Magaral, for Adinatha, which is in a stable condition and is worshipped by devotees.

Situated in the north-west of Madras, Pulal has a temple for Rishabhadeva which has been renovated by the Jainas of Madras.

There is a Jaina image in a sitting posture, at Villivākkam in Madras.

There is a ruined Jaina temple at Perunagar in Madurantakam taluk.

North Arcot district

Kaccur: There was a Samana (samana) basti at Kaccur. In Nambākkam there was a Jaina temple which is converted into a Saiva temple. In Kāvanūr and Guhainallūr, there are Jaina images. In Tennampattu, there is a Jaina image and in Tunumani and Penunkangi Jaina images are found. At Sēvur, Tellānı and Venkunram there are Jaina temples. At Tēsur, there are Jainas.

Tiruvettur: An incident concerning Tiruvettur (tinuvettūr) has been related by Sekkilar (śekkilār) in his Periyapuranam (periyapurānam). There were only male palmyras there. When he visited that place Sambandar improvised a patikam and changed the palmyra into female ones. There are signs of an old Jaina temple here called Punadagai. There are also two Jaina images here.

Vallimalai: There is a hillock in Vallimalai (vallimalai) near Melpadi (mēlpādi) in the Gudiyattam (gudiyāttam) taluk in which there is a cave. On the rock, by the side of the cave, there are two rows of Jaina images. The Rājamallan, a Ganga chieftain, that one image was placed by Ajjanandi Bhatarar, another that of Dēvasēna was the guru of Bānarāyar. It adds that Ajjanandi Bhatarar was the disciple of Bālachandra Bhatarar.

Tirumalai: The Jaina temple at Vaigavur (vaigāvūr) Tirumalai is called Kundavai Jinalaya in Chola inscriptions. An inscription of Kannaradeva (kannāradeva), dated A.D. 958 records a gift of a lamp to be burnt before the yaksha by Perral Nangaiyar, a maid servant of Gangamādēvi, the queen of Kannaradeva Pridigangaraiyar. An inscription of Rajaraja I (rājarāja) states that a certain Gunavira mamunivar (gunavīra māmunivar) built a sluice?, named after a Jaina teacher, "Gani Sēkhara Manu Porchūriyan, the pure master skilled in the elegant arts". An inscription of the 12th year of Rajendra I (rājēndra) records a gift of money for a lamp and offerings to Kundavai Jinalaya on the hill by Chāmundappai, the wife of Nannappaiyan, a merchant. An inscription of Vidukādaļagiyaperumāļ refers to Elini, king of Vanji who see up formerly the images of Yaksha and Yakshi which have been repaired. The Tirumalai hill is called Arhasugiri 'the excellent mountain of the Arhat' and Engunavirai (Tirumalai in Tamil). To the right of the entrance to the mandapa at the base of the hill, an inscription of Rājanārāyana Sambuvarāyan (A.D. 1349) states that Nallattal, a resident of Ponnur set up an image of Vihāranāyakar-Ponneyilnāthar (Ārhan) at Vaigavur Tirumala. On the hill, there is a huge image of Nerninatha, whose height is about 5 m. Two Jaina temples and Chandraprabha are at the

Vedal: In an inscription of Aditya I (āditya) (A.D. 885) Vedal (vēçāl) is called Vidāl alias Mādēvi Arandimangalam. This inscription records "that a dispute having arisen between Kanakavira Kurattiyar (kanakavīra kurattiyār), a female disciple of Gunakīrti Bhatarar and her 500 lady pupils on one side and a group of 400 nuns on the other, the inhabitants of the locality who were the lay disciples of the school to which Kanakavira Kurattiyar belonged, undertook to feed her and her lady pupils".

Tiruppanampur: Known also as Karantai, Tiruppanampur (tinippanampūr) has a Jaina temple called Kunthu-Tirttankara temple. Within this temple is a Vardhamana shrine. The presiding deity is called Tirukkātt ampallli Alvār in the inscription of Kulottunga I (A.D. 1115). In another inscription, the deity is called Arugadevar of Vira Rājendrappenunpalli. On a pedestal with the marks of two feet, there is "an invocation for the everlasting fame of Samanta Bhadra, the sun to the lotus heart of Pushpasena Yogendra". This place was also called Munigiri in an inscription of Saka 1669 (A.D. 1747) which also states that the gopura was renovated by Agastiyappa Nayinār. There is also another pedestal with a pair of feet in the mandapa and the Sanskrit inscription footprints states that denote the "they Manibhadraswāmi".

Pundi: The Jaina temple at Pundi (pūndi) is called Ponnivananātharkoil. There is an inscription in chaste Tamil in the asiriyam metre about the existence of the temple in the village. There was a Jaina ascetic called Ponninātha who with the help of Viravira Sambhuvaraya (viravira sambuvaraya) caused to construct the temple and named it Viravira Jinalaya. The chieftain endowed lands to the temple and the boundary stones were marked with Kamandala, called Kundigaikkal.

On the western side of the rock at Pancapandavamalai (Tiruppānmalai) there is a natural cave. On the "front face of the rock" there is an inscription of Nanding (AD 781). Nandivarma Pallava II of his 50th regnal year (A.D. 781).

It states the states of the rock there is all more in the states of the rock there is all more in the states of the rock. It states that the images of an Yakshi called Pon lyakkiyar and a saint Naganandi (nāganandi) were cut out of the rock by Nāranan son of Maruttuvar of Pugalālaimangalam. Another inscription of the 8th regnal year of Rajaraja I records the gift by one Nataraja Viracola, a vassal of Rajaraja. There is a seated image carved above the epigraph.

Ponnur: There is a temple for Adinatha at Ponnur (ponnur). The inscription of Sāluva Narasinha mentions the him the hills as Kanaka malai. An inscription of Saka 1655 (A.D. 1733) mentions the village as Swamapuri. The Adinatha temple is on the hill. "The temple has a number of icons representing Tirttankaras and Yakshis, of which Jyalam Versenting Tirttankaras and Yakshis, of which Jvalamalini (jvālāmālini) is the most important". The inscription states that the Jainas there "should take the of Activated to of Adisvara every Sunday to Nilgiri parvatha situated to the north-west of the temple at the time of the weekly worship feet of the temple at the time of the was a worship of Helacharya (helācārya)". Helacharya was a renowned monk of the Dravida gana and native of Ponnie Ti Ponnur. The sacred feet of Helacharya are carved on the

top of the hill. This Helacharya is considered as the author of the Tirukkural by the Jainas.

Elankadu: There is a bronze image of Neminatha in the Neminatha temple at Elankadu (elankadu) in the Vandavasi (vandavāsi) taluk. It is said that the image belonged to Tirumayilapuri and it was installed here by Jinasenacharya.

Kilasattamangalam: The 14th regnal year inscription of Nandivarman II found on a rock near Chandranathaswami (chandranāthaswāmi) temple at Kilasattamangalam (kīlasāttamangalam) states that Andai Ilaiyar Pavananti gifted seven kalancus of gold for feeding the Jaina ascetics and 56th regnal year inscription states that Pundi Muppāvai, daughter of Jinadiyār of Vilukkam (vilukkam) gifted 17 kalancus of gold for providing one ulakku (ulakku) of rice for one kalancu every morning. Vilukkam was also another Jaina centre. The 6th regnal year inscription of Kampavarman states that Madevi, the wife of Kādagatiyaraiyar renovated the Jaina temple, built the mukhamandapa and a temple for Yaksha Batari (batari) and gifted a bell. An inscription assigned to the 10th regnal year of Rajaraja I, states that land was gifted for a perpetual lamp to the Jaina temple, Vima Srī ārya tīrthapalli by Baladevapidāran, a disciple of Sri Adideva.

There is a Rishabanatha temple at Kunnattur near Polur, which, according to an inscription, was constructed in Saka 1363 (A.D. 1441).

An inscription of Kulasekhara deva) (A.D. 1271) at Odalavadi) records the gift of tax free land as palliccandam to the Jaina temple of Nayanar Anyadalagiyar.

There ought to have been a Jaina temple called Sri Iravikula mānikka Perumpalli at Puduppadi and Vīrakēralaperumpalli at Salukki.

In a cave on the top of the hill at Styamangalam, there is an inscription of Saka 85 in prose and poetry. It states that the Arungalanvaya (arungalanvaya) (the school of the monks) belonged to the Nandi Sangha (nandi sangha) of Jinendra sangha and that Rajamatha founded two temples for Jinaraja at Vidyadri (vidyādri). Vidyadri might probably be the ancient name of the hill. There is another inscription in prose and poetry. The Sanskrit portion extols the Arungalanvaya belonging to the Nandi Sangha of Dravida Sangha (drāvida sangha). The Tamil portion states that Vajranandi Yogindrar caused to construct the steps and that he was the Mandalacharya of the Arungalanvaya.

Tirakkol: There is a boulder containing Jaina images at Tirakkol (tirakkol) in Vandavasi taluk. In an inscription of the 22nd year of Rajaraja I, reference is made to the two Jaina shrines, Gangasūrappenimpalli and Maisuttappenumpalli. A record of the 3rd regnal year of Koppeninjinga (A.D. 1246) states that a palliccandam village was continued as tax free to a certain Vrati-Udāranaswāmidēva, the disciple of Talayāriswāmin and his pandits. This inscription is in the Vardhamana temple of the village.

There is a Tirttankara carved on a rock at Valutalankunam near Tinuvannāmalai. There are a number of rock-cut beds in the caves on the hill. Some of the boulders on the slope of the hill contain relief sculptures of Tirttankaras flanked by attendants.

The hill called Sūdādu pāraimalai (now called Bagavati hill) at Vēlappādi near Vellore has the temple Pannapēśvaram which was built by Pannappai. The temple would have been dedicated to Parsvanatha who was also called Pannahesvara (pannahēśvara).

The Nāganāthēśvara temple at Vīlappākkam in the Wālājāpet taluk has an inscription of the 38th regnal year of Parantaka I which states that a well was sunk by Patṭini Kurattigal, the female disciple of Arishtanēmipidārar of Tīnappānmalai.

South Arcot district

Monastery at Pataliputra: Pataliputra (pātaliputra) or Patalika (pātalika) is now known as Tiruppadirippuliyur (tiruppādirippuliyūr). According to Periyapuranam, there was a big monastery of the Jainas in the 7th century A.D. at Patalika. Lokavibhaga, a Jaina work was translated and copied by a Jaina scholar in the 22nd regnal year of Simhavarman, the lord of Kanchi in Saka 380 (A.D. 458) in that monastery. In the 5th century A.D., there flourished eminent scholars like Simhasūri and Sarvanandi who were well-versed in Prakrit and Sanskrit. In the 7th century A.D. Manulnīkkiyār (later known as Appar) embraced Jainism and remained in that monastery. As he mastered all the Jaina literature he was awarded the sobriquet Dharmasena (dharmasena) and thereafter became the head of the monastery. He also won fame by defeating the Buddhists. But Dharmasena, owing to a disease had to leave the monastery and became a Saivite and thenceforth came to be known as Tirunāvukkarasar. The Jainas complained to the Pallava king about the sudden desertion of Dharmasena. The king vehemently persecuted him and in the end, the Pallava king Mahendravarman himself became a Saivite. It is related in the Periyapuranam that the monastery at Patalika was demolished. With the material remains of the monastery, a temple was built at Tiruvadigai (tinuvadigai) and named it Gunadharavi ccuram.

Tiruvadigai: Two Jaina images were found in the fields of the village and one of them 1.4 m in height is kept in the Siva temple and another of 1.1 m is in the choultry at Kumarappa Nāikenpettai. Jatavarman Sundara Pandiya's (jatāvaman sundara pāndiya) 13+13 year inscription states that there was a dispute on the boundary of the lands belonging to the temples of Nalmukha Nayanar (nālmukha nāyanār), Munaiyadēsvaram Udaiyār and Arhadēvar. Nalmukhanayanar temple, in all probability, was a Jaina one, for Nanmugan denote an Arhat.

On the lake bund, there is an image of a Tirttankara in the standing posture and the images of the 24 Tirttankaras are at Tirunāthar Kunru (Sirukadambūr) near Ginjee (giñjee). It is said that Chandranandi, a monk died observing fast for 57 days and another Ilaypadārar

died after fasting for 30 days, meeting death by fasting being called niśī dika.

Tindivanam: Mayilai Cini Venkatasami says that there is a Jaina image with the triple umbrella flanked by Yakshis with the cāmaras and that it was brought from Gingee and placed in a garden at Tindivanam (tindivanam).

Chittamur: In the Mallinatha temple at Chittamur, the images of Mallinatha, Bāhubali, Parsvanatha and Mahavira are found. Here, there is an important Jaina math. It is said that the image of Neminatha here was transferred from Mailapur. An inscription of the Parsvanatha temple states that in Saka 1787 (A.D. 1865) Abhinava Ādisēna Bhataraka constructed the gopura having Jaina images with public subscription. An inscription of A.D. 1908 states that the five shrines of Brahmadeva, Gurradhara, Sarasvati, Padmavati and Jvalamalini were constructed with the permission of the pontiff of Chittamur math by Gunamālai Ammāl, the wife of Sri Balaiya, the then Deputy Collector.

Tondur: From an inscription on a boulder near the cēri in the village of Tondur (tondūr) near Tindivanam, the Jaina temple, Valuvāmolippenumpalli was situated. The temple complex and the Gunanērimangalam alias Valuvāmoli Ānandamangalam with some garden lands and wells at Tondur were left in charge of a Jaina teacher called Vajrasinga Ilampenumānadigal and was given to him as palliccandam by a chief Vinnakōvaraiyan Vayirimalaiyan. "Tondur was a Jaina settlement in the medieval period and a hill nearby contains an image of Parsvanatha and a few rock cut beds in a cavern".

Tirunarunkondai: There is a big rock towards the west of this place and there is a Jaina temple called Appandainatha (appāndainātha) temple. The image of Parsvanatha in a standing posture is found. There is another shrine called Chandranatha shrine. An inscription of the 9th regnal year of Kulottunga III (A.D. 1187) states that Vīrasēkhara Kādavarāyar granted three villages to the god of Narpattennayirap Penimpalli which was none other than Appandainatha temple. In the 10th regnal year of Rajaraja II (A.D. 1226) Kūdal Aļappirandān Ēļisai Mohan gave a perpetual lamp to Parsvanatha to the melappalli, the temple at the top of the hill. The Chandraprabha image was called Kaccināyakar in one inscription. There is a verse inscribed in praise of Gunabhadra Munivar, a great scholar in Tamil and Sanskrit who was a native of Kondaimalai Tirunarunkondai (tirunarunkondai) in Tirukkoyilur (tirukkōyilur) taluk. He was also called Vīrasanga Pratishtāchārya. The stone work of the gopura was completed by Parama Jinadeva Jiyar on 28 February 1636. "Tirunarunkondai seems to have a Jaina math presided over by a mathadipati in medieval times".

Olakkur: On a slab, in the Brahmin street of the village Olakkur (olakkūr) is an inscription and a representation of a nun, called *Prithvi Vidanga Kuratti*, flanked by a lamp and canopied by an umbrella.

Dadapuram: Its original name Rajarajapuram (rājarāja-puram) has been corrupted to Dadapuram (dādāpuram)

and an inscription of the Manikyesvara temple, here, refers to the construction of three temples, the Kundavai Jinalaya, Kundavai Vinnagar and Iravikula mānikka Tsvaram at Rajarajapuram by Parantakan Kundavai Pirattiyar, who was the elder sister of Rajaraja I, held in high esteem in those days. It was she who constructed the Jaina temple at Tirumalai also.

There is a Jaina temple at Velur and it was renovated by one Jeyasena.

Perumandur: An inscription of the 19th regnal year of Nandivarman III refers to the Penumpalli at Perumandur (perumandūr) village. The Jaina temple here is called Chandranatha shrine and an inscription of the 11th regnal year of Kulottunga III calls it Iravikula Sundarapperumpalli. Rājarāja Sambuvarāyan alias Kandar Suriyan (kandar sūriyan) built a shrine for Yakshi, called in the inscription as Mangayar Nāyaki Varasundari and the shrine, Munvalai Konda Mangaiyar Nāyakiyār Srī koil. In the 15th regnal year of Kulottunga III, Kandar Suriyan gifted 2000 kulis of land to the Yakshi temple.

Palliccandal: On the hillock at Pallicandal (palliccandal) in the Tirukkoilur (tirukkoilūr) taluk, there is a Jaina temples called Jaini Anmankoil, now in ruins. The Jaina image was called Nāyanār Vijayanāyakar. A mutilated stone image of Bahubali is also found in the ruins. An inscription of the 21st regnal year of Parantaka I refers to the temple called Nattar Penunpalli and that of Rajaraja III refers to Gandaradittappenumpalli, and Neminatha who was in charge of that temple seemed to have declared "a portion of Jambai alias Vira Rajendrapuram as an asylum for the oppressed with the name of Solatungan Alavantan Anjinan Pukalidam". Anjinan pukalidam is a place of refuge and safety, an institution for shelter and support of the destitutes. The four danas (dana) of the Jainas are ahara, oushada, sastra and adaikkala, the last mentioned being the asylum for the oppressed.

Cholavandipuram: In the hillock called Andimalai in Cholavandipuram: In the hillock called the is a Jaina temple distribution (colavandipuram), there is a Jaina temple distribution built by temple which was, according to an inscription, built by Kongaraiyar Puttadigal. On the rock are a number of Sculpton Sculptures of Padmavati, Gommata, Parsvanatha, Mahavis Mahavira etc. Padmavati is now known as Kāliyamman. There is a Tamil verse praising the exploits of Siddhavadavar a Chēdi chief and records the gift of Panaippādi for the worship of the deities. It also mention mentions a certain Gunavira Panditar of Kurandi to look after the village.

Koliyanur: There is a ruined Jaina temple at Koliyanur (kōliyanur: There is a ruined Jaina temple at Koliyanur. The (köliyanür) called Köliyapuranallür near viluppuram. The Idaiyāttan constructed by temple was Tirumarımarpan Vaniga Purandhran, according to an inscrimental vaniga Purandhran, according to an inscription. Another record states that the deity was called Nayinār Arumolināyakar.

There is a Jaina temple, still being worshipped at Settler in the Tindivanam taluk and it is a Jaina settlement.

There is a Jaina temple which has an inscription of the 50th regnal year of Nandivarman II (A.D. 78) at Agalūr near Gingee.

Idaiyalam: There is a rock at Idaiyalam (idaiyalam) called Siddharpārai on which "two pairs of footmarks, a book stand, two kamandlas and two fly-whisks are engraved in a circular line round them in modern characters, an anushtub verse, paying obeisance to Mallisena Munisvara, otherwise called Vamanācārya. There is another pair of foot-prints and a book stand, around which is engraved the name Vimala-Jinadeva. Near the altar (balipītha) on a pillar is engraved the name, Appāndāmayinār.

Melkudalur: There are about 35 rock cut beds in some of the caves found on the hill at Melkudalur (melkūdalūr). There is an image of Parsvanatha carved on a boulder, adjacent to the rock-cut beds. An inscription of the 4th regnal year of Parantaka I records a gift of 500 sheep for lamps to the deity Avantilatattudevar, presumably the image of Parsvanatha carved on the boulder. The 28th regnal year inscription of Parantaka I refers to the deity as Tinumanikkoil-devar while the 2nd year inscription of Nripatungavarman refers the deity as Sri Mūlasthānattu devar.

Paraiyanpattu: On a rock at Parayanpattu (parayanpattu) near Gingee, by the side of a natural spring near the village, an inscription of the 5th or 6th century A.D. characters records the death of Ararathan who was a disciple of Vaccanandi by observing fast.

The inscription of Tiruppālappandal in the Tirukkoilur taluk refers to two Jaina temples at Panaippādi and Ponparappu. An inscription of Rajamahendra (A.D. 1063) at Olagāpuram refers to Sāmantabāhu ācārya, a worshipper of Sundara Colappenumpalli. T.V. Sadasiva Pandarattar considers this shrine as a Buddhist one.

At Madavilāgam in the Tindivanam taluk, an epigraph of Vikramachola refers to a Jaina temple.

Vilukkam: There are foot prints on a platform by the side of a mandapa in the village of Vilukkam (vilukkam) in the Tindivanam taluk. They are the foot prints of Gunasāharadēva, a monk looking after the Jaina establishments at Vilukkam and other places. At Cenji or Gingee, the images of the 24 Tirttankaras are carved on a rock. At Evānāstīr, there is an old Jaina temple. An inscription of Tittaikkudi refers to the place Amananpattu and that of Kilur refers to the lands of the Lord of the triple umbrella (Mukkudaiyavartam Arappuram).

General Remarks

There is a reference to Mula Sangha, Yapaniya Sangha, Nandi Sangha, Jinendra Sangha, Dravida Sangha and Vira Sangha, in inscriptions, in which, Kundakunda Anvaya, and Anungal Anvaya are also mentioned.

As for Ganas (gana), Kanurgana and Kumili Gana are known from the inscriptions. As for gacca Tindrini gacca is found. Cittirameli, one of the important merchant guilds of medieval times seemed to have built a Jaina temple. An agricultural guild called Chitramēli Periyanātṭār is also mentioned.

Palliccandam is a tax-free land given to Jaina temples. The boundary stones of the lands belonging to the Jaina temples are called Kundigaikkal which are marked with Kundikaikamandala, the water pot. In some cases, boundary stones are also marked with the triple umbrella, as in Narattamalai.

It is interesting to note that a palli, exclusively for nuns had existed.

Mention of death by starvation, Nisidi or sallekhana (sallekhana) has been recorded. There seems to exist the custom of dedicating pillars called nisidikkal in memory of the deceased.

A term twenty four of the village is found, which, probably means a committee consisting of 24 people of the village.

Cittamur Jaina Matha is also called Jinakanchi pitah.

The presiding deity of the temple at Codalavādi in the North Arcot district is called Aniyādalagiyār which means one "devoid of ornamentation (or garments)."

At Veralūr (Madurantakam taluk, Chengalpet district) on a boulder called Nagamalai, the images of 24 Tirttankaras were set up by Vāsudēva Siddhānta Bhāṭārar who was called Caturvinsthi Stāpaka. In few cases, the names of the Tirttankaras like Vardhamana at Tirupparuttikkunram, Vīmala Sri Ānya Tīrtha at Kil Sattamangalam, Parsvanatha at Aivarmalai and Ponnur, Kunda-kunda from Karantai and Adisvara from Ponnur are also found.

A note on Mula Sangha and the Ganas

"The Jaina Community of the South formed what is known as the Mula Sangha (the original group). It is said that one Vajranandi, a pupil of Pujyapada founded in A.D. 470 at Madurai, the Dravida Sangha which allowed greater scope and freedom in the observance of the rule of ahimsa. According to a later tradition Meghanandi, Jinasena, Simha and Deva founded four ganas of Mula Sangha, known respectively as Nandigana, Senagana, Simhagana, and Devagana. Many religious records speak of the observance of the vow of sallekhana, the peculiar Jaina practice or observance of fast unto death as performed by the monks and the laity and there was a steady growth of holy places to which monks and pious house-holders retired towards the end of their life.

See also: Neminadam.

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JAINA INSCRIPTIONS - SANGAM PERIOD

Inscriptions assigned to the second century B.C. mostly on palaeographical grounds are found in some parts of Tamilagam. These Brahmi (brāhmi) inscriptions are written in a script called Tamili.

A few historical ones of these inscriptions are dealt with elsewhere, and here only the labels on rock-cut beds intenced for the Jaina monks are considered.

There is a bed with a label in the Siddharmalai at Mettuppatti. The fifteen labels available at Alagarmalai near Madurai record a goldsmith and dealers each in salt, cloth, sugar and iron among the donors to the Jaina monastery there. In an inscription, the word tavirai is found and it may mean a nun.

In the Anaimalai (ānaimalai) inscription, the expression, iva kunrattu uraiyul etc., has been interpreted as the gift of Nātan of Kunrattūr by one scholar, while another interprets iva kunram as Anaimalai, taking iva as Ipam, meaning an elephant (Ānai). By this interpretation, it may be inferred that Anaimalai was the name of the hill even in the first century of the Christian era.

In Arittapatti, the cave was caused by Chalivan Atanan Voliyan of Nelveli (nelvēli). Nelveli figures in a later inscription as a battle field.

Jaina inscriptions have also been copied in Karungālakkudi, Kīlavalavu, Kongarpuliyankulam and Mankulam (mānkulam).

In the Mankulam inscription, Kalitika Antai was called a Kāviti and he belonged to a merchant guild of Vellarai (vellārai). (Vellarai may be identified with Vellarai of Tirucci district).

Such Jaina rock cut beds are also found at Tintparankunram, one of which was founded by Pōlālaiyan of Enukkātūr, a house holder of Sri Lanka. This confirms the contact between Tlam and Tamilagam in the early centuries of the Christian era. A Sangam (sangam) poet is associated with Enukkāttūr.

In Tiruvādavūr, Varicciyūr, Vikkiramangalam and Kunrakkudi (kunrakkudi) also, such rock-cut beds are

The short fragmentary inscription found in Kunrakkudi was written not only upside down, but also in the reverse form. The top portion of the letters is at the bottom, while their base is at the top.

In an inscription of *Pugalūr*, *Kīran* and *Korran*, the names that were current in the Sangam Period are found, while in another the name *Ōri* and in yet another *Atti*, a gold merchant of *Karūr* and in a 4th one *Ilankīran* are mentioned.

At Marukāltalai in the Tirunelvēli district Kāsipan, a Vēl is mentioned and the rock cut bed is referred to as kalkāncanam.

See also: Historical Inscriptions of the Sangam Period.

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JAINA SCULPTURES AND BRONZES IN MUSEUMS

Sculptures: A few sculptures from a ruined temple at Danavalapadu (danavalapādu) (Cuddapah district) are found in the Government Museum, Madras and they are said to be fine examples of the Rāshtrakūta art in black stone. Portable types of Caumukha ("sarvatebhadra- a model shrine with images on the four faces") in the form of a pillar inside a circular pitha (pītha) from Danavalapadu is also found. Figure sculptures of dikpalas (dikpālā) like Agni, Yama, Varuna etc., combined with musical figures are found at the edges of the pitha.

A Mahavira (mahāvīra) sculpture from Tūttukkudi, "a fine Pāndiya specimen in granite" and a large sculpture of a seated Tirttankara (tirttankara) over a metre in height, brought from Puttambur in the Pudukkottai (pudukkōttai) district "a noteworthy Chola (cōla) specimen" are also found in the museum.

Bronzes: A bronze image of Mahavira from Kidangil near Tindivanam is in the Museum and "it bears inscription in Tamil script of about the twelfth century."

Sumatinātha is represented in a bronze (of 32.5 cm in height) brought from Kōgali in (Bellary district). "The Jina is seated on padmasana (padmasana) with the cakra in the centre. To the pedestal is attached an elaborate prabhavali (prabhāvali) in the shape of a vimāna presenting other deities. The Yaksha and yakshi, the latter with a dwarf by her side and two chauri bearers appear on either side. The main figure has the bhamandala and triple umbrella.

There is another Parsvanatha (pārsvanātha) figure (36.3 cm in height) standing on a padmasana attached to a rectangular base supported by 4 legs. There are the Yaksha and Yakshi in the projections. The prabhavali is broken and "it bears representations of the 23 Tirttankaras with Parsvanatha on the top. Chauris appear on either side of the main figure which has a triple umbrella over it."

Pedestal surmounted by a perforated asana (asana) (seat) with the state of the stat (seat) with the lion lancana (emblem) between two kneeling devotees. The Yakshas stand on either side of the figure."

Another damaged Mahavira (29 cm in height) is seated on a simhāsana (throne) in the front of which are three lions. The prabha is the triple umbrella.

Two bronzes of Mahavira from Singanikuppam (singanikuppam) in the South Arcot district are also found in the Museum. One of them "well-proportioned

and of smooth and pleasing workmanship stands on Kāyōtsarga (the posture adopted by standing Tirttankaras) on a padmasana with the right hand broken." Another (19 cm in height) stands on a circular metal plate, the pedestal of which is now missing.

From Sivaganga in the Rāmanāthapuram district was brought a Tirttankara (39 cm in height) who "is seated in ardha-paryankāsana on a simple but nicely moulded high bhadrasana. Behind the asana are two chauri bearers."

A seated Candraprabha with two attendants were from Tirumalai in the North Arcot district and Rishabhanatha (rṣabhanātha) is from Kidangil in the South Arcot district.

Ambika (ambikā) (87.7 cm in height), a Yakshi in a standing posture was acquired from Singanikuppam. Ambika's left hand rests on the head of a maid who holds a garland. A small boy stands to the right of Ambika. On her makuta (headgear) is a miniature Tirttankara figure.

Pudukkottai Museum

Some bronzes have been acquired from Kalasakkādu near to Pudukkottai among which are: two Parsvanathas (203 & 10 cm in height) both having a serpent hood over the head and standing on a pedestal; a Mahavira (10 cm in height) seated in dhyana (meditation) over a pedestal and a Caturvimsatipatta (37 cm), a panel depicting 23 Tirttankaras arranged in the frame of Prabhamandala around the mulanayaka Rishabhanatha, standing on a pedestal."

A seated Tirttankara from Mosākkudi "an early specimen in granite" and a large standing Parsvanatha also in granite from Mangattevanpatti are specimens of sculptures found in the Pudukkottai Museum.

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JAINAS AS PICTURED IN TEVARAM

Sambandar sang hymns in praise of Siva and in the very first of his decads, he criticised the Jainas in the 10th verse of the decads. In almost all the decads he extemporised in different Siva shrines, he did not fail to repeat it. His elder contemporary Appar (Tinınāvukkarasar) also criticised them in many of his Tevaram (tēvaram) hymns.

The strong hold of the Jainas in the Pandiya country was Madurai where the Jaina ascetics lived in the mountains around the city. In the gloss to Takkayāgapparani, the annotator has given a list of five mountains, the Yanaimalai (yānaimalai), Nagamali (nāgamali), Sunangamalai, Seppumalai and Vellimalai (others being lost in the manuscript). The first two are well-known while the rest cannot be identified. An anonymous verse gives the names of the 8 mountains as Parankunram (parankunram), Onivāgam, Pappāram, Palli, Arunkunram, Andaimalai, Yanaimalai and Inunkunram. Some of these cannot be identified. The hills Yanaimalai, Nagamalai, Rishabagiri (Sōlaimalai), Pasumalai, Parankunram, Siddharmalai (Sēttupatti), Samanamalai (8 km west of Madurai), seemed to have been occupied by the Jainas as gleaned from the inscriptions. The eighth mountain is not known.

Sambandar has said that the Jainas lived in places like Anaimalai (ānaimalai) (ādiyāya idangalil), spoke Prakrit in high pitch (pāgadattodu iraittu uraitta), denounced the Vedic sacrifices (vedave!viyainindanai seydu), carried an umbrella and peacock feather (periyavāgiya kudaiyum pīliyum), went about as monkeys (mandipōl tirindu), were called as Pōdiyār and Pindiyar and indulged in theological disputations (podiyar pindiyar enra appoyyargal vadinal uraiyavai). They pluck their hair from their heads, eat food in their hands (kunjiyaiparittut tiralai kaiyil unpavar), do not bathe before eating (kulittu una amanar), wear red robes, undertake "most brutal vows of self-mortification" (kāviyanal tuvar ādaiyinār kadunonpu mēl kollum pāvigal) and eat "dried ginger and the leaves of the manuda tree" (ilaimanıdā adagāga, uvarkkayodu sukkuttinnum).

Appar has much to criticise them and a few of his remarks are worth noting. If women should see them, they run and shut the door (kāvi sēr kan madavār kandu ōdik kadavu adaikkum); they chant (the mantras) with a "nasal twang" (mūkkināl murannu ōdi), carry a water pot (kundigaitūkkinār), go haked and stand unabashed before women (kuvimulaiyār tam munnē nāna minni), besmear their body with "gallnut powder" (kaduppodi yātti meyyil), eat standing (ninnu unnum), do not converse while eating (anundum poludu urai ādā) and do not eat at night (al unā).

The main object of Sambandar was to rouse the prejudice of the people against the Jainas and to depict their practices in the blackest colour possible.

Some of the Alvars (alvar) have also criticised the Jainas like Tinunangai and Tondar Adippodi (tondar adippodi) Alvars, who were bitter in their attack. "They know nothing (ariyār samanar)", remarked Tinunalisai Alvār. Tondar Adippodi went to the extent of saying that if he should get a chance, he would behead them.

The Digambara Jainas came to be divided into four ganas (gana), the Nandi, Sēna, Simha and Dēva ganas.

Sambandar gives the names of some ascetics of the Nandigana in the verse beginning with Kanakanandiyum and the names of sēnaganam in the verse beginning with Sandusēnanum in the decad beginning with māninnervili mādarāy in the court of Kun Pandiyan (kūn pāndiyan) at Madurai, addressing Mangaiyarkkarasiyār, the consort of the king Kun Pandiyan.

It may be noted here that the name of Appar was Dharmasena while he was in Pāṭali Jaina monastry and the author of Nannul, a Tamil grammar of a later date, was Pavanandi, a Jaina.

Further, the impalement of the Jainas has been portrayed in the sculptures in the thousand pillared mandapa and dramatises the sixth day during festivals in Chitirai, Avani, Kārttikai, Tai and Māsi, at Madurai. The anecdotes of Sambandar and Appar, related to Jainism, are available elsewhere.

See also: Jaina centres in Pandiyamandalam, Nannul, Tevaram Collections and Compendiums.

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JAINISM IN TAMILAGAM DURING THE SANGAM AGE

Tolakappiyam (tolkāppiyam), the earliest extant authoritative work on Tamil grammar, according to the Jainas, was written by a Nigranta ascetic. In the prefatory verse by Panamparanar, Tolkappiyar is referred to as the great and famous Padīmaiyon (padīmaiyon). Padīmaiyon is one who performs tapas. In Jaina theology, pratīma yoga is one. The classification of Jīvas (soul) according to the sense organs in the section called Marapiyal is a philosophical doctrine of the Jaina thought, which is also found in other Tamil Jaina works like Nilakesi (nīlakēsi) and Mērumandaram.

The celebrated Kural (kural) of Tinwalluvar is also claimed by the Jainas as a Jaina work. The work is mainly based on the concept of ahimsa (non-violence). The Jaina tradition associates this great ethical work with Elācārya, otherwise known as Kunda Kunda Ācārya.

The Jaina commentator of Nilakesi freely quotes from the Kural and whenever he quotes, he says "as is mentioned in our scripture".

In the Kural, it is said that it is far better and more virtuous to abstain from killing and eating the flesh of an animal than performing thousand sacrifices. He further condemns in clear terms, the Buddhist principle of purchasing meat from the dealer. The Kural proclaims: "we eat the slain" you say, "by us no living creature is killed"; Who would kill and sell, if none come forward to buy the flesh?

As the Kural condemns animal sacrifice sanctioned by the Vedas $(v\bar{e}da)$ and the Buddhist concept of eating meat, it is clear that the only religion that adopts the doctrine of *ahimsa* is Jainism and that the author of the Kural should have had a leaning towards Jainism.

In Prabodha Chandrodayam, a non-Jaina Tamil work, when the Jaina appears on the scene, it is said that he recites the particular verse on ahimsa:

Āvi sorind āyiram vēttalin onran Uyir segattu unnāmai nannu

An important work of the post-Sangam (sangam) period is the Cilappatikaram (cilappatikāram), of Ilanko Adigal, the younger brother of Ceran Cenkuttuvan of the second half of the second century A.D. Its author is said to be residing in the hermitage at Kunavāvil on the eastern gate of Vanji (vanji), the Chera capital.

The concluding passage of Cilappatikaram gives a categorical list of dharmas. Some are as follows:

"Know God and serve those who have known Him; Fear speaking falsehood; avoid tale-bearing; Refrain from meat-eating, doing injury to any living being; Don't fail to join assemblies of people learned in dharma".

There were Jaina shrines in the three capitals, Vanji, Pukar (pukār) and Madurai of the three kingdoms.

At Pukar there was a temple of the Nigrantha, built of stone. There was also the high shining Silātala, made of Chandrakanta. It was built by the Jaina householders for the benefit of the saranas (sāraṇa). Saranas used to visit it on festive days like the day of the first freshes in the river Kaveri and the car festival.

The saranas were one of the 9 ganas directly under Mahavira, who were monks with fifteen years standing. They used to wander throughout the country to spread the message of Parsva (pārsva) and Mahavira. They were able to know the past, present and future and were free from attachment and anger.

There was a temple of the Nigranthas at Uraiyur, the Kandarappalli situated in an extensive grove adjoining Arangam and there was the image of Arivan under the triple umbrella.

The Maduraikkānci gives a beautiful and graphic description of a Nigrantha temple at Madurai.

In the 28th canto of Manimekalai, a brief summary of 6 systems of philosophy of those days is given and the Nigrantha and the Ajivaka systems find a place in the exposition of the 6 systems therein.

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JAYALALITHA, J.

A well-known film actress and now the leader and the General Secretary of the AIADMK and the Chief Minister of Secretary of the AIADMK and the Chief Minister of Tamil Nadu, Jayalalitha was born in Bangalar of Tamil Nadu, Jayalalitha born in bangalar was a Bangalore to Jayaraman and Sandhya who herself was a film act. film actress. Jayalalitha was educated at the Church Park School Mr. School M School, Madras. Well-versed in dancing, she entered the film world in world in the control of the second section. film world in 1965 and soon rose to importance by acting mostly with Sivaji mostly with M.G. Ramachandran and in a few with Sivaji Ganesar of M.G. Ramachandran and in a few with Sivaji Ganesan. She won the national award for her acting. Due to M.G. P. She won the national award for her acting. to M.G. Ramachandran's influence, she became a member of the Alamachandran's influence, she became of the AIADMK party and within a short period became its Secretary for Propaganda and a member of the Rajya Sabha. After the death of M.G. Ramachandran, she became the General Secretary and the leader of the Opposition in the Legislative Assembly of Tamil Nadu. In the general elections of 1991, which took place after the assassination of Rajiv Gandhi at Sriperumbudur, she was elected with a predominant majority and became the Chief Minister of Tamil Nadu on 24 May, 1991. She is known for her courage and individuality and is the youngest of the Chief Ministers of Tamil Nadu.

See Also: Ramachandran M.G.

JIVAKA CINTAMANI

Jivaka Cintamani (jīvaka cintāmani) is one of the 5 epics in Tamil, the other 4 being Cilappatikāram, Manimēkalai, Valaiyāpati and Kundalakēsi. This epic consists of 13 ilampakams (chapters) with invocation and patikam (poem) at the beginning and 3145 verses in various metres. In the gloss to the 3143rd stanza, Naccinarkkiniyar (naccinārkkiniyar), the scholiast interprets that the author Tiruttakkatevar (tiruttakkattevar) wrote 2700 stanzas while the rest were composed by Kandiyar (kandiyar), a poetess and says that it is hard to find out the spurious stanzas of Kandiyar.

This epic describes the life of Jivakan (jīvakan), a prince, from his birth to the attainment of bliss (nirvana). The various incidents connected with Jivakan seem to preach the following morals:

A king should choose his ministers after testing them several times in several ways.

It is ruinous to act according to the wishes of women. One should act according to the orders of his preceptor. One should not reveal his designs till the appropriate time to conquer his enemy.

One must be ready to relieve the distress of others. No one should ill-treat others who are not his enemies. One should act according to the wish of his parents. One can gain everything if he has a true friend. At the time of sorrow or joy, one should not feel but regard them as the results of destiny. One should show compassion towards all living beings. One should give alms to those fit for them.

One must rectify the person who goes astray. One should never forget the good done to him.

This epic is also called Mananul because of the several weddings of Jivaka related in the work. The story is given as briefly as possible (Purnalingam Pillai: 1982).

"Saccandan was the king of Emangada Nadu and married Vijayai. So enamoured was he of the queen that he neglected his government and left his minister Kattiyankāran in charge of it. The latter proved treacherous to his master; he formed a plot against the king and assassinated him. Vijayai was driven out of the realm and the usurper ascended the throne. Advanced in pregnancy, the queen gave birth to Jivakan in the cemetery amid a wild forest and began the life of a devotee. The child was taken by a rich merchant who brought him up as his own and posted him with knowledge in all branches of learning. When he had come of age, a gang of free bootleggers attacked the city and plundered it. The young hero pursued them and rescued the plunder. In appreciation of his valour, Pasukāvalan, a citizen, gave him his daughter, Govindaiyār, in marriage. While enjoying the happiness of wedded life, he competed with Dattaiyar in a vina performance and proving himself far superior to her in the art, gained the hand and heart of the lady. Then he was given certain scented powder manufactured by Gunamālai and Suramanjari (suramanjari) and was asked to judge which was of a stronger smell. He decided in favour of the former who accepted him in marriage. After exhibiting his skill at metamorphosis, he tamed a rut elephant of the minister. Then he went on a travelling tour and met Padumai, a princess of the Pallava kingdom, in a park who was bitten by a venomous snake. At once Jivakan showed his proficiency in the healing art and rescued her from death. As a mark of gratitude, the rescued lady married him. His next feat was doing wonders at Kāmamāpuram and wedding a Vaisya girl, Kēmasari. From Takkanādu, he proceeded to Susanadēsam and there proved his skill in archery and wedded the princess, Kanakamālai. Then he started on his travels and reached Tandakāraniam, where he met his mother and obtained her blessing. Returning to his own city, he fell in love with Vimalai, a merchant's daughter and took her for wife. He then heard of Suramanjari's dejection and contempt for men and hastened to cure her melancholy. Wearing a mask he played Gita-natakani (singing fine songs) and so pleased her with the performance that she surrendered herself to him. The next feat that awaited him was sitting at a target and winning the youngest daughter, Ilakkanai (ilakkanai), of the king of Videham. Now the fame of Jivakan spread far and wide and stirred up fears in the mind of the usurper. The latter laid plots for his life but the young hero slew him and ascended the throne of his ancestors. Having regained his lost kingdom, he ruled it wisely and married Ilakkanai, his maternal uncle's daughter. With her and other wives, he spent his time most happily and had, by them, a number of sons to whom he partitioned his dominions. Then he and his devoted female associates renounced the world and spent their time in doing charity and performing austerities. Jivakan attained moksha (mōksa)".

The author, Tiruttakkatevar, has also written an episode of a jackal, the Narivinutam, to prove his extraordinary poetic skill to his master and to obtain the latter's permission to compose the major work, Jivaka Cintamani, containing "the various aspects of love and beauty". It seems that his master composed an invocatory verse on Arhat to mark his permission and to be used by his disciple as the first verse. When the disciple composed his second verse on Siddha, it was found to be better than that of the master and hence the verse of the master was placed as the second one, on his orders.

The story of Jivaka has been written by many in Sanskrit. In a chapter of Mahāpurāṇa by Guṇa Bhadra,

the story of Jivaka is related. There is also the Sripurana (srīpurāṇa) which is a prose work in maṇipravāļa style. These would have formed the basis of the Tamil Jivaka Cintamahi.

This has an elaborate commentary by Naccinar-kkiniyar and it has been edited and printed by U.V. Sāminatha Iyer in A.D. 1887. This work, it seems, was edited even before A.D. 1883 by one Rangasāmi Pillāi in Madras. The epic ought to have had another commentary before that of Naccinarkkiniyar.

Jaina Doctrines from Jivaka Cintamani

The Jainas divide all existents into 9 categories, the Navapadartas (navapadārta) (verse 2814). They are Jiva (jīva), Ajiva (ajīva), Punya (punya), Papa (pāpa), Asrava (āsrava), Samvara, Nirjara, Bhanda and Moksha.

Jiva is sentient, soul and characterised by consciousness. Souls are infinite, taking 4 main categories of birth, as deva $(d\bar{e}v\bar{a})$ (god), $m\bar{a}mu\bar{s}ya$ (human), naraka (hell beings) and $tirya\bar{n}ca$ (animals and plants). The last category is distinguished on the basis of the faculties of sense, as having 1 to 5 senses. These exist on earth. It seems gods and hell beings, "although they occupy widely separate worlds, share many characteristics (in common) are born spontaneously and endowed with special super knowledges". "Just as the lamp illuminates only the room in which it stands", the soul adopts itself to the dimension of the body, as large as any being or "as small as the tiniest object imaginable."

Ajiva (non-sentient and non-material) are pudgala ("possessing form, colour, taste, smell and palpability"), akasa (ākāsa) (space), dharma (the principle of motion), adharma (the principle of rest) and kāla (time).

The pudgala "provide the body, speech, mental organ and vital breath which house the soul in the state of embodiment." The dhanna and adhanna cause the moving, resting etc. The principle of moving is compared to the moving of fish in water and that of rest is compared to the shade of the tree. The akasa provides space for the above "existents".

Punya and Papa are "wholesome karma and unwholesome karma" done by the souls.

Asrava is karmic influx.

Samvara is stoppage of karmic influx.

Nirjara is disassociation of karmic bondage.

Bandha is karmic bondage.

Moksha is liberation.

Accepting the existence of these nine, is the "mark of having attained Samyak Darsana (samyak darsana) (arakātci - verses 374 and 381).

Samyak Darsana is called astānga - 8 limbs. They are: nihsankita - freedom from doubt (ayyaminmai), nihkamkshita - freedom from anticipation (avāvinmai), nirvicikitsa - freedom from disgust (uvarppu inmai),

amūda dristi - freedom from delusive notions (mayakkam inmai), samyak darsana (true insight), samyak nāna (right knowledge) and samyak caritra (proper conduct). The last 3 are jointly called Ratnatraya (the 3 jewels) which provide the means to escape from the cycle of bondage (verse 2845).

Mahavratas: Mahavratas (mahavratā) are the 5 great vows of a mendicant (verse 2824), namely, ahimsa, satya (truth), āstēya (non-stealing), brahma (refraining from illicit sex) and aparigarsha (detachment from possessions) which belong to laymen as well.

Gunavratas: Mentioned as 84 lakhs of anuvratas (anuvrata) (verse 2818), a couple of vratas (vrata) like digurata by which one curtails the distance he travels, bhōgōpabhōga-parimanavrata by which one is forbidden to do certain acts normally allowed to laymen, doing and a-vrata, by which one is forbidden from doing evil to others, purposely cutting trees etc., and giving harmful advice to others and siksa-vrata by which many restraints are pronounced, are considered as gunavratas (gunavrata).

Samavasarana: The holy assembly of the Jina, said to have been miraculously created by the gods with gods, demigods and animals as audience, was called Samavasarana (samavasarana), "a place of resort for all." A divine sound came out from Mahavira (mahāvīra) for the benefit of the audience (verse 3000). It seems that there are 11 terrains there and the Jina is seated under the triple umbrella. The Jina is said to have 3 round umbrellas, one over the other, called chandradityam, nityavinodham and sakalabāsanam.

Diksha (Initiation): Women were also given diksha (diksa) into mendicancy and were made to wear white clothes over their bodies and to pluck their hairs. They Were called Aryanganas (āryāngana).

Sramana Mendicants, called Saranar (sāranar) (verse 2743), are of 8 kinds: the tala saranar, jala saranar, bala sāranar, pushpa sāranar, tanti sāranar, caturāngula sāranar, sanga sāranar and ākāsa sāranar.

Karmic Types (verses 3082 and 3114)

Ghatiya (ghātiya) and Aghatiya (aghātiya) are the 2 categories of karma, each having 4 types.

Ghatiya: Mohaniya (defiling bliss - yōganiyam),
nanayara: Mohaniya (defiling bliss - knowledge), nanavaraniya (defiling bliss knowledge), darsanavaraniya (nānāvaranīya) (obscuring knowledge), darsanāvaranīya (nānāvaranīya) (obscuring viryāntarāya (obstruction) and viryāntarāya (obstructing energy - vēdanīyam) are the 4 kannas having direct negative effect upon the souls. These kannas destroy destroy the good qualities of the soul. If they are vanquished, the soul acquires the 4 qualities viz. anantanana, an antadarsana, anantavi rya and ananta-sukha

Aghatiya: Vedaniya (Antariya) (those pertaining to the pleasures - Sātā and Asāta), nāma (those determining destinies and body types), āyu (those determining destinies and body types), āyu (those determining destinies and body types), āyu (those determining destinies environmental longevity) and gotra (those determining environmental gotra) and gotra (those determining environmental gotra). circumstances) are the 4 categories of aghatiya karma.

Obligatory (Avasyakam - 6) Duties: Verse 3133 refers to bhāvana (obligatory duties) which the annotator has interpreted as 16, which are enumerated in the Sri Purana. Of them, the necessary avasyakam (āvasyakam) duties are 6. They are samayakam (meditative), caturvimsatistava (praise of 24 Tirttankaras (tīrttankara)), vandana (veneration of mendicants), pratikarmana (expiation), kāyatsarga (standing and sitting motionless for a long time) and pratyakhyāna (renunciation of certain foods, articles etc.).

Dhyana: There are 4 kinds of dhyanas (dhyana) of which dhannadhyana and sukhadhyana (sukhadhyana) are fit to be cultivated, the former being virtuous concentration and the latter pure concentration. Parimelalagar's (parimēlalagar) commentary to Kural (kural):358 gives a detailed view on sukhadhyana (verse 3081).

In verse 3081, the 5 kinds of nanavaraniyas (obstructions to attain nana (nana)) are given as nacināna-varanīyam (obstruction of functions of senses and mind), stritti-ñānavaranīyam (obstruction of ability to reason), avadhi-nanavaraniyam (obstruction of ability to know previous births of self and others), manhparayanānavaranīyam (obstruction of ability of clairvoyance) and kēvala-nānavaranīyam (obstruction of ability of omniscience).

Dharshanavaraniyams: 4 kinds of dharshanavaraniyams (darsanavaraniyam) (obstruction of perception) are sakshi, asakshi, avadhi and kevala darshanavaraniyams, obstruction of perception by eyes, other senses, preceding avadhimāna and associated with kevalanana (kēvalanāna), respectively.

Antarayas: The 5 kinds of antarayas (antaraya) (obstructions) mentioned are danantaraya (obstructs giving alms), lābhāntarāya (obstructs getting gain), bhōgāntarāya (obstructs bhōga (sensual enjoyment)), upa bhōgāntarāya (restricts enjoyment of the senses (sexual)) and vīryāntarāya (restricts the quality of energy).

Pancakalyana: There are 5 auspicious events in the life of a Tirttankara and the verses 3114 and 3116 relate to the attainment of Jiva's bliss, witnessed and celebrated by the devas and men of the world, wherein the 5 auspicious events are mentioned.

The 5 auspicious events in the life of a Tirttankara are garbhāvataranam (conception), janmābhisēkam (birth), pariniskramanam (renunciation), kevalananam (attainment of omniscience) and parinirvanam (bliss or release from bondage).

These 5 events are celebrated when a new image is installed. This provides the vision of the Jina and serves to sanctify the new image. During the Pancakalyana Mahotsava (pañcakalyāṇa mahōtsava), indeed financed by a rich man, all the 5 events would be enacted by the sponsors along with some members of the family and the festival would continue for several days. When the image would be finally placed on its pedestal, it gets a Tirttankara's status and would become an object of worship.

Ganadharar: The first mendicant disciples of Mahavira, the Ganadharar (ganadhārar), were 11 and were the supporters of the Jaina faith. Verse 3024 mentions that when Jivakan announced his desire to get himself relieved of bonds, he began from the stage of initiation of a Ganadhara and it is found in the gloss that Jivakan went in search of Sudanmar to the latter's place, as Sudanmar alone was the surviving Ganadharar.

Sixty-six days after Mahavira's enlightenment, Indra Bhuti Gautama (indra bhūti gautama), a Brahmin, followed by his brothers Agnibhuti (agnibhūti) and Vayubhuti (vāyubhūti) came to him. 8 other Brahmins also joined the fold and these 11 Brahmins were the Ganadharas. Indra Bhuti Gautama attained omniscience just a few hours after Mahavira's bliss and Sudanmar alone survived. The 11 Ganadharas were Gautama, Vayubhuti, Agnibhuti, Sudanmar, Mauriyar, Kandararputtirar, Maitrēyar, Akambanar, Acelakar and Prabāsar.

About Women

Digambaras believe that women cannot attain bliss and they must be born as men to attain it but Svetambaras (svetāmbara) are of the opinion that women can also attain moksha, citing the case of Malli, the 19th Tirttankara, considered by many as a woman.

As the Jainas in Tamil Nadu were Digambaras, they insisted that women should undergo penance to be born as men in the next birth in the dēvalōka, where they could attain bliss because of their penance. Therefore, Jivaka Cintamani mentions that the queens of Jivakan observed penance to cast off the state of being women to become Indras (indrā), to attain nana and bliss.

Panca Paramestin: The 5 holy persons, the Panca Paramestin (pañca parparamēstin) mentioned in verse 14 are Arhat (one who attained kevalanana), Siddha (a liberated soul), Acharya (ācārya) (monk-scholar, spiritual leader), Upadhyaya (upādhyāya) (preceptor) and Sadhus (sādhu) (mendicants). The method of reverence to them by salutation is pañca-namaskāra, when the following holy hymns (mantras (mantrā)) are chanted:

Om namo arahantānam
Om namo siddhanam
Om namo āyariyānam (bowing to acharya)
Om namo uvajjhāyānam (bowing to upadhyaya)
Om namo tōē savva sāhūnam (bowing to sadhus)
Eso pañca-namaskārō savva pāpappanāsanō
Mangalanām ca savvēsim padhamam havai mangalam
(the 5-fold salutation destroys all sin; it is pre-eminent
and most auspicious of all auspicious things)

According to Jaina texts, the om consists of the initial syllables of the 5 holy persons: a (arhat), a (asarira-siddha), \bar{a} (accarya), u (upadhyaya) and m (muni-sadhu).

See also: Jainism in Tamilagam During Sangam Age.

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JIVANANDAM, P.

Freedom fighter, orator, prolific writer and journalist, P. Jivanandam was born in 1907 at Butappandi in the Kanyakumari District of Tamil Nadu and was educated only up to the matriculation level. He wrote verses, novels, short stories and dramas even during his student days. Known as Corimuthu and Mukkandi during his student days, he later took the name Jivanandam. Most of his writings during his school days centered round the nationalist policies and views.

He gave up his studies when he decided to participate in the Vaikkam Satyagraha. He was an inmate of the Bhardwaja Ashram run by V.V.S. Iyer at Ceranmahadevi for some time. It was during this time that he adopted the name Jivanandam. As a result of his involvement in the Pure Tamil Movement, he changed his name to Uyir Inpant.

He met Mahatma Gandhi in 1927 and protested against the principle of varnashrama dharma and the situation in the Ashramam at Ceranmahadevi. Subsequently he started an Ashramam called Unmaivilakka Nilayam at Nacciyarpuram near Ciravayal in Karaikkudi. For sometime, he was with E.V. Ramaswamy's Self Respect Movement and wrote articles on atheism in the journal run by the latter.

When the Civil Disobedience Movement was started by the Congress, he led it in Karaikkudi and courted arrest. Then he slowly drifted toward Communist ideologies and became a Communist. Soon, he became one of the prominent leaders of the Communist Movement in Tamil Nadu.

He started the weekly Janasakti to propagate Communist ideals. He organised a number of trade unions and led many labour strikes in the Madras Presidency. For his political and trade union activities, he had to spent many years in jail. Because of brutal treatment by the police in prisons, it is said that he lost the power of hearing in one of his ears.

In 1939, he travelled throughout the country to organise the people to protest against the policy on the Second World War, for which he was arrested and sentenced to two and a half months imprisonment. When he was released from the jail, he married one Kannamma, a woman belonging to a backward community, which was considered to be a revolutionary step in those days for a man of the higher caste. When the Germans attacked allies and the Communists in India were released and they supported the war efforts. As a result, Jivanandam also was released.

When the Tamils of the erstwhile native state of Travancore decided to agitate for a merger of the Tamil speaking areas with the Madras State, he took keen interest in it. He spoke at the All Travancore Tamil Conference held at Thiruvananthapuram and stressed the need for unity among the Tamils. He did much to

unite the Tamils of Travancore in their struggle for the merger. In 1948, he lost his first wife and married Padmavati by whom he had three children.

With the independence of India and the failure of the Calcutta thesis of the Communists, the Communist Party of India gave up their violent revolutionary activities and decided to enter the legislatures. Jivanandam was elected to the Madras Legislative Assembly from South Madras in 1952.

From 1951 onwards, he turned his attention towards literary pursuits. In 1959, he started a literary journal, Tamarai, which provided scope for the development of the literary activities of the young progressive writers. In 1961 he founded the Tamil Nadu Art and Literary Association to encourage the young people to pursue literary activities. He attended the World Peace Conference held at Moscow in 1962. He was the first Communist leader in Tamil Nadu to protest against the Chinese aggression.

See also: Contribution of Tamil Nadu to Freedom Struggle, Ramaswamy E.V.

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JUSTICE PARTY AND WORKING OF DIARCHY

With the announcement of Minto-Morley Reforms of 1909 by the British Government for the Participation of Indians in the Government, there arose stiff competition between the non-Brahmins and Brahmins in the Madras Presidency. The non-Brahmin in Youth found it difficult to compete with Brahmins in securing securing positions in education and services, already saturated with Brahmin monopoly. The non-Brahmin Braduse they graduates and lawyers often got frustrated because they found it hard to establish themselves before the experience hard to establish themselves before the experienced Brahmins in every sphere. In the circumstances stances, educated non-Brahmins thought it prudent to have an educated non-Brahmins thought it prudent for have an organisation of their own to secure positions for the non-Brahmins the non-Brahmins. In self defence, the non-Brahmins met und Brahmins. In self defence, the non-Brahmins P Tvagaraja met under the leadership of T.M. Nair, P. Tyagaraja Chetty. Chetty and C. Natesa Mudaliar to unite the different non-Brahmin non-Brahmin communities into a single non-Brahmin Political entity. A manifesto called the Non-Brahmin Manifest entity. A manifesto called the Non-Brahmin Properties of P. Manifesto was issued under the signatures of P. Tyanara: Tyagaraja Chetti and T.M. Nair in 1916. South Indian Liberal B. Chetti and T.M. Nair in 1916. South Indian conganisation to Liberal Federation was registered as an organisation to run journals in English, Tamil and Telugu. The English Journals in English, Tamil and Telugu. Justice Party was Justice, after which the party was called the Justice Party. As a political party, though composed of the elite. the elite, zamindars and bankers, stood for the common cause of cause of securing positions for the non-Brahmins.

At first, the Justice leaders concentrated for reserved seats in the Provincial Legislative Council created by the Government of India Act of 1919. They wanted 40 reserved seats and got 28 of the 65 non-Mohammadan general seats.

In the elections held in November, 1920, the Justicites got majority and the Governor Willingdon invited their leader, Tyagaraja Chetti to form a ministry. He declined and on his advice, Subbarayalu Reddi from South Arcot district, P. Ramarayaningar (Rajah of Panagal) and K.V. Reddi Naidu (of Godavari district) were appointed as ministers of education, local self government and development respectively by the Governor. Reddi Naidu, later became the Chief Minister.

The Government under diarchy had Indian ministers in charge of "nation-building departments like education, health, local government, industries etc. The Executive Council controlled law, police, revenue and finance. It seems "Panagal astutely exploited his position to reward his supporters and penalize his adversaries". Naturally, the Ministry "made a deliberate attempt to build up the party in each District Board and Municipality by nominating its own men and looking at each question from the standpoint of the party".

The first Communal Government Order announced in September 1921 stipulated that new recruits had to be appointed in rotation in the order Brahmin, non-Brahmin Hindu, Indian Christian, Muslim, European and Anglo-Indian. By a second communal Government Order it was made obligatory to publish the communal composition of every department and to have promotions on the basis of the Government Order.

In the elections of 1923, the Justice Party won 44 seats as against the 37 of the anti-ministerialists, 11 of the Congress (Swarajists) and 6 independents. Raja of Panagal formed the second Ministry in November, 1923. As soon as the new council met, Rāmalinga moved a vote of no-confidence in Panagal's Ministry, which was defeated by 65 against 43 votes, Panagal being supported by the nominated and European members. A Staff Selection Board was set up in February, 1924. In the budget sessions, cut motions for enormous amounts were moved by Salyamurty, a congress leader. The Madras Swarajists were more anxious to dislodge the Justice Party than to wreck diarchy. The question time seemed to erode nearly half of the day's business which was fixed as an hour a day from August 1924. "A time limit was also placed on speeches on major debates".

The Congress participated and won 44 seats, in the elections of November, 1926, while the Independents and the Justice party got 36 and 21 seats respectively. The Governor, Goschen invited Narasimha Raju, the leader of the Congress Party to form a Ministry, but he declined because "the Congress forbade its members to take office". As the election verdict had gone against the Panagal Ministry, he invited the independents to form a Ministry and P. Subbarayan was appointed Chief Minister.

It seems, the Justice leader criticised "diarchy as unworkable" though they worked it for 6 years and also called on the Congress members to "fulfill their pledges to wreck the Constitution". In March 1927, the Justicites moved a no confidence motion against the Ministry and requested the Congress to support it. The Congress abstained from voting and the Ministry was saved.

In the non-Brahmin Confederation which met at Coimbatore in July 1927, a few defectors from Congress like R.K. Shanmugham Chettiar, E.V. Ramaswami Naickar, V. Chakkara Chetti and Varadarajalu Naidu moved resolutions urging the Justicites to enter the Congress to convert it into a non-Brahmin party by sweeping from the Brahmin domination, but the Justicites disapproved the scheme.

Embarrassed by the Coimbatore resolutions, Venkatachalam Chetti, the Congress leader in the Legislature, had to move "against his own convictions", a no-confidence motion against the Ministry in August, 1927, and it was defeated. P. Subbarayan "freed himself from dependence on the Congress.

It was announced in November 1927 that an Indian Statutory Commission, headed by Sir. John Simon would visit "to investigate the working of diarchy and to suggest further constitutional steps". The Congress pledged to boycott the Commission. The Justice wrote that the Indians would not take part in such a Commission. In January, 1928, a resolution opposing co-operation by the Legislature was passed in the Madras Legislative Council. As a result, the second and third Ministers had to resign. The Governor, Lord Goschen appointed S. Muthiah Mudaliar of Tanjavur and M.R. Seturama Iyer of Tiruccirapalli in their places on condition that "they were to work the diarchy", to which they agreed. By the middle of 1928, changes in the procedure of Simon Commission were announced and the Justice Party reversed its stand in September 1928. and set up a committee of their members in the Madras Legislature to cooperate with it.

On the death of Panagal in December, 1928, the non-Brahmin Federation elected B. Muniswami Naidu as party leader at its Nelloor meeting in October 1929.

After the Provincial Elections in October, 1930, B. Muniswami Naidu formed the Justice Ministry. P. Subbarayan, though elected, had no majority. The new governor George Stanley did not show the enthusiasm Willingdon had displayed drawing the Justice Party into the struggle against the Congress in 1920-22". When the Legislature met, "the burden for defending the Government policies rested, not with the Justice Ministers but with the two former Justicites on the Executive Council, Muhammad Usman, the Home Member and Krishnan Nair, the Law Member". The harassment to the Government by the opposition members helped the Congress in their policy against the Government within the Legislature. The limitations of

the diarchy became known and "politicians had begun to look forward the day when diarchy would be scrapped".

Muniswami Naidu "seemed unsympathetic to zamindari interests and in November 1932, the Raja of Bobbili became the Justice Chief Minister.

The Justice Party needed revitalization to cope with the extended electorate under the 1935 Constitution. As a party run by zamindars and bankers, it could not stoop down to build it from the grass roots". V.V. Ramasami proposed some ways and means to revitalize the party. A propaganda Board with two propagandists for each district constituted in July 1935, did not thrive. It seems that E.V. Ramaswami Naicker offered "a radical social and economic programme" on the eve of the 1937 elections to the Provincial Legislature.

In the meantime, in the first round of elections to the Central Legislative Assembly in November 1934, the Congress contested for 7 Assembly Constituencies, by putting up Satyamurti, Mutturanga Mudaliar, Venkatachalam Chetti, Syed Murtaza (Muslim Constituency), Avinasalingam Chetti (Coimbatore-Salem, North Arcot Constituency) as candidates and won all of them securing 80% votes.

"Without a party organization to compete with the Congress and without a common programme, the Justice-sponsored candidates relied almost entirely on their own wealth and influence".

R. Varadarajulu Naidu (Coimbatore-Salem, North Arcot) A. Ramaswami Mudaliar (Madras City); R.K. Shanmugham Chetti (Indian Commerce Seat) were the important persons who contested on the Justice ticket.

The Justice Party's poor performance was inevitable, as it did not mobilise its full resources and "the outcome was widely interpreted as a Justice reverse".

The second round was the elections for the District Boards and Municipal Councils. It seems P. Subbarayan's Ministry reduced the powers of nomination in 1930 but the Raja of Bobbili as the Minister for Local Government bifurcated the District Boards and reintroduced nomination and "election circles were drawn to suit pro-Justice candidates". The franchise for local government elections was the same as for the Provincial Legislature. The Congress made a striking success by securing 21 out of 36 in Madurai in October, 1935, 27 out of 40 general seats and with the addition of councillors, either elected or chosen, having a majority in the 65 member Council in October 1936 and 31 out of 52 in the Tirunelveli District Board in November 1935.

Bobbili's diplomacy did not in any way help the Justicites to win the elections and the struggle undoubtedly weakened the Justice Party in the districts and as a result many of its supporters joined the Congress.

In the elections for Madras Legislative Assembly and Legislative Council (upper house), the Congress contested 13 out of 22 Council seats and supported three independents.

The Congress contested 93 of the 106 Assembly seats and supported 3 independents of whom 2 were Scheduled caste candidates.

The Justice Party set up 3 candidates for the Council and 53 for the Assembly, out of whom 35 were former members, either elected or nominated, thus fielding "its old team".

In the polls held in mid-February 1937, the Congress secured 10 out of 13 and 85 out of 93 seats in the Legislative Council and Assembly respectively, while the Justice Party could manage only 21 seats in the Assembly.

Thus "after 17 years of struggle, the Congress has finally swamped the Justice Party".

After the defeat, it chose E.V. Ramaswamy as the President, who with the help of his lieutenant C.N. Annadurai, converted the Justice Party into Dravida Kalagam in 1944, through a resolution called Annadurai resolution at the Salem Conference of the Justice Party. With this, the Justice Party had a natural death, though it lingered as a nominal one, under P.T. Rajan of Uttamapalayam till his death.

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JYOTHI VENKATACHELLAM

An ardent social worker, administrator and politician, Jyothi Venkatachellam was born on 27 October, 1917 at Memya in Burma. She belonged to Srirangam of Tamil Nadu. She was educated at Rangoon in Burma and later in Madras and she joined the Indian National congress after coming to India. Upliftment of the downtrodden masses and the establishment of the rights and privileges of women were her forte in the Congress movement. She worked for the progress of the Harijans and women.

Though she belonged to the orthodox Brahmin family of Srirangam, she married Venkatachellam, a Harijan.

She was elected to the Tamil Nadu legislature more than once on the Congress ticket and was a minister in the C. Rajagopalachari Ministry and the M. Bhakthavatsalam Ministry and was in charge of Prohibition, Women's Welfare and Health. She was a faithful follower of Rajaji and Kamaraj and as such, when a split occurred in the Congress, she was with the Congress (organisation) led by S. Nijalingappa.

Later when the Janata Party was formed, she joined it and was the treasurer of the Tamil Nadu unit of the party. On 14th October, 1977 she was appointed as the Governor of Kerala which position she held till 26th October, 1982.

She was the President of the Juvenile Delinquency Court, Member of the Syndicate of the Madras University and the Central Film Censor Board. She has also served as the member of the Red Cross Society and the Society for the Protection and Care of Animals. She presided over the Foundation-laying Ceremony for the new complex of the International School of Dravidian Linguistics at Thiruvananthapuram on 9.5.1981

See also: Bhakthavatsalam M., Kamaraj K., Rajagopalachari C.

KADARAM EXPEDITION OF RAJENDRA I

The overseas expedition against Kadaram (kadāram) is found mentioned in the inscriptions from the 14th regnal year of Rajendra I (rājēndra). The Tinivālangādu plates relate the expedition in half a verse and the Tamil prasasti, meykirtti (meykirtti) gives a detailed narration of the expedition and the course of events pertaining to

Rajendra despatched a strong navy to the East, which captured Sankarama Vijayottunga Panman (sankarāma vijayottunga panman) of Kadaram together with his elephants and the Vidyadarat-torana, the arch at the war gate and the jewelled gate with the doors. The famous kingdom of Sri Vijaya, now called Pālambāng in Sumatra became the first target of Rajendra's expedition.

It is mentioned that Pannai (identified with Pani or Panei or the east coast of Sumatra, Malaiyur) with the strong mountain as rampart, a principality at the southern end of Sumatra between Sri Vijaya and Pannai (probably called Jambi, Mayirudingam (māyirudingam)) surrounded by deep sea identified with Ji-lo-ting mentioned by the Chinese as a dependency of Sri Vijaya in the central part of Malaya Peninsula, Ilangāsoka south of Mayirudingam called by the Chinese as Ling-ya-ssen-Kia and Māppappālam mentioned in the Mahāvamsa as Papphalama, probably near the Isthmus of Kra were the regions conquered in succession one after another, after the conquest of Sri Vijaya.

Mevilimbangam having fine walls of defence and Vilaippandum which could not be identified, Talaittakkōlam, most probably the Takkola of Ptolemy and identified with Takuapa district with its chief town called Takuapa in Southern Thailand, Mādamālingam, firm in battle and mentioned as Tan-maling, a dependency of San-fo-tsi at the mouth of the river Kwantan on the east coast of the Malay Peninsula, Ilāmuridēsam probably in the norther portion of the island of Sumatra, known to the Arab geographers as Amuri and to Marco Polo as Lambri and referred to by the Chinese as Lan-wou-li, and Mānakkavāram well known as the Nicobar islands, became the subsequent targets of Rajendra's naval conquest.

Rajendra thus seized one by one various parts of the kingdom of Sangrama Vijayottunga Panman and finally his capital Kadaram (modern Kedāh) on the west coast of the Malay Peninsula.

Rajendra I styled himself by assuming the surname, Kadaram Kondān (conqueror of Kadaram), after this conquest.

What induced Rajendra to embark on this expedition cannot be easily answered. In the beginning Rajendra had smooth and friendly relations with Kadaram. Most probably, an attempt on the part of Sri Vijaya to put obstacles on the Chola (cola) trade with the East might perhaps prompted Rajendra to undertake the expedition in order to safeguard the mercantile interests of the merchant guilds of Tamilagam. Moreover Rajendra would have entertained a desire to extend his digvijaya to the countries across the sea and thereby add fame to the Chola empire.

Any how, the campaign did not have any permanent results, save a vague acknowledgement of his prowess in the country of Sri Vijaya.

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KALABHRA INTERREGNUM

By the close of the Sangam (sangam) period, a war like tribe overran Tamilagam including Tondaimandalam (tondaimandalam) and had their sway till they were driven out completely by Kadungon, the Pandiya king in the 6th century A.D., though Tondaimandalam was cleared off them, even earlier by the Pallavas.

A martial race called Kalavar (kalavar) in and around the Kālahasti mountains, "were predatory (addicted to plunder) in character accustomed to lifting cattle and thereby flour shing upon it", under Pulli, a chieftain with headquarters at Vēnkatam. These people, the Kalavar, became Kalabaru in Kannada and transformed itself into Kalabhra (kalabhra) in Sanskrit. They are called Kalappirar in Tamil. The Pallavas, as viceroys of the Andhras, dislodged them from their place and they first entered Tondaimandalam, then Cholamandalam (cōlamandalam) and subsequently a considerable part of Pandiya mandalam (pāndiya mandalam).

The period beginning with the middle of the 3rd century A.D. is the period of the migration of the Kalabhras towards the South, which overturned Tondaimandalam, created confusion, disorder and even the extinction of the 3 crowned kings of the Tamil land.

When the Pallavas (of the Sanskrit charters) advanced into the country south of Kanchi, dislodged the Kalabhras from there. It is said that Buddhavarman (a Pallava king) won victories against the ocean like army of the Cholas (which in those days would mean the

Kalabhra army), indicating that the Kalabhras established their rule in the Chola country. Simhaviṣṇu and Narasimhavarman I have found them in the Chola country and waged war with them.

In the Periyapuranam (periyapuranam) of the 12th century A.D., it is stated that the Vaduga Kanınata king was ruling in Madurai. He in all probability might be the Kaliarasan of the Velvikkudi grant. The Kalabhras would have ruled the Pandiya country for about 3 centuries.

The Kalabhras in the Chola country

During the stay of Buddha Datta, a Buddhist monk at Kavērippūmpattinam, the ruling monarch, Accutavikkanta, was a Kalabhra king. The Buddhist monk wrote a commentary on Buddhavamsa.

Tamil Navalar Charitai (tamil nāvalar charitai) relates that one Accutakkaiappālan defeated and imprisoned the 3 crowned kings of Tamilagam. In the gloss to Yāppenungalakkārikai, we find a stanza of a poet, Viļakkattanār quoting the exploits of this Kalabhra king.

Among the 63 Saiva saints of the Periyapuranam, Kūrruva Nāyanār was a Kalabhra. Another Saiva saint, Idankali Nayanar belonged to this race, who ruled at Kodumbalur (kodumbālūr).

The Kalabhras had to encounter with the Pallavas and in the long run they became weak and settled themselves at Kodumbalur and some other places as chieftains, owing allegiance to the Pallavas and Pandiyas, during the 7th and 8th centuries A.D.

See also: Pandiyas of the First Empire.

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KALLAR RECLAMATION IN MADURAL AND RAMANATHAPURAM

It seems, Kallars (kallar) possessed "lawless habits and criminal propensities". As a community, they were levying a huge ransom by blackmailing the people and "committed most of the crimes of the districts". They would steal cattle and return to their owners through mediators, if half their value was paid. It was termed Tuppu kuli (tūppu kūli). They used to levy and collect kaval (kāval) fee a fixed sum, giving an assurance against such happenings.

In 1909, though the cattle branding system was introduced, enabling the owners to identify their stolen cattle, the owners were not in favour of branding and so this system was given up.

In 1915, the Criminal Tribes Act was passed to check their activities. They were also provided with occupations and tried to divert the younger generation from their traditional activities and make them enter into

peaceful pursuits. The reclamation work was entrusted to the Police and the Labour Departments.

Kallar Panchayats were formed. Special schools were opened to give them education. Kallar co-operative societies were also formed. Waste lands were assigned to them for cultivation. By such measures, the crimes got reduced gradually and the Kallars got reformed. They took to agriculture and cottage industries. As a result, they gave up the levying of tuppu kūli and kaval fees.

In order to effect more improvement, Madurai district was bifurcated in 1929 and a District Superintendent of Police was appointed for reclamation.

Muthuramalinga Tevar sternly opposed the Criminal Tribes Act. After prolonged agitation, he succeeded in having the Act repealed and the Criminal Tribes (Madras Repeal) Act 1942 came into force in 1948. By this Act, the popular Government after independence restored to them their honour and self-respect in the society. They were relieved from being "subjected to humiliating restrictions regarding night surveillance on their movements".

The reclamation work was entrusted to the Harijan Welfare Department in 1949.

About 250 Kallar schools, 2 boarding houses and 287 Kallar co-operative societies were established and are functioning. Women Welfare Centres were also opened in the regions.

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KAMARAJ, K.

Freedom fighter, statesman, administrator and man of the masses, Kumaraswamy Kamaraj was born at Virudunagar in the present day Kamarajar district of Tamil Nadu on 15th July, 1903. When he was six years old, he lost his father and he together with his mother Sivagami Ammal younger sister, Nagammal, came under the protection of his maternal uncle, Karuppasamy Nadar. Though his guardian was interested in



K. Kamaraj

giving him good education, the young Kamaraj had no inclination to continue the formal education at the Kshatriya School at Virudunagar.

Though he was engaged in some kind of job to maintain the family, the call of Gandhiji for fighting for the freedom of the country attracted young Kamaraj who

became a staunch follower of E.V. Ramaswamy in the Congress. Joining the Congress Party in 1921, he was engaged in the constructive programmes like the propagation of Khadi, eradication of untouchability, uplift of Harijans etc., together with E.V. Ramaswamy. When the Vaikkam Satyagraha was organised in 1924-'25, he participated in it with E.V.Ramaswamy. But when the latter left the Congress on differences of opinion with the leaders, Kamaraj remained faithful to the organisation and became the disciple of Satyamurti.

He chose Satyamurti as his political guru and participated in most of the struggles organised by the Congress like the Salt Satyagraha, Civil Disobedience and Non-Cooperation movements. He spent over three hundred days in different jails for various activities of the Congress. In 1940, he was projected to the forefront of the Tamil Nadu Congress by being elected as the President of the Tamil Nadu Congress Committee. From that time he had no opportunity to look back and rose from position to position till he became the President of the All India Congress Committee in 1964.

He was elected to the Madras Legislative Assembly in 1941 and again in 1946. In 1947, he became a member of the All India Congress Committee.

In 1954, he became the Chief Minister of Madras State and he remained as the Chief Minister till 1963 when he resigned under his own plan called Kamaraj Plan according to which the senior leaders of the Party except Jawaharlal Nehru were to step down from the official positions in the government and engage themselves in party work. During his stewardship, Madras became a model state and there was tremendous development in industrial and educational spheres. Madras State became one of the top ranking industrially developed states. He was responsible for the establishment of many institutions of higher learning. In order to give facilities for the education of the poor and backward classes, many schools were opened in rural areas and the students in the primary schools were provided with food in the afternoon. The government contributed a share of the expenditure and the rest was met by public contributions.

In spite of his contributions and achievements as Congress President and Chief Minister of Madras, he was defeated at the polls in 1967 in his home constituency of Virudunagar. The Congress party itself was also defeated. But in a by-election after a couple of months, he was elected to the Lok Sabha from Nagercoil constituency which he represented till his death.

In 1966, when the Prime Minister Lal Bahadur Sastri died, Kamaraj played a role in the elevation of Indira Gandhi as the Prime Minister of India. At that time, the journals described him as the king maker. However, when a split occurred in 1969 he opted to be with the Organisation wing, which stood against Mrs. Gandhi.

He died on 2 October, 1976, the birthday of Mahatma Gandhi. He was posthumously awarded Bharat Ratna, the highest award of the country, in 1976. A memorial in his honour was constructed at Madras and his house at Virudunagar was declared a National Monument to perpetuate his memory.

See also: Contribution of Tamils to Freedom Struggle, Rajagopalachari C., Ramaswamy E.V., Satyamurthy S.

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KAMPAHARESVARA TEMPLE

Tribhuvanam, noted for silk saris, a village near Kumbakonam, has the Kampaharesvar (kampaharesvar) or Tribhuvana Vīrēsvara temple, constructed by Kulottunga III (kulōttunga). According to tradition, the Lord here removed the shivering (Kampa) of a Chola (cola) king, afflicted with Brahma-hatti and hence the name of the God. One of the surnames of Kulottunga III is Tribhuvanavīradēva, after which the temple was also named Tribhuvana Vīrēsvaram.

The temple complex with 2 enclosures and 2 towers (gōpurams) with 3 and 5 tiers respectively consists of the main shrine with its sanctum sanctorum and vimana (vimāna), ardhamandapa (ardhamandapa) and mahamandapa (mahāmandapa), the Amman temple, Candēsvarar shrine and Sarabhamurti (sarabhamūrti) shrine. There are flight of steps on either side of the mahamandapa. The walls of the garbhagriha are very thick and they enshrine a Linga on a circular pītha, the two together are rather small compared to the height of the sanctum. The vimana with a height of 38.4 m consists of seven talas (tala), the 7th tala having paired Nandis on each corner, behind whom the drum shaped grīva and dome shaped sikhara exist. A metal stupi is available on the top of the sikhara.

The consecration of the temple was performed by Isvara Siva, spiritual preceptor of the king. As Nilakanta Sastri observes, "this is the last temple to preserve the predominance of the vimana, characteristic of the Chola style of architecture".

The devi (devi) shrine is coeval with the main temple and faces east. The sanctum and the vimana of the devi shrine are rectangular, having three devakoshtas for the icons of icca, kriya and nana saktis.

The Sarabhamurti shrine, to the north-east of the central shrine, next to the devi temple is a simple ēkatala structure. The bronze image found here "has three legs, the body and face of a lion, a tail and four human arms, the parasu being in the right upper hand, the pāsa in the lower right hand, mrga and agni in the upper and lower left hands respectively". The Lord here can be seen as placing his two legs over the chest of Narasimha who seems to be in a form struggling with his 2 folded hands.

Special mention may be made of a female door keeper at the devi shrine of this temple. This motif is very graceful and attractive. "She stands with her right foot and back resting on a tree behind, holding its branch with

her hands. The tasteful workmanship of her tresses, profuse ornamentation, drapery and the stylistic way of standing add grace to the figure and make an impression even on the casual visitor of the shrine". Rāmāyana scenes are found in the exterior of the sanctum of the main temple.

The two figures in the third tala of the vimana, above the sanctum in the small mandapa, as the images of Kulottunga III and his queen, are dealt with elsewhere.

See also: Portrait Images of the Cholas.

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KAMPAN'S RAMAYANA TRANSLATED INTO OTHER LANGUAGES

Kampan's (kampan) Ramayanam (rāmāyanam) has been translated into English, Hindi, Telugu, Malayalam and Sanskrit.

V.V.S. Iyer (Balakandam) (bālakāndam), Rājāji, Ayodhyakandam (ayōdhyākāndam), S.D.S. Yogi (some portions), R.S. Desikan (some portions), A. Srinivasa Raghavan, (Leaves from Kampan), V.S. Mudaliyar, (A condensed version in English verse and prose) and S. Maharajan, (Kampan) are the English renderings.

While N.V. Rajagopalan translated a part thereof in Hindi, Sriramamurti Reddi made a complete rendering in Telugu and R.R. Reddi translated a part.

S.K. Nair, translated with transliteration Balakandam, Ayodhyakandam and Aranyakāndam into Malayalam, while C. Kuūirama Menon made a translation and wrote one Kampa Ramayanakata in Malayalam and Sridharunni also has translated it into Malayalam.

S.N. Srirama Desikan has translated Balakandam into Sanskrit.

See also: Kampan's Ramayanam.

KAMPAN'S RAMAYANAM

Ramayanam (rāmāyanam), the story of Rama (rāma) and the episodes connected with him, is considered sacred both in Sanskrit and Tamil (tamil). Prior to Kampan (kampan) himself, the story of Ramayana was known to the Tamils, to be more precise, even from the Sangam (sangam) period. But the credit of telling the story of Rama in an epic form goes to Kampan, who gave the title Rāmāvatāram to his great work, attributing divinity to the entire subject matter.

Rama's story prior to Kampan: It seems that the story of Ramayana was known even from the first millennium A.D. Bhāratam Pāḍiya Perundēvanār, a Sangam poet has referred to Sīrāmakadai, the story of Rama. In the scholium to Yapparungalam, reference is made to Ramayana composed in Pahrodai venpa metre. In the commentary to Vīracōliyam, a Tamil grammar written

during the time of Vīra Rājēndra Cōla (A.D. 1063-1070), a few stanzas have been quoted as examples, relating to the story of the Ramayana. Purattirattu, (dealt with elsewhere) an anthology contains a few stanzas under the caption Asiriyamālai. A Jaina Kavya (kāvya) in manipravala style has some stanzas connected with the incidents pertaining to Ramayana.

stanza quoted in the commentary of Naccinārkkiniyar to the Sutra (sūtra) 54 of Tolkappiyam-Porulatikaram (tolkāppiyam-ponulatikāram) mentions that Sita and Rama loved each other at their first sight and this stanza should be considered as belonging to the pre-Kampan period. This fact of pre-marital romance, madi udampādu (reciprocation of love) has been elaborated by Kampan in a few stanzas.

The story of Rama was well-known to the Tamils of the Sangam age. Akam (70) of Madurai-t-tamilkkuttan Kaduvan Mallanar refers to a war council conducted by Rama under a large banyan tree on the sea-shore at Dhanushkoti. When the birds made a hell of noise disturbing the proceedings, Rama converted the branches of the tree as a tent to avert the disturbance.

It seems that, when Ravana abducted Sita, she dropped her jewels, which the monkeys picked up and delivered to Rama. Puram (378) referring this incident in an interesting manner, mentions that the monkeys astonished at the jewels and without knowing how and where to wear them, wore in unnatural ways, resulting in an uproar of laughter among them. This was alluded to by the poet when he was presented with enormous gifts of jewels which he later offered to his kith and kin. Kampan also refers to this episode.

The episode of Ahalya as "Indra running away in the guise of a cat, Ahalya being cursed to be a stone by her spouse sage Gautama" is alluded to in Paripadal that there existed a painting of the story.

It can be learnt from Cilappatikkāram (chapter 27 ll. 5-13) that the duration of Rama-Ravana war is 18 months, that of devasura war 18 years, Mahabharata war 18 days and the Cenkuttuvan-Kanakavijaya war 18 naligais (a naligai is 24 minutes).

Revelation of Alvars: Tirumalisai Alvar has mentioned the episode of Mantarai, the hunch-backed companion of Kaikeyi (kaikēyi), generally mentioned as kūni in Tamil, as found in Valmiki (vālmīki). When Rama was a boy he used to play aiming mud-balls, using a catapult on Mantarai's hunch. Though a childish prank, she resented Rama's action and avenged it by inducing Kaikeyi at a later time to urge Dasaratha to send Rama to the forest.

Periyalvar narrated the attempts made by Hanuman to convince Sita that he was sent by Rama, in which one of the incidents that occurred in privacy, between Rama and Sita when she had a short quarrel and bound Rama with a garland of jasmine was revealed as one of the signs.

Kulasekhara Alvar (kulasekhara alvar) has sung verses like lullabies on the child Rama, and in pathos depicting the plight of Dasaratha when Rama left for the forest. He has also summarised the story of Ramayana giving weight to some episodes.

Tirumangai Alvar (tirumangai ālvār) refers to the episode of Rama taking Guha as his brother, thereby Lakshmana becoming younger brother of Guha and Sita becoming Guha's sister-in-law.

The oldest of Alvars, the Poygai and Pey have also sung on incidents in the life of Ravana, such as Ravana securing a boon from Brahma when Vishnu (visnu) taking the form of a child and lying on his lap and vanishing after counting the ten heads of Ravana, Ravana coming in the guise of a single headed ordinary man, Vishnu informing Brahma that the person was none other than Ravana, etc.

Kampan's Ramavataram

Kampan gave the name as Rāmāvatāram, to his epic consisting of 6 cantos (kāndam, the Bāla, Ayōdhya, Aranya, Kishkinda, Sundara and Yuddha) having 10,368 verses excluding 1093 interpolations. The fact that one eighth of the verses are interpolated shows the great popularity the work had among the people and the scholars. As this has been read and copied by comparatively a large section of the people, it has become one of the works with the largest textual variations (pāt abēdam or pratibēdam).

Uttarakāndam, the seventh canto composed by Ottakkuttar (ottakkuttar), describes the rest of the story: Rama abandoned Sita of his own accord: Being pregnant, she remained in the hermitage of Valmiki where Lava and Kusa were born: While Rama performed a sacrifice, Valmiki attended it with those two boys, who sang the epic, already composed by Valmiki before Rama: Rama came to known that they were his sons and Sita was also alive; she prayed to mother Earth to receive her as a proof of her chastity; the earth giving way and absorbing Sita and Rama gave up his kingdom to his sons and returned to the world of gods.

Ottakkuttar's work, though inferior to that of Kampan, is meritorious but not as popular as Kampan's.

As Kampan's work reached the zenith in its quality, none has dared to tell the story of Rama in Tamil during the centuries that followed "because the work is so outstanding, so challenging and so lyrical that it could not be written better".

Deviation from Valmiki

Though Kampan's epic has the characteristics and outlines of Valmiki, it is "different in plot, in construction, in human relationship and in accepted values and ideals". Kampan was a poet of high order and hence he "rearranged the incidents, omitting a few and adding some and with a deft touch of his pen enabling most of the characters". As it stands, "he produced an epic which was South Indian in spirit and background".

True to the tradition of Tamilagam, Kampan made Rama and Sita fall in love at first sight, even before the swayamvara.

Valmiki depicted Surpanakai (sūrpanakai) as "ugly, corpulent and paunchy Rākshasi with burning eyes blood-shot with lust, her red-hair all dishevelled and her voice with passion accosted the handsome beautifully-built Rama" and she did not assume a beautiful form though she could have it. But Kampan's Surpanakai was a beautiful young woman, finding Rama and Sita alone, attempted to lift Sita and the enraged Lakshmana cut her nose and ears.

When Vali (vāli) was killed and Sugriva (sugrīva) was made king, the latter forgot Rama's directions to arrange for searching Sita because he was immersed in pleasures. Rama sent Lakshmana to remind Sugriva, who sent Tāra, Vali's widow, whom he had taken as his wife to appease Lakshmana. Valmiki describes her "as being unsteady with wine" when she came to meet Lakshmana, while in Kampan she is depicted as a chaste widow, "bereft of flowers, ornaments and jewels", which reminded him of the sufferings of his mothers.

The Ahalya episode in Valmiki is that Gautama saw both Indra and Ahalya, the former in his original form and cursed them to lie in the dust, remaining in the Ashram without being seen by others and suffering without food. But in Kampan's version, Ahalya was cursed to become a stone, while Indra escaped in the guise of a cat. Though this modification is acceptable to some Sanskrit authors, *Tilakar*, the scholiast of Valmiki would not accept it.

According to Valmiki, Ravana caught hold of Sita and lifted up her in his Vimana (vimāna) when he abducted her, but Kampan who could not tolerate such a situation, did not accept it and made Ravana to dig up the whole hermitage with the earth around to carry her.

The story of *Hiranyakasipu* is Kampan's innovation, which he has introduced in the war council, *Vibhī shana* being presented to the audience and its purport, seems to be perhaps a wonderful creation by Kampan.

Some more episodes connected with the work

A few more episodes are also available like the story connected with the construction of a passage across the gulf to Sri Lanka executed by the ingenious monkey engineers. In this connection Tondaradipodi Alvar relates that the squirrels which wanted to offer their part in the construction, dipped themselves in water, came ashore, rolled on the sand and then went to the place of work and caused the sand to fall by shaking their body, while the monkeys brought big stones. In his verse, Tirumālai, this interesting information is given by the Alvar.

When all were returning from Sri Lanka, a group of monkeys refused to board the Vimana until their comrade Vasanthan was brought back to life. This Vasanthan's episode found in some of the recensions of

Kampan's Ramayanam, mentioned in Asvamēdappadalam of the Uttarakāndam, is alluded to by Kari Ratna Kavirayar (kāri ratna kavirāyar) in his Pappavinam (pāppāvinam) and Arunachalakkavirayar (arunāchalakkavirāyar) in his Ramanatakam (rāmanātakam).

Hanuman who used to partake only the remnants of the food left by Rama, is stated to have been bade by Rama to take part in a dinner on par with him on one occasion in one of the recensions of Kampa Ramayanam. This action of Rama has been alluded to by Tirumangai Alvar in his *Periyatinumoli*. The Ramanatakam and Pappavinam also mention this gracious deed of Rama. It is also referred to in *Vaikuntanādar Pillait Tamil*.

The well known prowess of Ravana has been referred by Kapilar in Kurincik kali (2), when he describes Ravana as trying to lift the Mount Kailās which stood on his way. In the Tevaram of Appar it is said that Ravana being unable to lift the mount, and his hands stuck up under the mount, prayed to God for sympathy by singing Sāmagāna and the Lord not only released him but also blessed him with longevity of life and a javelin.

The episode of the chaste, dutiful and pious Mandodari, the consort of Ravana, being blessed by Siva in Kampan had been related by Mānikkavāchakar in two of his verses and alluded to in Uttara Kōsamangaipurānam.

Ramayanams after Kampan: As Kampan had reached the heights in his scholarly production, generally scholars did not dare to compose on Rama's story. However, a few works like the Ramayana Venpa (venpa) appeared in later years, as can be learnt from the references of a couple of verses from this work quoted in Palatirattu, a manuscript, an anthology available in the Oriental Manuscript Library, Madras. Raghuvamsam, a treatise in Tamil by Arasakēsari of the 15th century A.D. was a translation of Kalidasa's (kālidāsa) Raghuvamsa into Tamil poetry of a very high order.

Ramanatakam of Sīrkāli Arunacalakkavirayar and the Pappavinam of Kari Ratna Kavirayar of the 17th century A.D., have already been cited.

The Dasaradharāma sataka by Māvilingam Pillai and Ramayana Satakam by M. Murugēsa Chettiyār are some satakams of the Rama's story in recent years.

A Pillaittamil (pillaittamil) called Kampan Pillaittamil was written by N.K. Kanakaraja Iyer in 1947.

V.P. Subrahmanya Mudaliār has produced an excellent version of the story of Ahalya in "simple, lucid and elegant verses" called Agaligai Venpa, consisting of 3 cantos, the Indrakāndam (109 verses), Agaligaikāndam (116 verses) and Gautamakāndam (168 verses) being published in 1914 with a prose version appended to it. He has also published Kampa Ramayana sāram, an abridged edition of Kampan's Ramayanam. Special mention should be made of the popular abridged edition of T.K. Chidambaranatha Mudaliar.

Chitra Ramayana, a pictorial representation of Ramayanam, was published by Vijaya Raghavāchāri of Kumbakonam in 1936, with 220 pictures, sketched and prepared by Virarāghava Rāja of Tanjavūr. Description of the figures are also given.

Besides, Ramayana scenes are also represented in sculptural panels. It is said that Ter Alundur near Mayiladuturai is Kampan's birth place. His samādhi is at Nāttarasan Köttai in Chettinādu.

Kampar Canikkam of 154 verses written by Dandapāni Swāmigal in his Pulavar Purānam, describes Kampan's life.

Appreciation of Kampan

V.V.S. Iyer in his study, Kampan's Ramayana, says that "in the Ramayana of Kampan, the world possesses an epic which can challenge comparison not merely with the Iliad and Aeneid, the Paradise Lost and the Mahabharata but with its original, namely, the Ramayana of Valmiki itself".

Subramanya Bhārati says:

"Of all the poets we have known There is none throughout the world Like Kampan, Valluvar and Ilanko Bare truth this, not a boast"

V.S. Mudaliar says that "in his learning, in the richness of imagery, in his gorgeous similies, in the music and majesty of his poetry, in the dramatic representation of his characters, in the elaboration of all rasas of literature, in the morals that he inculcates throughout his poem, in all these and other literary traits, Kampan's poem is unrivalled in the whole range of Tamil literature", while Srinivasa Iyengar is of the opinion that "well versed in classical Tamil and Sanskrit literature, Kampan cast his poem on a heroic mould and gave it the flavour and finish of a typical literary epic.... It is nearer to truth to say that Valmiki's poem is akin to a vast elemental forest while Kampan's is more akin to limited and huxuriant garden".

According to C.P. Ramaswami Iyer (rāmaswāmi iyer), "Kampan was a personage who drank deep of Sanskrit lore and was also highly proficient in Tamil and he so worked upon Valmiki's Ramayana that he produced a new version out of it in Tamil. He also produced an epic which was South Indian in spirit and background.... The verbal felicity, the alliterative mastery, and rhythmic lilt of Kampan's poetry stamp it as one of the masterpieces of human art".

Anti-Kampan's Epic: Pulavar Kulantai, an associate and an ardent follower of Periyar E.V. Rāmaswāmi and a Tamil scholar, has written Rāvana Kāvyam, an epic form, in contrast to that of Kampan. In this work, Ravana is pictured as the king of the Tamils, south of the Vindhya hills and that the Aryans called the Tamils as monkeys and the Ramayana war as the war between the Aryans and the Tamils". This epic in 5 cantos has 57 sections

running into 3100 verses. The Government of Madras banned it in 1948 but the ban was lifted in 1971, when the DMK was in power.

Ramayana Works Worthy of Consideration

Other Ramayanam works: Periyavāccan Pillai, the author of Muppattirāyirappadi, an elaborate commentary on the Nālāyira Divya Prabandam, being a great scholar, compiled Divya Prabanda Pāsura Ramayana as told in the words of the Pasurams, i.e., the verses of the Alvars. He collected the words, phrases and lines pertaining to the episodes of Ramayana from the Prabandam and rearranged them into 6 cantos in the Alvar's own words and hence the name Divya Prabanda Ramayana.

Venkata Krishna Aiyengar, a scholar in Tamil and Hindi from Alvarininagari, wrote Raghava Kavyam, a kavya in Tamil, containing 6000 verses in simple Tamil.

Kampan Kalakam (Kampan Movement)

C.P. Ramaswami Aiyer in his inaugural address at the Kampan Memorial function at Madras in February 1959, referred to the enthusiasm evinced by the Westerners in remembering and popularising their scholars and their works. He said that "at Stratfordon-Avon, the birth place of Shakespeare, Shakespeare's plays are enacted year after year by trained troupes of enthusiastic self sacrificing actors, and studies made by dramatists and other pioneers and students who study Shakespeare". He added that "the same thing has been done for Goethe in Germany, and Dante in Florence and Carlyle at Chelsea". He further added that attempts are made to "revive the memory of and keep alive the names of Valmiki and Kalidasa by the Government of India". The days of Valmiki, Kalidasa are celebrated and in Tamil Nadu Bharati day is celebrated. On same lines, Kampan Kalagam in Madras, Karaikkudi (kāraikkudi), Kallipatti (kallipatti), Namakkal (nāmakkal), Putucceri (puticceri) and in some other places are taking initiatives in popularising Kampan and his immortal work. P. Sri, T.K. Chidambaranatha Mudaliar, S. Ganesan, the Kampan Addippodi, Justices M.M. Ismail and S. Maharajan, Kodandarama Gounder, M. Arunagiri, etc., are some of the stalwarts who are interested in spreading Kampan's Ramayanam.

While the Karaikkudi Kampan kalakam has crossed the mark of half a century of existence, others at Kallippatti, Namakkal, Madras and Putucceri are only moving towards their golden jubilees.

Commentaries on Kampan's Ramavataram

Twentieth century witnessed elaborate commentaries on all the 6 cantos, that have made the epic understandable to the masses, like the one by V.M. Gopalakrishnāchārya and S. Krishnamāchārya of Madras. Commentaries of Venkatarāma Chettiyār, (Annamalai University Publication), Swāminātha lyer Memorial Library at (Adayār, Madras) and Pūvannan, (Varttamānan Padippagam Madras) are also available.

Other works of Kampan

Kampan is said to have written a treatise on the process of cultivation called $\bar{E}r$ Elupadu. He refers to two forms of cultivation, one being the land prepared for ploughing after being flooded with water and plant the seedlings; and the other by tilling the land, making it dusty to sow the seeds in the dry dust and when the seeds burst water is to be supplied. This along with Tinukkaivalakkam is a "eulogium on agriculture and the cultivator class".

Kampan, being a great admirer of Sadagopar (sadagopar) (Nammalvar (nammālvār)), had composed 100 verses, called Sadagopar-Āndādi, wherein the greatness of Nammalvar and his Tinuvāymoli are praised. Saraswati Andadi, attributed to Kampan, is considered to be spurious and is attributed to Ottakkuttar, who is said to have lauded the goddess of learning, whose grace made him a poet.

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KANDA PURANAM

Kacciyappa Sivācārya, a Saiva preceptor engaged in temple service of doing oblations in the shrine of Muruka Kumarakottam (muruka kumārakōttam) at Kāncipuram, was the author of Kanda Puranam (kanda purānam), a Tamil adaptation of the Sivarahasiya kānda of the Sanskrit work, Sankara Samhita. Consisting of 6 cantos (kāndams), 141 chapters (padalams), the work runs to 10,340 verses in viruttam metre. It is said that the first line Tigadacakkarac (tigadacakkarac) cemmugam aindulām of the first verse was suggested to the poet by Lord Muruka Himself.

The Urpattikāndam, the first canto having 29 chapters including the 3 introductory chapters contain the episodes connected with the birth, killing of Tāraka, encampment at Kumārapuri, going to the South and staying at Tīruccendūr of Lord Muruka, are described graphically.

The second canto with 43 chapters, the Asurakāndam deals with the birth of the 3 Asuras, their sister Ajamukhi, and their progeny, the imprisonment of the devas $(d\bar{e}v\bar{a})$ etc.

Mahēndrakāndam, the third canto consisting of 21 chapters describes the heroic deeds of Vīrabāhu, Muruka's messenger, Surapadma's (sūrapadma) [Asura chief] discussion with his ministers and the latter's refusal to free the gods.

The fourth canto, the Yuddha Kāndam containing 16 chapters portrays Muruka's fight with Agnimukhāsura,

Dhamakōpa, Bhānukōpa, Hiranya, Simhamukhāsura and Surapadma and their vanquishment, Muruka's javelin splitting Surapadma who came in the form of a mango tree into two halves as cock and peacock, Muruka making the former, his banner and the latter, his vehicle and freeing the devas, in detail.

In the fifth, the *Devakāndam* having 5 chapters, Muruka's wedding with Indra's daughter Deivayanai (*deivayānai*), the return of the devas to heaven (Indrapuri) etc., are described.

Daksa kāndam the sixth canto having 24 chapters, contain the story of Daksha, his performance of yaga (yāga) without inviting Siva, Tadīsī's advice and the final destruction of the yaga along with Daksha, the vrata (austerity) pertaining to Skanda and lastly, "the most interesting and charming part" the wedding of Muruka with Valli (valli) are described. The last chapter is in sweet verses, while the others are in harsh tone.

At the exposition of the work at Kumarakottam, the two lines, beginning with tigadaccakkara, became the targets of eluciadation to correctness of sandhi rules of the two words tigal + daca > tigadaca. It is said that the Lord Himself came to the rescue of the poet by quoting the sandhi rule from Viracoliyam (vīracōliyam). As such, it is assumed that Kacciyappar might have composed the work after the time of Viracoliyam, which is in A.D. 1070.

A seventh canto called *Upadēsakānḍam*, composed by Kacciyappar's disciples *Nānavarōdayar* and *Kōnēriyappar*, the former 2,602 verses and the latter 4,348 verses, the latter alone have become popular.

Some adages like "Kandapurānam yem condapurānam" (Kandapuranam is our own), "endap poruļum Kandattil undu" (it contains all matters) are current among Tamils. Andakakkavi Vīrarāghava Mudaliār in his Cēyūr Murukan Pillaittamil and Padikkāsuppulavar in his Tondaimandala Satakam, have eulogised Kacciyappar, who has introduced the tenets of Saiva Siddhānta philosophy in his work, wherever possible.

The date of Kacciyappar has been fixed between Viracoliyam (A.D. 1070) and Anunagirinathar (A.D. 1400) by M. Arunachalam.

Saivites consider Kandapuranam along with Periyapuranam and Tiruvilaiyadarpuranam, to constitute their three important puranas.

Sukra's upadēsam (advice), Andakosam, Kāmanūl on erotics, Indrapuripadalam, Tadici uttarappadalam and Valliyammai tirumana padalam [2/10, 2/1, 5/5, 6/13 and 6/24 respectively] are considered to be the most important chapters.

Treatises on Skanda, prior to Kanda-puranam: Works like Tirumurukarruppadai (tirumurukarruppadai) Paripadal (paripādal), invocatory verses etc., of the Sangam (sangam) Classics contain details about Muruka, as Cevvēļ, Netiyōn etc. Eight verses containing 600 lines in Paripadal, sung by Kaduvan Ila Eyinanār, Āciriyan Nallantuvanār, Kunran Pudevanar (kunran pūdevanar), Kēsavanār, Nallāciriyar, Nappannanār and Nalla-

ccudanar, describe the attributes of Kandan/Murukan. Nakkūrar, the author of Tirumurukarruppadai, has mentioned some attributes of Muruka like having six faces and twelve hands, peacock vehicle, weapons of dagger, lance etc. Other attributes like his kadambu garland, pinimugam, the elephant vehicle, episode of his birth, his marriage with Deivayanai and Valli, destruction of Surapadma etc., are graphically portrayed in Paripadal. Kunran Pudanar's description (verse 9 in Paripadal) of the quarrels between the consorts of Muruka, is interesting. Kandapuranam differs from Paripadal on the details of the birth of Muruka.

Kalladam provides information about Muruka's birth in the Saravana tank and being nurtured by the Kārttigai dames, choice of goat as his vehicle, imprisonment of Brahma for his ignorance of the meaning of pranavam and his subsequent release, vel from Uma; Singapanma obtaining annihilation of and Surapadma in the guise of a mango tree being split into a peacock and cock being chosen as the vehicle and banner respectively.

Ottakkūttar describes the yaga (yāga) of Daksha in his Takkayāgapparani, which has a place in Kandapuranam also.

Treatises on Skanda Posterior to Kandapuranam: A number of posterior works like Tiruppukal, Kandar Anubūti and Kandar Alankaram of Anunagirinātar and Kandapurānaccurukkam of Sambanda Saranālayar of Dharmapuram Admam (summary of Kandapuranam with 6 cantos, 141 chapters and 1,048 verses) have been written.

Kandapurāna Venpā of Velucāmi Pillai, composed in venpa (venpa) metre containing six cantos one hundred and forty one chapters and five thousand six hundred and sixty five stanzas (venpas) on the model of Kandapuranam was presented before an elite audience in Kumarakottam at Kanchipuram in A.D. 1907.

Kanchipuram Sūrappa Mudaliar's Kandapurana Sangraha, Muttukkumāra Dāsar's Kandapurana Satakam, Sendilnada Iyer's Kandapurana Navanītam, P. Saravanappillai's Kanda Sara Venpa are treatises on Skanda in concise forms.

A couple of works contain details on the life of Kacciyappa Sivacarya. Pulavar Purānam of Dandapāni Swāmigal, Kacciyappa Sivacarya Purānam of Vamadēva Muruka Bhattaragar, about 70 verses in the Cevitondar Puranam of Varahur V. Chockalingam Pillai, etc. are the works from which Kacciyappar's life history can be reconstructed.

Other Treatises on the Subject

Tirupparangiri-Dēsikar's Niramba Alagiya ppurānam, Kacciyappa Munivar's Tanigaippurānam, Kumara Gurudāsar's (Pāmban Swāmigal) Srimath Kumāra Swāmiyam, Kumaragurupara Swāmigal's Kandar Kalivenpā and Muttukkumāraswami Pillaittamil, Mārga Sahāya Tēvar's Tiruvirinjai Murukan Pillaittamil, Pagalikkūttar's Tiruccendurp Pillaittamil and Muttukkumāra Dāsar's Kandapurāna Satakam are dealing with Muruka and episodes connected with Him.

Sēngālipuram Anantarāma Dīksitar has translated the Skāntamahāpurāna from Sanskrit into Tamil in two parts.

Kandapuranam text was printed in 1869 and the first commentary was in 1907. Subsequently, prose versions and other commentaries were written and published.

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KANGAYAM CATTLE

Of the 4 breeds of cattle found in the Coimbatore district, the most famous is the Kangayam (kāngayam) breed.

The Kangayam bull, generally grey in colour, which merges into black on the head, neck, rump and hump is a well shaped, short, compact animal with a well sprung barrel and fine bone. With a short head, broad level forehead and a fairly long, pointed horns curved slightly backwards and inwards, its dewlap is not so pendulous as that of the Ongole variety, and extends just between the forelegs while the sheath is tucked well up to the body. Its tail is long, fine and tapering with a good switch of hair. Although it is fiery in nature, it is an excellent work-animal. Its feet are small and hard which enable it to withstand the stress of hard work.

The Kangayam cow is generally white in colour with black markings on and below the knee of the forelegs, yielding milk in an average between 680.4 and 907.2 kg and in exceptional cases the yield is about 2268 kg. Thus she is a fair milker.

Both the bulls and cows are bred and reared in the tract around Dharapuram (dhārāpuram) and Kangayam, fed on kollukattai grass (Centurus ciliares), rich in protein, calcium and other minerals. The grass is grown for the purpose in large areas, in the Dharapuram taluk, especially in the Kangayam area.

Land-lords and some ryots specialise in breeding Kangayam cattle by keeping them in their own holdings. The dealers from the neighbouring districts used to buy them either at the breeding centres or at the cattle fairs of Avināshi and Tiruppūr.

The Burgar cattle found in the hills of Bhavani and its neighbourhood, though small in size, are a compact, well built and strong breed.

The Kollegal (kollegal) cattle, bred not only in the Kollegal taluk (now in Karnataka) but also all over the central parts of the Coimbatore district, are also fit for road draught.

The Alambādi (Mysore) cattle bred and reared, mostly in the forests, are also found in the wild country on the Coimbatore side of the river Kaveri (kāvēri).

In recent years, the Government has taken several measures to encourage the breeding of better cattle. Pedigree bulls are being distributed under 3 main schemes.

Under the *first* premium scheme, introduced in 1916, Government grants are given to owners of approved *stud* bulls, subject to certain conditions laid down for ensuring their efficiency.

Under the second scheme introduced in 1935, the District Board was given grants for purchasing stud bulls to be distributed among the ryots, Panchayat Boards and Co-operative Societies. The animals would become the property of the latter, after 3 years, provided they were maintained properly and used as stud bulls.

Under the third scheme introduced in 1942, the Animal Husbandry department purchased and distributed young breeding bulls to the ryots and paid them a subsidy of 50 rupees per bull for a period of 2 years or until they commenced serving. In addition, stud bulls were kept in the Veterinary institutions and in selected fireas under the National Extension Service, for the use of the ryots.

From 1942, the Kangayam Cattle Improvement Scheme, sponsored by the Indian Council of Agricultural Research, has been functioning in the Coimbatore district for improving the milking qualities of the Kangayam cows without impairing the draught qualities of the bulls by selective breeding and balanced feeding.

In 1950, an artificial insemination centre was opened in Coimbatore to meet the shortage of pedigree bulls, with the object to carry out the technique of artificial insemination tested successfully at the Madras Veterinary College in 1948. Under this technique, there is no necessity to worry about the size of the breeding bull, with reference to the size of the cows; nor is there any necessity to have a large number of breeding bulls. The semen from one bull can be utilized to impregnate at least 40 cows and it can also be made easily available to the cattle owners by quick transmission.

There are also cattle breeding societies to improve the breed of cows, buffaloes and sheep, diffusing up-todate information on the subject, by obtaining good breeding bulls.

The 'Kangayam Cattle Breeding and Marketing Society' improves the famous Kangayam breed of cattle, while the Senjēri Buffalo Improvement Society distributes buffaloes for breeding purposes.

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KARUNANIDHI, M.

Political leader, able administrator and a prolific writer on literary and other subjects, M. Karunanidhi was born on 3 January, 1924, at Tirukkuvalai in Thanjavur district of Tamil Nadu.

While he was in the School, he entered the anti-Hindi agitation organised by the Dravida Kalakam. When the Dravida Kalakam split in 1948, he opted to join C.N. Annadurai in forming the



M. Karunanidhi

Dravida Munnerrak Kalakam, of which he was the treasurer from its inception to 1969. He was at the forefront in all the struggles organised by the Party and was imprisoned several times.

When the D.M.K. decided to contest the elections, Karunanidhi also entered the fray in the 1957 General Elections and won a seat in the Madras Legislative Assembly and served as the deputy leader of DMK. From 1957, he was always elected to the legislature in all the elections he contested.

Becoming a Minister in the C.N. Annadurai Ministry when the D.M.K. captured power in 1967, Karunanidhi became the Chief Minister of the State in 1969, when Annadurai passed away. In the same year, he became the President of the Party, which position he holds from that time.

He was again the Chief Minister from 1971 to 1976 and was Leader of the Opposition from 1978 and again became the Chief Minister from 1989 to 1990 when his ministry was dismissed by the Central Government.

A prolific writer with a pleasant style of writing in Tamil, Karunanidhi is the author of a number of books and articles. The most important of his works are, Kuralōviyam, a commentary on Tirukkural, Cankattaniil, a commentary on some of the Sangam poems and Nenjukku Nīti, an autobiographical sketch. Most of his articles and poems are of a political nature.

He tried with success to use the medium of cinema for the purpose of the propagation of social and political ideas of the DMK. As a writer of screenplay and dialogue for many Tamil films, he won fame in that field also.

To his admirers and party men, he is known as the Kalaiñar meaning, the master artist.

See also: Annadurai C.N, Dravidak Kalakam, Dravida Munnerrak Kalakam, Ramaswamy E.V.

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KASI MATH, TIRUPPANANDAL

The name of Kumaraguruparar, a poet-saint of Tamil Nadu is associated with the Kasi Math (kāsi math), Tiruppanandal (tiruppanandal). Born at Srivaikuntam (srivaikuntam), one of the 9 sacred shrines of the Vaishnavites (vaisnavite), on the banks of the river Tamrapami, in the Tirunelveli (tirunelveli) district in the 17th century A.D., he would not open his mouth except before the presence of the Lord of Tiruccendur (tinuccendūr) in his childhood.

He was considered dumb and his parents took him to Tiruccendur, placed the child before the Lord and prayed for 40 days. The gifted child having the vision of the Lord sang the Kandarkakalivenpā to the astonishment of all present there. Returning to Srivaikuntam, the Lord of the place was adored in his Kailaikkalambakam. Then he started on pilgrimage, and sang the Minakshi Ammai Pillaittamil (mīnākshi ammai pillaittamil) at Madurai. It is said that goddess Minākshi came in the guise of the temple priest's daughter, sat on the lap of the king, and listened to the exposition with rapt attention and when the saint recited the poem in Muttupparuvam, she garlanded him with the pearl necklace taken from the king's neck. At the request of the king, the poet wrote the Nitinerivilakkam (nītinerivilakkam), ("the lamp in the path of righteousness, the quintessence of advanced ethics and a master-piece among didactic poetry").

After writing the Maduraikkalampagam (102 on Siva of Madurai), he proceeded to Tiruvarur (tiruvārūr) where he wrote Tiruvārumānmanimālai (40 verses in 4 metres). Then he went to Dharmapuram Math where he met its head, Masilamani Desikar (māsilamani dēsikar), who asked Kumaraguruparar to "elucidate the depth of the divine experience enshrined in the song - Aindu pērarivum kangalē kolla of Periyapuranam during a discussion between them. Kumaraguruparar was startled, because the spiritual experience he got could not be explained in words. Realising that this Pontiff was his master, he prostrated before him and prayed to accept him as his disciple. The Pontiff bade him go to Varanasi (vāranāsi) but at the request of the latter, the former permitted him to visit Cidambaram and on his way the saint visited Vaittīsvarankoil, where he sang the Muttukkumaraswāmi Pillaittamil. At Cidambaram, he sang the Cidambaramummanikkovai and Cidambara ceyyutkovai, a work on Tamil prosody, defining and illustrating different metres, had the darsan of Nataraja and returned to Dharmapuram. He was then initiated, when he improvised Pandāramummanikkovai in praise of Masilamani Desikar. Then he proceeded to Varanasi, where he sang the Kāsikkalambagam and by singing Sakalakalāvallimālai, he got proficiency in Hindustani. Then he approached the Nawab of Benares for the grant

of a site to establish a Math (math). The Nawab, realising his greatness, bestowed on him "a sanad of a large tract of land, chosen by the encircling of the Vishnu (visnu) Kite (Ganida) at the time of the selection of the site". There he built a Math, naming it Kumāraswāmi Math and also the Kedar Ghat on the banks of the river Ganges with Kedareswarar (kedareswarar) temple.

Propagating Saivism for some years, he is said to have left the world by Gangapravesam (plunging into the Ganges with the mortal coil). Pūrnalingam Pillai characterised this as a premature grave.

Successors of St. Kumaraguruparar in Benares: Five saints, Kumaraguruparar (founder), Chokkanāthaswāmigal, Anınāchalaswāmigal, Ambalavānaswāmigal and Sadaiyappaswāmigal I lived up to A.D. 1720, mostly at Varanasi. When Sadaiyappaswamigal I was succeeded by Tillaināyakaswāmigal, he founded the Kasi Math at Tiruppanandal in the Tanjavur district.

The following shows the succession list at Tiruppandal:

The opposite Swamigal	1720-1756
Kāsivāsi Tillai Nāyaka Swāmigal	up to 1790
ve- · - · · · · · · · · · · · · · · · · ·	up to 1798
V=:aci (Idamnarunumu Brumo:	up to 1836
Vacinaci Sadawaddu Swamba:	
ve-inaci Canapatt Swuttien:	up to 1838
Kāsivāsi Rāmalinga Swāmigal I.	up to 1841
Kasivasi Rumumga Swamigal I	up to 1852
Kasivāsi Chokkalinga Swāmigal I Kāsivāsi Chokkalinga Swāmigal II	up to 1853
TI	up to 1880
Training Damaing Diversion.	up to 1898
TI Tai Donn/IIIIIIIII Dira O .	up to 1914
	up to 1010
Kāsivāsi Chokkalinga Swāmigal II Kāsivāsi Chokkalinga Swāmigal III	up to 1919
Kasivasi Chokkatinga Swāmigal III	up to 1930
Kāsivāsi Chokkalinga Swāmigal III Kāsivāsi Chokkalinga Swāmigal	up to 1944
Vacinasi Swammalla Siarro.	up to 1972
V= ani Aniinanai Swariso	from 18-5-1972
Kāsivāsi Muthukkumāraswāmi	
Tambiran Swāmigal	
Tumbuanon	disciple of Time

Cidambara Munivar who was a disciple of Tirunavukarasu Desikar, the 9th head of Dharmapuram Adinam (A.D. 1690-1700), has referred to Kumaraguruparar in his Kshētrakkovaippillaittamil in the verse on Dharmapuram. The 10th pontiff of Dharmapuram, while going on pilgrimage to Benares in A.D. 1720 has referred to the construction of the Kedaresvarar temple by Kumaraguruparar in one of his Tinivanit pā. Mahavidwan Meenakshi Sundaram Pillai has composed Kumaragurupara Swamigal Caritram at the instance of Rāmalinga Swamigal II, the head of the Kasi Math from A.D. 1853-1880. In the fag end of the last century, we have a minor poem entitled Kumaragurparar Caritrasara panchakam in 5 verses. Dandapāni Swamigal in his Pulavar Puranam has sung the history of Kumaraguruparar. The prefatory verse found in the collected works of Kumaraguruparar, beginning with Tirumagal Agalapparama Vaikundam, composed by Dēvarpirānkavirāyar and printed as prolegomenon to the Nitinerivil akkam, edited by him. Sernir Subrahmanya Kavirayar has written the life history of the saint in 16 chapters (padalam) containing 1001

verses at the instance of Chokkalinga Swamigal II (1914-1919). Bhāratidāsan in his Etirpārātamuttam, has introduced the life of the saint in a fitting manner. There is an andādi on the saint by Kumarānanda Saraswati. There is a puranam (purānam), the Sēyttondarpurānam (on the devotees of Sēy-Muruka), containing 12 cantos, and in the 3rd canto the life of the saint is related in 212 verses. Varakavi Chokkalingam Pillai, the author of this work has also written Sēyttondar Tiruvandādi which contains 4 stanzas on this saint. In his Sēyttondar Pōrrikkali Venpā, couplets from 56 to 71 are on this saint.

Malaivai Mahālinga Iyer, a veteran scholar of the 19th century, has observed that Kumaraguruparar and Pagalikkūttar were pre-eminent in composing Pillaittamil (pillaittamil).

The earliest reference to Kasi Math in the Modi records of the Maratha Rajahs of Tanjavur of the 18th century is in a record of A.D. 1737 and Kasi Tampiran (kasi tampirān) was favoured with an endowment of a village fetching an income of 1000 chakrams per annum to conduct feeding at Benares. The pontiff referred to here ought to have been no other than Tillaināyaka Swāmigal who founded the Math at Tiruppanandal in A.D. 1720, referred to as the disciple of the Dharmapuram Adinam.

It seems that during the time of Kumaraguruparar Swamigal II (1766-1770), a sum of 2,000 chakrams was placed under his custody to conduct some charities at Ramesvaram (rāmēsvaram). The charities were conducted till 1828 and the capital was returned to the Rajah, as it remained unproductive.

In 1836, Kasivasi Ganapati Swamigal paid a courtesy visit to the Rajah of Tanjavur, as soon as he became the head of the Math.

A sum of 2,500 rupees was given to Kasi Tampiran by Saidamba Bai of the royal family to erect a temple at Benares.

The Tampiran who was in charge of the affairs of the Math at Benares was always a subordinate of the head of the Math at Tiruppanandal, who was in charge of Kochi, Madurai, Setupathi, Tondaimān, Kōlikkode, Venkatagiri, Nellore, Arcot, Hyderabad, Vijayanagaram and Tanjavur charities.

Tiruppanandal Kasi Math served in those days, as a "counting house" for those who wanted to send money to Benares. A discount of about 10% was received for sending money to Benares. Religious-minded people from the South used to remain at Kasi for about a year and they were provided with all facilities during their stay.

Serfoji II, the Rajah of Tanjavur, went on pilgrimage to Benares during 1820-22 and he stayed in the Math of Kasi Tampiran at Benares from 10-7-1820 to 23-10-1821.

Kasivasi Ramalinga Swamigal was one of the sponsors to open a hospital at Tanjavur and donated a

substantial sum for the purpose in 1876 and his figure is found in mural painting in the hospital. Kasivasi Chokkalinga Swamigal II was a great scholar in Sanskrit and Tamil. His successor Kasivasi Swaminatha Swamigal was a patron of Tamil learning and he himself was a good Tamil scholar and an authority on Kampan's Ramayanam (rāmāyanam). It is universally said that all eminent scholars who visited him used to admire the depth of his scholarship and learning. In order to make village doctors, karnams and village school masters scholars in Tamil, he instituted an endowment to offer honorarium to them and this endowment is under the administration of the Collector of Tanjavur. He instituted many cash prize endowments for the study of Tamil and its literature in the Annamalai University. Among others, special mention should be made of "George V Memorial Cash Prize endowment" under the administration of the University of Madras. He endowed about 48.56 hectares of land for publication of rare books in Tamil and for their sale at one fourth of the cost price and the administration rests with the Annamalai University.

He was succeeded by the renowned saint Kasivasi Arulnandi Tampiran, who founded 533 endowments on various fields. For feeding Brahmins, ascetics and the poor, he had endowed 40 lakhs of rupees. The pious and the poor are fed in about 64 places on the Mahēswarapūja day of Kumaraguruparar. He founded the Tamil College and a High School at Tiruppanandal and an Arts College at Srivaikuntam. Stipends are awarded to students in many places. He had endowed for maintenance of a hospital, sanatorium and maternity welfare unit. A Math in the name of Kumaraguruparar established at Tiruccendur and the Math at Srivaikuntam have been enriched with various endowments. A special feature of this saint was, inscribing Tevaram (tevaram) and Tiruvācakam hymns in various temples and the Tirukkural (tinikkural) in the Mīnakshi Sundarēswarar temple at Madurai. He was responsible for instituting a Saiva Siddhanta chair in the Benares University.

The present head, Sri Kasivasi Muttukkumara Swami Tampiran, has followed the footsteps of his predecessor and has founded more than 200 endowments. He causes to conduct Tevara goshties on specific holidays in 14 places. Tevaram hymnists are maintained in 22 places, subsistence allowance (Padikkasu) is being paid (daily and on specific occasions) to the Pūjakars (those who conduct service) in about 20 places. Govardhan endowments have been instituted in 6 places and prizes awarded for the best cows in 4 places. Water charity is conducted during summer in about 20 places and prizes for proficiency in Tirukkural, Abhirāmi Andāti, Sakalakulavallimalai, Tevaram, Nitinerivilakkam, Sivabhogasaram etc., in about 20 places. Lectureship endowments have been created. Some High Schools are provided with monetary help and stipends are given to pupils of some High Schools. The 12 Tirumurais and the Tirukkural variorum are periodically published under specific endowments and distributed at actual cost price. The Tamil college at Tiruppanandal has been upgraded into a full-fledged Arts college. A Matriculation School and a Teacher's Training School for boys and girls are now being conducted under the auspices of the Math.

The Branch Maths and Math buildings are founded in Cidambaram, Tirulōki (near Tiruppanandal), Kumbakonam, Tiruccendur, Papanasam, Ariyanayakipuram, Srivaikuntam (Srikumaragurupara Swamigal temple) and Kumaraguruparar Sangam, Acciramam. Kumaraguruparar is the monthly journal of the Kasi Math.

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KHADI SCHEME

With a view to attain self-sufficiency in cloth, the Government formulated an intensive Khadi Scheme in 1946, and it was made an extensive one in 1949.

Under the intensive Khadi Scheme, at least one charka (charka) for a family was supplied at cost price, for which payments in instalments was also permitted. Carding and slivering equipments were also supplied. The spinners were encouraged to grow their own cotton and to gin, card and sliver it themselves. If they could not grow cotton, it was supplied to them. A subsidy was also given to the spinners to make use of the cloth woven out of their yarn.

Under the extensive Scheme, 1,000 charkas a year in each of the fireas, were supplied at concessional rates. Ginning and carding equipments of cotton were also supplied. This scheme included in the post-war development schemes, was assisted financially by the Government of India.

The All India Spinners Association guided the activities of the scheme till 1950 and the Government appointed their own staff thereafter. In order to encourage Khadi, the Government ordered that it should be used for all purposes of the State and that all officers except those in the police department were asked to wear Khadi.

By an Act of Parliament (No. 61 of 1956), the Khadi and Village Industries Commission, a statutory one, was created. It was established in April 1957 to take over the work of the former All India Khadi and Village Industries Board.

The Madras, Khadi and Village Industries Board Act came into force in April 1960. The statutory State Khadi and Village Industries Board now functioning in all the States of India are an important link between the Commission and the assisted institutions. They are the channel through which aids flow for the development of khadi and village industries in the States. They conduct training centres, publish literature and arouse public interest. On the eve of the formation of the Board (in 1960) in Madras, the khadi programme was worked out by the Department of Khadi under a Director.

Ambar Charka: By about 1950, Ekambaranathan, a farmer youth of Pappankulam in the Tinunelveli district tried to make a charka capable of spinning like a mill. He placed a model before the Charka Sangh, which, after various improvements, has evolved the present instrument, named after the founder as Ambar Charka. Made of rose wood, it is 53.34 cm in length, 40.64 cm in width and 53.34 cm in height, with ambar rollers of 45.72 cm in length, 30.48 cm in width and 35.56 cm in height, used for preparing slivers for spinning. A box of 20.32 cm in height and 15.24 cm in diameter revolving at the time of the formation of slivers, is fixed for rolling up slivers. The cost of the charka and roller was then about 100 rupees. The standard speed of Ambar spinning, including sliver making, is one hank or 768.10 m of yarn per hour. It is considered to be economical and the strength of the yarn is better than that spun on ordinary charkas.

In 1980-81, persons engaged in producing khadi were estimated to be 33,000. There were 589 centres engaged in the production of khadi, with a total production of 39:10 lakh metres.

In order to boost khadi sale, incentives in the form of rebate is given to the buyers.

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KONGU CHERAS

The Cheras, the Pandiyas and the Cholas were all anxious to have Kongu (kongu) country under their sway. Cholan Kurāppallit tunciya killivalavan and Pastunpun Pandiyan seemed to have had access to the Kongu country, but their conquests were temporary in nature.

Though the Cheras controlled some parts of the Kongu country for a long time, they were not masters of the entire region, for some parts were under the sway of independent chiefs like Kāri, Ōri and Adigamān. Moreover, it was the collateral branch of the Cheras, the Irumporais (inumporai) who were connected with the Kongu country.

Ol vātkop peruncēral Irumporai seemed to have captured Kanıvur; hence he got the epithet Kanıvur erinda sung by Arisil Kilār in the eighth ten of the Patirnipattu. This king is also credited with the conquest of Tagadur and hence the title Tagadur erinda.

Yanaikatcey Mandaranceral Irumporai's capital was Karur (kanur). He was styled "the lord of the Kolli hills". He was defeated in the battle of Talaiyālankānam, by Neduñceliyan.

Anduvanceral Irumporai had to fight against the Mudit talaikkop perunarkilli, the Chola king, to preserve his sovereignty over Karur.

In addition to the Chera principality at Karur, some Velir (vēlir) princes had sway in various parts of the Kongu country. The southern part of Kongu was under Atiyan; the territory of Ay Andiran extended from Coimbatore gap to Cape Comerin in the south; Vēl Āvi was the ruler of Potini (Palani), whose two daughters were the queens of Neduñcēralāthan and Selvak kadunkō Vāli āthan, respectively, and these Velirs perhaps checked the power of the crowned kings of the South.

See also: Chera Kings of the Sangam period.

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KONGU CHOLA INTERREGNUM

The rule of the Kongu Cholas (kongu cōla) beginning from A.D. 1004 was at first a viceroyalty of the Cholas and later by about A.D. 1120, on the death of Kulottunga I (kulōttunga), it became an independent kingdom.

C.M. Rāmachandran Chettiyar has given a genealogical table of the Kongu Chola rulers in his "A chapter in the History of Kongunādu", published in the Journal of the Mythical Society for July, 1930.

On a careful study of Kongu Chola inscriptions, M. Arokiaswamy furnished a genealogy with chronological data in which, out of 15 kings, 5 are shown as 'unknown'. M.S. Govindaswamy removing the defects found in the pedigree constructed by Arokiaswamy, has furnished a new table of genealogy and chronology as follows:

1		
1.	Vikrama I	1005-1047
2.	Vīra Parākrama	1047-1075
	Rājēndra	1047-1075
	Abhimāna Rājādhirāja	1075-1099
5.	Rājādhirāja Uttamacola	1099-1117
6	Parakēsari Rājādhirāja Vī racōla	
7	Uttamacōla Vīranārāyana	1117-1141
0	D	1141-1149
8.	Rajakēsari Kulöttunga I	1149-1170
9.	- Tracold	1170-1196
10.	Vīra Rājakēsari Kulothunga II	1196-1221
11.	Rājakēsari Vī rarājēndra	1206-1251
12.	Parakēsari Vīra Nārāyana	1251-1262
13.	Parakēsari Vikrama II	1256-1266
14.	Rājakēsari Vī rapāndiya	1265-1283
15.	Parakesari Vikrama II	1273-1297
16.	Jatāvarman Tribhuvana	1275-1300
	Chakravartin Kulōttunga III	

After Aditya I, who is considered to have conquered the Kongu country, his son Parāntaka I had control over Kongu, as is evidenced by his inscriptions. After the battle of Takkōlam in A.D. 949, Chola control over Kongu seems to have waned. Even during the time of Rajaraja I his inscriptions in Kongu were very few. This does not mean that Kongu was free from the control of the Imperial Cholas. Anyhow, the Kongu Cholas were autonomous in their territory.

Vikrama I, known also as Kōnāṭṭān Kalimūrkha, was subordinate to Rajaraja I. He bore the title Singa-lāntaka which may mean his assistance to Rajaraja in his Lankan campaign. His records are in his own regnal years. He seems to have taken Vendinādu, probably the Vengalanādu (eastern part of Karur). It can be discerned from an inscription of the Kongu Cholas, that their early capital was Velliyangiri pattanam (Coimbatore district).

Uttama Chola Viranarayana Kulottunga I lost Gangavādi and his son Vikrama Chola waged war to reestablish the Chola power. In this war the Kongu ruler seems to have been hostile to the Imperial Cholas. According to 'Vikrama Cholan Ula', Cōlakōn, the Chola general under Vikrama Chola won wars over the Gangas (ganga), Kongar and Kudagas. The Kongu Chola would have allied himself with the Gangas and the king of Coorg.

Rajakesari Kulottunga I: This Kongu ruler was the contemporary of Rajaraja II and Rajadhiraja II (rājādhiraja) of the imperial line. The Kongu ruler supported Rajaraja II in his war against the Chera king. An inscription of this ruler mentions a nadu (nādu) called Chēramān chakravarthiyai nadai konda nādu. An inscription of Virachola mentions a road called "Ceranai menkonda Colanpenividi". Hence it may be deduced that the Kongu ruler ought to have fought on the side of the Imperial Chola king and won the battle. An inscription of the 7th regnal year of the Kongu king, Kulottunga informs us that he made a yātradāna of a village before he started on an expedition to Madurai to get the kingdom from Karadeva (karadeva), to his nephew, the latter mentioning that Kulasekharadeva, who, after being defeated, reinforced his army from his maternal uncle from the Kongu country.

over the two divisions of Kongu. According to M.S. Govindaswamy, he was the contemporary of Kulottunga III of the Imperial line, who conquered Kongu, seized the capital Karur and crowned himself there with the title Colakeralan. Afterwards, he gave away the kingdom to the Kongu Chola and Karur was thenceforth known as Mudivalangu Colapuram. The inscriptions of Kulottunga and the Kongu ruler are found in the Kongu country which testify that there was friendly relationship thereafter.

Kulottunga II was probably the elder brother of Virarajendra. The brothers partitioned the Kongu country and after sometime they fought with each other.

During this period, Maravarman Sundara Pandiya I (māravarman sundara pāndiya) seemed to have settled a quarrel between the two Kongu rulers. The Chola emperor in all probability lost his hold over the Kongu rulers. The Pandiyan king was probably the uncle of these two Kongu Cholas. A record of Hoysala Ballala II (hoysala ballala) of A.D. 1203 is found at Mudikondan (in the Coimbatore district), indicating the beginning of the Hoysala contact with the Kongu country.

Virarajendra had left many unimportant epigraphs. His queen was Mallikesi, probably a Hoysala princess. During his regime, certain temples in Karavalinādu, on the banks of the river Amarāvati suffered damages. The king donated the village Irattayampādi in Vaigāvinādu for the rectification of the damages. Moreover, an order was engraved on the tower of the temple of Sangramanallur advising the soldiers to protect temples from devastation during expeditions.

After this ruler, the Pandiya king seems to have conquered the Kongu country, probably the northern part. The names and titles of the later Kongu rulers confirm the Pandiya supremacy on Kongu.

See also: Kongu Cheras.

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KRISHNAMACHARI, T.T.

Administrator and economic expert, T.T. Krishnamachari, born on 26 November, 1899 in Madras, was educated in the Christian College, Madras. He joined the business sphere by becoming a representative of the Lever Brothers in Madras. Even as a business man Krishnamachari showed keen interest in public affairs and national problems.

Being indirectly associated with the National Movement, he began his political career by entering the Madras Legislative Council as the representative of the Chamber of Commerce. In 1942 he entered the Central Council as a member. While he was in the Madras Provincial Legislative Council and the Central Council, he worked to safeguard the interests of industries and commerce and their development in the Madras Presidency.

He was nominated as a member of the Constituent Assembly in 1946 and visited England as member of the Financial Representation Committee. With the independence of the country his involvement in active politics increased. He was elected to the Lok Sabha in the General Elections of 1952 from the South Madras Constituency. He was appointed as the Minister in charge of Industries and Commerce.

After the elections of 1957, he was made the Finance Minister but he was compelled to resign in 1958, when the Mundra affairs rocked the Parliament. In the third Lok Sabha of 1962, he became a member and was appointed as the Minister of Defence and Financial unification. He became again the Finance Minister of the country in August 1962 and continued in the same capacity in Lal Bahadur Sastri's cabinet also. In 1966, he resigned from the union Government and retired from public and political life.

After retiring from public life, he wrote editorials for the *Indian Review* till his death. When the Congress split occurred in 1969, he was one of those who desired to effect unity in the party. He worked for it, but he was with Indira Gandhi's group.

He died on 7 March, 1974.

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KRISHNAMURTI, J.

Jiddu Krishnamurti was a philosopher-isolate in the sense that he could never be fitted into any school of philosophy, past or present. He himself would never accept the concept of a philosopher. A person who talks about life, death, love, god, devotion, religion and space, he can, in our society, be only a philosopher. This perhaps is the only criterion Krishnamurti which



J. Krishnamurti

could be classified as a philosopher. His philosophy did not accept philosophy or philosophers. To him, the questions that he asked himself were not a matter of philosophy but a matter of living itself. The complete breaking away from academic philosophy is the hall mark of Krishnamurti's philosophy. Even the Buddha and the Mahavira, who are closer to Krishnamurti in this aspect often ascends into the world of academic philosophy. Krishnamurti was against any form of external authority, that of god, philosopher, teacher, father, mother and even that of the self. His language was unbelievably plain and simple but what he spoke in those beautiful sentences could move people so much.

Krishnamurti was born on May 11, 1895 in Madanapalle near Madras. Krishnamurti's parents were Telugu Brahmins. Jiddu Narianiah, his father was an official in the Revenue Department. Krishnamurti was born as the eighth son of Narianiah and Sanjeevamma. Only six out of a total eleven of Narianiah's children survived. Narianiah was a member of the Theosophical Society and after retirement from government service he persuaded Mrs. Annie Besant to give him a clerical job at Adayar in return for free accommodation for him and his sons. Krishnamurti was discovered by Charles Leadbeater, a fellow Theosophist of Mrs. Besant. Leadbeater announced that Krishnamurti, who was considered as dim-witted by some inmates of the Besant house-hold, was going to became a great spiritual teacher and orator. Leadbeater took on himself the teaching and grooming of the future guru and his younger brother, Nitya. Mrs. Besant arranged for their stay in her house. In 1911 Mrs. Besant, took Krishnamurti, now trained and initiated, and his brother Nitya to England and travelled around showing off the future guru. Narianiah had by then transferred the guardianship of Krishnamurti and Nitya to Mrs. Besant. But in 1913 Narianiah filed a case against Mrs. Besant demanding the handing over of the children to him. The court decided in favour of Narianiah, but Mrs. Besant appealed to the Privy Council and won. But the future guru very soon found his own moorings and declared that he was not the messiah that the Theosophists declared him to be. Krishnamurti's journey began.

The man who emerged, was to have a unique place among the thinkers of the world. Theosophy or any other school of religious philosophy was against his calling. As he was to say later "none of the agonies of suppression, nor the brutal discipline of conforming to a pattern has led to truth. To come upon truth the mind must be completely free, without a spot of distortion".

Krishnamurti travelled around the world and talked to people on love, meditation, sex, greed, anger, sorrow, almost on anything. All that he said could be distilled to one concept "freedom from external authority". Krishnamurti used to say that even thought and word would bind the mind and hinder its freedom; "Perception without the word, that is, without thought, is one of the strangest phenomena. Then the perception is much more acute, not only with the brain, but also with all the senses. Such perception is not the fragmentary perception of the intellect nor the affairs of the emotion".

As he would often say "the state of mind which questions is more important than the question itself" Krishnamurti taught the world to question, to look, to observe and to experience. With him, all these achieved new meanings. Krishnamurti who passed away in 1986 is perhaps the most well-known South Indian of the present century.

See also: Theosophical Society.

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KRISHNAN, N.S.

A man of many sided achievements, social reformer, philanthropist, lover of Tamils and Tamil Nadu, comedian in drama and cinema, N.S. Krishnan

was responsible for securing an honourable position and dignity to the role of a comedian in dramas and cinema.

Popularly referred to as N.S.K and Kalaivānar (king of arts), he was born of Sudalaimuthu Pillai and Saktiyammal, in a poor family in Nagercoil in 1908. He did not have the chance to study beyond the fifth standard due to the financial difficulty of his family and had to earn his livelihood, even at an early age. Having



N.S. Krishnan

engaged himself in odd jobs, he joined a drama troupe, the Golden Saradambal Company when he was sixteen years old. In 1925, he joined one of the leading dramatic troupes, the T.K.S. Brothers and began to enact the comedian's role in dramas. In stage plays like Valli Tinunanam and Manohara he acted as the comedian. Soon he became one of the reputed comedians of the Tamil stage.

He enlivened comic roles and was able to raise the status and dignity of the comedian from being a mere buffoon to the dignified status on a par with the other important characters in the drama. At times, the role of N.S. Krishnan as the comedian was held in high esteem, more than even that of the hero.

By 1930, he entered the film field as a comedian and his first cinema, *Menaka* was screened in 1935. In the wake of Menaka, *Sati Lilavati* and *Chavukkadi Chandra-kānta* (1936) were released. These films of his early career gave him a fillip as the first rate comedian. Of course, his role as comedian had a different style and content.

In 1937, the film Vasanthasena in which he acted as the comedian together with T.A. Maduram, was released. It was a great success for both of them. Then they got married and the couple became one of the most sought after pair for comedy roles in Tamil films. From 1937, the pair acted in more than hundred films, in all of which, their part was well received and applauded.

His style of comedy: For him, comedy is the presentation of a purposeful satire, which may be in a position to show to the people the evils in the social setup. Neither society nor politics escaped his humorous satire. He was much interested and enthusiastic in choosing the comedy roles to reform the society, polity and economy. His view was that the role of a comedian in drama or film should have a purpose and a message to the society. He was the first person to introduce the message of social reform through the cinema medium. His fight against social evils like the dowry system, not alllowing widows to remarry, etc. was through the subtle humour in the role of a comedian and his attempts at social reform had a lasting impact on the masses.

N.S. Krishnan was implicated in the murder of Lakshmikantan (1944), the editor of a weekly called Indunesan, which wrote in obscene and filthy language about the life of the film personalities, together with M.K.Tyagaraja Bhagavatar and Sriramalu Naidu, a film producer and director. N.S. Krishnan and Tyagaraja Bhagavatar were found guilty and sentenced to life imprisonment. On moving an appeal to the Privy Council, he was acquitted of the charge together with Bhagavatar and released.

After his release, he once again turned his attention to films, both as an actor and as a producer of films. It was N.S. Krishnan who was responsible for bringing C.N.Annadurai, a prolific writer in Tamil with a style of his own and who later became the first non-Congress Chief Minister of Tamil Nadu, into the film world by asking him to prepare the screenplay and dialogue for his film Nalla Thampi in 1948. In 1951, he became a director of films by directing his own film Manamakal based on the Malayalam drama Suprabha of Munshi Paramu Pillai. In this film, he depicted the problem of dowry.

Attracted by the socio-political ideas of E.V. Ramaswamy and C.N. Annadurai, he introduced much of their ideas in his films. Most of his films carried the messages of social reform because of his contact with them but he did not identify himself with them. As a result, he was equally loved and admired by all the political parties and social organisations of Tamil Nadu.

He was a voracious reader of books. His love for Tamil is characterized by his immense attachment to Tirukkural and its philosophy of life. He never failed to include at least a couple of ideas from that great book in his films. He had a good verse writer, Udumalai Narayana Kavi, who was a social reformer himself, to compose the verses for him and his team in almost all the

In 1952, he visited the Union of Soviet Socialist Republic and on 30 August, 1957, he died. If death had not swept him away from the world, he would have produced and given to the people of Tamil Nadu, a few more good films of social values.

Above all, he was a philanthropist who gave away his earrings and it can even be said that he was mainly in the film world to give donations to public affairs and became a model for others to follow in later years. He was a Gandhian throughout his life. Though he did not practise prohibition and was addicted to liquor, he knew the evils of drinking liquor and propagated against it in most of his films. At the death of Mahatma Gandhi, he erected a memorial for Gandhiji in Nagercoil. It came to be called Gandhis Stupi, situated in the centre of the town in the Municipal Park, which was named as the sastiapda pūrti of C.P. Ramaswamy Iyer, who was the Dewan of Travancore.

M.E. Manickavasagam

See also: Annadurai C.N., Cinema, Ramaswamy E.V., Ramaswamy Iyer C.P., Folklore of Tamil Nadu.

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KULOTTUNGA I AND HIS SUCCESSORS

The matrimonial alliance between the Imperial Cholas and the Eastern Chalukyas (cālukiyā) and the resultant genealogical table will indicate how Kulottunga I (kulottunga) was connected with the Chola family. While his mother Ammangadevi was the daughter of Gangaikondacola Rajendra I (rajendra), his father Rajaraja Narendra (rājarāja narēndra), the Eastern Chalukya king was the son of Kundavai, the daughter of Rajaraja (rājaraja) the Great and the sister of Rajendra I. Known as Visnuvardhana in Vengi (vēngi) and Rajendra in the Chola country, he took the name Kulottunga when he ascended the Chola throne as the first Chola-Chalukya emperor.

Born in A.D. 1044 with Pūcam, as his natal star, Kulottunga could not succeed his father in the Vengi kingdom, after the latter's death, for Vimaladitya, the half-brother of Rajaraja Narendra became the ruler of Vengi, on latter's death. Hence he was in the Chola country and engaged in wars waged by his uncle Vira Rajendra (vīra rajendra). He is also said to have participated in the Kadaram expedition of Vira Rajendra. After the death of Adhirājēndra, he declared himself the Chola emperor as the former died without any issue in A.D. 1070. After he became the Chola emperor, his sons successively ruled the Vengi kingdom as Viceroys.

He had many meykirttis (meykirtti) and the one beginning with Tirumanni Vilangum was used during the first 4 years. The longer one with revisions from time to time commenced with Pugal Sillnda Punari.

Even as a prince in Vengi, he routed the army of Kundala, the Western Chalukya king, and repulsed Vikramaditya's (vikramāditya) attack on Cakrakūta. After ascending the Chola throne, Kulottunga allied with Someswara II, the brother of Chalukya Vikramaditya, as the brothers were not in good terms but another brother, Jayasimha was on the side of Vikramaditya. In the war that ensued in A.D. 1076, the Yadava king of Devagiri helped Vikramaditya who also had allies in Eriyanga Tribhuvanamalla Pandiya, the Hoysala (hoysala) ruler and Jayakësi, the Kadamba king. In the battle at Nangili Kulottunga was victorious. He seized Gangamandalam and Singanam (Konganam) including the troops of furious elephants.

After the Chalukyan campaign, Kulottunga turned towards the Pandiyas (pāndiya), who had became independent and five Pandiya kings began to rule dividing the country among themselves. In A.D. 1081 Kulottunga invaded the Pandiya country, overcame the

five Pandiyas and seized the pearl fisheries, the Podivil mountain and Kanyākumāri. To strike terror among his enemies, he established military encampments along the important routes of communication in the Pandiya country. Then he marched against the Cheras (cera) and fought at Kottaru (kottaru), Vilinam and Kandalurccalai. The Chera king also promised to pay an annual tribute. He waged wars with the Kalingas (kalinga) twice, once in his 26th regnal year and secondly in his 42nd regnal year. Vikrama Chola (son of Kulottunga), the Viceroy at Vengi, had to fight against the Kalinga aggression and the southern part of the Kalinga country was annexed to the Chola empire. Parantaka (parantaka), the Pandiya king who was a Chola vassal, helped Vikrama Chola. The second Kalinga campaign fought in A.D. 1110 has also been described in Kalingattupparani. Anantavarman, the Kalinga king made default in paying tribute and the Chola general Karunākara Tondaimān was sent against Kalinga. Anantavarman was prepared for the fight but the Chola general won a complete victory, and returned with vast booty. However, there is no evidence of a Chola occupation of Kalinga. Towards the close of his reign, Kulottunga lost Gangavadi (gangavādi) to the Hoysalas which was under the Chola sway from the time of Rajaraja I (A.D. 1106).

Kulottunga maintained cordial relations with foreign countries. (1) An embassy from the Chola court consisting of 72 men went to the Chinese court in A.D. 1077, to establish maritime commercial contact with China. It seems to have ended profitably for the Tamils. (2) The king of Sri Vijaya sent an embassy to Kulottunga in A.D. 1090 and he built two Buddhavihāras at Nagappattinam, the Rajendracolappenumpalli and Rajarājapperumpalli. The embassy consisting of Rāja Vidyādara Sri Samanta and Abhimanottunga Samanta, the 2 envoys, requested the Chola emperor to grant villages to the viharas (vihāra), and the result was the Smaller Levden Plates. (3) A Tamil inscription in Java of 1088 refers to the mercantile corporation, the Tisai Ayirattu Aiññūrruvar (one thousand five hundred of the (four) quarters) belonging to South India. (4) An inscription at Cidambaram seems to mention that the king of Kambhoja (kāmbhōja) (Cambodia) showed Kulottunga a beautiful precious stone, which was placed to adorn the Edirambalam at the vicinity of Cirrambalam. Probably Kulottunga might have visited Kambhoja when he went to Kadaram at the behest of Vira Rajendra in A.D. 1068. (5) An inscription of the 41st year of Kulottunga issued by Madanapala or his son Govinda Chandra, the king of Kanouj in Gangaikonda Colapuram, is in Sanskrit and incomplete. These seems to indicate that there was some connection between the two countries. These kings were worshippers of the Sun god and probably their influence made Kulottunga to build a separate shrine for the Sun god called Kulottunga Chola Martandalayam at Sūriyanārkoil in the Tanjavur district.

Vikrama Chola (A.D. 1118-1136): Serving as the Viceroy of Vengi and becoming heir apparent in A.D. 1118 Vikrama Chola jointly ruled with his father up to 1129. His natal star was Uttirattādi. His reign was a peaceful

one to a large extent. He was the 4th son and his brothers Rājarāja Cōla Ganga, Rājarājamummudi Cōla and Vīra Cola predeceased him. His meykirttis begin with Pūmālai midaindu and Pūmādupunara. The first meykirtti, the longest one, records the king's constructions and endowments in the Nataraja (natarāja) temple at Cidambaram in his 10th regnal year. Venginadu (vēnginādu) came back under his sway and the Chola power was reestablished in Gangavadi. There was a great famine on account of a big flood in Tondainadu (tondainadu) in 1120 and in his 11th regnal year there was a famine in the Chola country also. The tributes he received in his 10th regnal year were spent for the improvement of the temple at Cidambaram and to make sumptuous gifts to the temple. The first prakara (prakārā) wall of the temple at Cidambaram was called Vikrama Colan Tirumāligai and one of the main streets around the temple was named Vikrama Colan tanguttiniveedi. He had the titles Tyaga Samudram and Akalangan.

Kulottunga II (A.D. 1133-1150): Chosen as heir apparent in A.D. 1133, Kulottunga II became king in 1135. An inscription describes him as "the king who wore the crown so as to add lustre to Tillainagar". We have an elaborate account on the remodelling of the Cidambaram temple in Kulottunga Cholan Ula (kulōttuga chōlan ulā). The reign of Kulottunga was also a peaceful one. One of the titles borne by him was Anapāya. He was also called Tinunīmuccolan, a surname used also by Kulottunga I. According to some, Periyapuranam (periyapurānam) was written by Sekkilar (sēkkilār) during his reign.

Rajaraja II (A.D. 1146-1163): Associated with the conduct of administration from A.D. 1146, Rajaraja became king in 1150. His meykirttis are Pūmanıviya Polilelum and Pumaruviya Tirumādum, the latter being the longest of the two. Two more, Puyalvayttuvalamperuga (puyalvayttuvalamperuga) which was later adopted by Kulottunga III and Kadal Sulnda paramadar (kadal siilnda pāramādar) which was later taken by Rajadhiraja II (rājādhirāja) are also found. The extent of the empire was as great as that of his father and grandfather, but the Central Government's hold over far off parts of the empire was less firm than in regions near the capital. He had some trouble with the Cheras and Pandiyas and they were subdued by his official, Tiruccirrampalam Udaiyan Peruman Nambip Pallavarayan (tinıccirrampalam udaiyān perumān nambip pallavarāyan). Though Gangaikonda cholapuram (gangaikonda colapuram) continued to be his capital, he seemed to have resided at Palaiyārai. He made it a great city, naming it, Rajarajapuram. In the north-east part of the city, now known as Darassuram (dārāssuram), he caused to construct a Siva temple called Rājarājēsvaram which is now popularly called, the Airāvatēsvara temple. He had many surnames of which Colendra Singan and Rajagambiran are well known. He had two sons, one and two years old, and Pallavarayan (pallavarāyan) removed them from the Ayirattali to another place for security reasons. A grandson of Vikrama Chola, Edirilipperumal (edirilipperumāl), the son of Neriyudaipperumāl of Gangaikonda Cholapuram, was chosen as the successor and the king died the same day. Though Edirilipperumal was chosen heir apparent in A.D. 1163, it was possible for him to become king only in 1166, when he was given the name Rajadhiraja.

Rajadhiraja II (A.D. 1163-1178): His meykirttis were Kadal Sulnda paramadarum and Pūmaruviyadisaimugatton. Even after the conquest of Kulottunga I, the Pandiya kings were almost independent, issuing inscriptions of their own. During the time of Rajadhiraja, there was fierce succession dispute between the Pandiyan princes, Kulasekhara (kulasēkhara) and Parakrama (parākrama). Parakrama Pandiya was helped by Parakramabahu (parākramabāhu), the ruler of Ceylon, while Rajadhiraja II sided with Kulasekhara. Kulasekhara besieged Madurai. Parakrama sought the help of the king of Ceylon. Before the arrival of the Ceylonese army, Kulasekhara killed Parakrama, his wife and children and occupied the throne. The Lankapuri Dandanayaka (lankapuri dandanāyaka) waged a war against Kulasekhara, defeated him and made Vira (vīra) Pandiya (son of Parakrama) the king. But Kulasekhara made a fierce attempt against Vira Pandiya and drove him out of Madurai. Lankapuri Dandanayaka appealed to Parakramabahu for fresh help and an army was sent under Jagadvijaya. Both the generals defeated Kulasekhara and Vira Pandiya was made the king of Madurai. Kulasekhara sought Chola help in 1167. An army led by Pallavarayan defeated the Ceylonese generals who were killed and their heads being hung on the fort at Madurai. Kulasekhara was reinstated. There was now a claimant for Parakramabahu's throne, in Srivallabha, who was helped with a formidable army by the Cholas, which invaded Ceylon. Much havoc was wrought by the Chola army and it returned with enormous booty. Being hard pressed, Parakramabahu changed his policy and recognised Kulasekhara as the Pandiya king and also sent some lavish presents to him which were accepted. Forgetting the Chola help extended to him, Kulasekhara even resolved to enter into marital alliance with the king of Ceylon, and removed the heads of the Ceylonese generals, nailed at the fort at Madurai. Having heard of the activities of Kulasekhara, Rajadhiraja ordered his general Annan Pallavarāyan to remove Kulasekhara and install Vira Pandiya on the Madurai throne. This was done in no time and Vira Pandiya became the king. The Chola king's surnames were Maduraiyum Ilamum Kondarulina (one pleased to take Madurai and Ilam, the latter being a simple military exploit of the king).

Kulottunga III (A.D. 1178-1218): At the time of his death, Rajaraja II entrusted his two children, one and two years old to Tiruccirrampalam Udaiyan Peruman Nampi Pallavarayan. Of them, the eldest, coming to age succeeded Rajadhiraja II as Kulottunga III. In an inscription at Kudumiyāmalai, the latter has mentioned that the temple at Darassuram was built by his father and hence this Kulottunga was the son of Rajaraja II. His meykirttis are Puyalväyttuvalamperuga and Pümaruviya. disaimugatton. He held the title Maduraiyum Pandiyan mudittalaiyum Kondanıliya (one pleased to take Madurai

and the crowned head of the Pandiya). He led 3 expeditions against the Pandiyas, the first being at the request of Vikrama Pandiya who might perhaps be the son of Kulasekhara Pandiya against Vira Pandiya. As Vira Pandiya was intriguing along with the king of Ceylon, Kulottunga invaded the Pandiya country, deposed Vira Pandiya and made Vikrama, the king. Vira Pandiya who tried to get back his throne with Chera help was defeated at the battle of Nettur. He lost the insignia of royalty, and his queen was included in the Velam (female members of the palace establishment). These two wars were waged in 1180 and 1188. He diverted his attention next towards Ceylon and subdued its king. During his expedition in Kongunadu (kongunādu) he captured Karur (kanīr) and crowned himself as Chola-Keralan. The defeated Kongu king was reinstated and Karur was renamed Mudivalangu-Colapuram. The third campaign towards the Pandiya is mentioned in an inscription of his 34th regnal year. Kulasekhara, the son and successor of Vikrama was supported by Kulottunga. But Kulasekhara was ambitious. So Kulottunga marched against him and fought at Mattiyur and Kalikkottai. Kulasekhara was defeated and Kulottunga captured Madurai, demolished the coronation hall, performed Virabhisheka (vīrābhisēka) and wore the crown of heroism. As he became the undisputed monarch of the three countries, he called himself, Tribhuvana Viradeva. He was called Ekabhakta of Nataraja. In one of the inscriptions at Tinuvanur, it is said that Siva himself considered the king as "His Comrade" (Nam Tolan). It was during this period that Sekkilar wrote the Tinuttondar Puranam or Periyapuranam in which the stories of the Saiva saints are given. K.A. Nilakanta Sastri says, "The Periyapuranam has influenced the lives and thoughts of the Tamil Saiva population almost incessantly from the date of its composition." Some are of the opinion that Sekkilar lived during the time of Kulottunga II and composed his immortal work. Kulottunga was a great builder and the Kampaharesvara temple at Tirubhuvanam near Kumbakonam is the most magnificent monument of his reign. It was consecrated by his spiritual guru Isvara Siva, the son of Srikanta Sambhu and the author of the Siddhanta Ratnakara, a theological treatise.

In the 12th and 13th years of his reign, there was famine on account of excessive rain in Tondaimandalam (tondaimandalam). In the 23rd and 24th years of his reign there was famine on account of drought and apparently there was wide spread scarcity of food grains. It seems that rice was available at only 0.25 of a measure per kasu (kāsu) and a Vellāla and his two daughters sold themselves as slaves to the matha for 100 kasus. Two persons started relief works by constructing an embankment for a river and a fresh tank.

In the 22nd regnal year, there was a riot, the guhai idi Kalaham in which many guhais (monasteries), the abode of Saiva mendicants who were very popular, were demolished. This was perhaps, casual.

In his 38th regnal year, a revenue survey was conducted. Lands were measured and revenue assessed.

Rajaraja III (A.D. 1216-1256): He was in all probability, the son of Kulottunga III, who made him heir apparent in A.D. 1216, two years before his demise. His meykirttis begin with Sumanni irunangu and Sumannu malarmagal. His reign was one of continuous trouble. The Pandiyas and the Hoysalas became powerful. As there was rivalry between these new powers, the Chola country was saved from disintegration. In the north-east, the Telugu Cholas having close relations with the Kakatiyas (kākatīya) were becoming a strong power. The Kādava chieftains of Kūdalūr and Senthamangalam began to take advantage of the weakness of the Chola king. In 1216 Maravaraman Sundara Pandiyan I became the king of Madurai and soon he entertained the idea of invading the Chola country. On the death of Kulottunga III in 1218, he invaded the Chola country. Tanjavur and Uraiyur (uraiyur) were set aflame and demolished every mandapa (mandapa) and palace, seized the crown of the kings, performed Virabhisheka in the coronation hall at Ayirattali; went to Cidambaram to worship Nataraja and returned. In one of the inscriptions in verse at Tiruvellarai, it is stated that all the mandapas except the mandapa of 16 pillars at Uraiyur constructed by Karikāl Peruvalattan and presented to Kadiyalur Unuttiran Kannanar as a present for his work Pattinappalai eulogising the Chola King Karikāla were destroyed.

On his return, the Pandiya king, encamping at Ponnamarāpathi, sent for the Chola king and restored him to his throne. In the inscriptions of 1219, he is described as Cōnādu Kondanıliya and Cōnādu Koduttaruliya (who was pleased to conquer and give back the Chola country). The Chola throne was given back because of the intervention of Vīravallāļa the Hoysala king who styled himself as the establisher of the Chola Kingdom (Cōlarājya pratistācārya) and a lion to the Pandiya elephant (Pāndiya Gajakēsari). The Hoysala intervention was perhaps due to his marriage with Cōlamahādēvi, a Chola princess.

In the 5th year of Rajaraja III, Vāṇakōvaraiyan and Kopperunjinga (kōpperunjinga) were creating disorder in the country. An inscription says that in 1230 Viranarasimha (vīranarasimha) was ruling from Kanchi, where he had stationed some armies. This shows the Hoysala influence in different directions in the Tamil country.

The weak king Rajaraja broke the terms of the treaty and refused to pay tributes to the Pandiya king. Enraged at this Sundara Pandiya invaded the Chola country, defeated the king, made captive the chief queen, entered Mudikonda Colapuram and performed Vijayābhiṣēka.

On his way to seek help from the ruler of Kundala, his ally, Rajaraja, was defeated at Tellārai and was imprisoned at Sendamangalam (sēndamangalam) by Kopperunjinga who devastated the country. Having heard of the atrocities of Kopperunjinga, Hoysala Narasimha came with an army, defeating the king of Magathai on his way and encamping near Srīrangam,

despatched two dandanayakas, Appanna and Samudra Koppayya to install the Chola king. They devastated the land of Kopperunjinga who submitted and released Rajaraja. Viranarasimha marched against the Pandiya king, won back the territory occupied by him and gave it to Rajaraja III. It seems that Vira Someswara (vīra somēswara), the son of Vira Narasimha is called māmadi (uncle) by the sons of Sundara Pandiya I and Rajaraja III. So it may be inferred that the political settlement was arrived at and confirmed by such marital alliances. It was during his reign that Sivañānabōdham, the important Saiva Siddhānta Sāstra, was written by Meykandār and Sivañāna Siddhiyār by Anılnandi.

Rajendra III (A.D. 1246-1279): He was heir-apparent from A.D. 1246 and he held the reins of government from that year. He was an able prince. He had a prasasti in Sanskrit. It mentions the historical events of his reign. The meykirtti of his 7th year says that by his prowess he crowned his father with two crowns for 3 years till his death. Maravarman Sundara Pandiyan died in 1238 and his son Kulasēkhara Pandiya II ruled for some months and was succeeded by Maravarman Sundara Pandiyan II who was a weak ruler. At this time there was differences between the Cholas and the Hoysalas. The Hoysala Vira Someswara intervened, defeated Rajendra III and protected the Pandiyan king. Vira Someswara was a diplomat and to keep the balance between the Cholas and the Pandiyas, he adopted the policy of helping those who needed it. During this period, the Telugu Cholas of Nellore became the allies of the Cholas and helped them to a great extent. The inscriptions of Gandagopala (gandagopāla), the Telugu Chola king are found in Kanchi and its neighbourhood. Rajendra's inscriptions are not found after 1245. Rajendra seemed to have won Uttara Lanka after subduing the Virarakshasas (vīrarākṣasa). As Sambuvarayas (sambuvarāyar) cailed themselves Viraraksasas, Rajendra would have defeated the Sambuvarayas and their town Uttara Lanka (Vadamāvilangai), probably a place in Tondaimandalam.

After the death of Maravarman Sundara Pandiya, Sadaiyavarman Sundara Pandiyan became the king in 1251. Someswara resumed his cordial relations with the Chola king at that time. In 1257, the Pandiyan invaded the Chola country and made the king to pay tribute and, drove away the Hoysalas. When he came to fight, he was defeated and killed at Kannanūr. Then the Pandiyan king besieged Senthamangalam, and subduing Kopperunjinga, marched against Gandagopala and killed him. Then he performed Virabhisheka at Nellore. The latest regnal year of Rajendra found in inscriptions is 33rd and he would have died in A.D. 1279 and with him the Chola dynasty came to an end.

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KULOTTUNGA I AND HIS TEMPLES (A.D. 1070-1125)

Known as Visnuvardhana in Vengi, his paternal kingdom, and Rajendra in the Chola country, the prince who had connections with the Imperial Chola family through his grand mother Kundavai (daughter of Rajaraja I (rājarāja)) and mother Anımangādēvi (daughter of Rajendra I (rajendra)) became the first Chola-Chalukya (cālukya) monarch, assuming the name Kulottunga (kulottunga), on the death of Adhirajendra, the last of the direct Chola line in A.D. 1070, as the latter had no issues to succeed him.

Neyvennai: Called Tirunelvennai in Sambandar's Tevaram (tēvāram), Neyvennai (neyvennai) has a decad by him. A 9th year inscription of Kulottunga I found on the southern wall of the central shrine states about the existence of the shrine of the goddess. Another, on his 3rd year is also found. Hence the rebuilding of the temple in stone may be attributed to him.

Tirukkadavur: The Amritagat esvarar temple here, has inscriptions of Rajaraja I and Rajendra I on the base of the shrine which indicate that the stone base with brick walls might have existed even during the days of Rajaraja I. Sometime in the early years of Kulottunga I the brick walls of the garbagriha were replaced by stone and the mandapa (mandapa) in its front came into being.

Ambarmakalam: Situated near Peralam railway station in the Tanjavur district, there is another temple at Ambar in its vicinity. Both temples were sung by Sambandar, one decad each. Several inscriptions of the 42nd year of Kulottunga I are found on the central shrine of Ambarmakalam (ambannākālam) temple and in his 15th year a shrine for Amman came into being. Hence, S.R. Balasubrahmanyam says that by the 42nd year of Kulottunga I, the main shrine also was rebuilt of stone. (The prakara (prākāra) and the wall, madil, were built by his son Vikrama Cōla).

Tiruvaigavur: Situated on the southern bank of the river Kollidam, Tiruvaigavur (tiruvaigāvūr) has a decad of Sambandar. The Nandis in this temple do not face the Lord but their backs face the deity. A record of the 40th year of Kulottunga I states that Pūndi Udaiyān Sūriyan Pavalakkunranar built the central shrine and the mandapa of the temple in stone after obtaining permission from the king on his 32nd regnal year.

Tirumanikuli: This temple at Tirumanikuli (tirumānikuli) near Tiruppādirippuliyūr has a decad of Sambandar. Tradition maintains that Vishnu (visnu) as Vamana adored Lord Siva in this place, where four inscriptions of Kulottunga I are available.

Melakkadambur: Melakkadambur (mēlakkadambūr) situated near Kāttumannāgudi in Cidambaram taluk, this temple has been sung by Sambandar (one decad) and Appar (two decads). It is called Karakkoil.

The inscriptions of the 41st and 43rd regnal years of Kulottunga I in the ardhamandapa (ardhamandapa) of

the temple, indicate that this temple, facing east was rebuilt of stone sometime before the 41st regnal year of Kulottunga I. The temple looks like a chariot with wheels, two on each side drawn by "caparisoned horses in a prancing posture". The walls of the garbagriha and the ardhamandapa are covered with sculptures in bas relief which represent the lives of the Tamil Saiva saints like Candesvara, Kannappar, Kunguliyakkalayar (and his episode at Tinipanandal) and some others, almost all saints described in the Periyapuranam (periyapuranam). "There is an interesting bronze of Siva dancing on Nandi. It is likely to have been a trophy brought by Rajendra I in the course of his expedition to the Gangetic delta and presented to this temple". Such dancing Natarajas (natarāja) on Nandi are found in the Dacca Museum, Pāpanāsi temple in the Lingaraja (lingarāja) temple campus at Bhubanesvar and the Kapilesvara temple situated 1.5 km south of the Lingaraja temple. S.R. Balasubrahmanyam observes, "that this is one of the best-preserved and finest of existing temples of the age of Kulottunga I".

The temple at Tinippālaitturai in the Pāpanāsam taluk of Tanjavur district has a decad of Appar. Tradition maintains that the rishis of Dhantkavanam bade a tiger to attack Siva who killed it and wore its skin. It has an inscription of the 43rd regnal year of Kulottunga I on its walls and so this temple might have been rebuilt of stone during his time.

Suriyanar Koil: Suriyanar Koil (sūriyanār kōil) near Aduturai in the Kumbakonam (kumbakonam) taluk, dedicated to the Sun god (Sūryadēva) who is surrounded by the other eight planetary deities. This temple, facing west, was named Kulottunga Chola Marthandalayam, mentioned as such in an inscription of the 44th regnal year of Kulottunga I. The garbagriha and the mukhamandapa (mukhamandapa) are built of stone and the temples of the planetary deities in bricks. This temple is visited incessantly by devotees.

Nidur: The temple in Nidur (nīdūr) near Mayilāduturai has a decad of Sundarar. A verse inscription of the 46th regnal year of Kulottunga I states that a certain Kandan Mādavan of Kulattūr, the chief of Milalainādu built the stone vimana (vimāna) of this Siva temple. Munai Aduvār Nāyanār, one of the sixty three Tamil Saiva saints was a native of this place and with the enormous wealth he earned by serving as a mercenary in the battle field, he fed the devotees of Siva and thereby attained beatitude.

Tirundudevankudi: Tirundudevankudi (tirundudevankudi) temple, near Tinwisalūr in Kumbakonam taluk is "a much neglected and dilapidated temple, far away from habitation and surrounded by shrub jungle and cultivable lands, and that the temple presents a pathetic spectacle of fallen glory and local indifference", as truly observed by S.R. Balasubrahmanyam. Sambandar has sung a decad on this temple, where the Lord is called Karkatakēsvarar, because a crab worshipped the Lord here. A crab in the posture of worshipping the Lord is depicted on a pillar. A damaged inscription of the 47th regnal year of Kulottunga I is found here. Hence it may be deduced that the temple was rebuilt of stone during the time of Kulottunga I.

Tiruppulivanam: This place in the Kanchipuram taluk has a temple considered to be in vogue during the days of Nandivarman II. It had received some benefactions during Parantaka I (parāntaka). The earliest inscription found on the walls of the mandapa belongs to the 3rd year of Kulottunga I. Another in the central shrine is of the 25th regnal year. Hence it may be presumed that the temple was rebuilt of stone before the 25th regnal year of Kulottunga I. The temple faces east. S.R. Balasubrahmanyam observes, "A noteworthy feature here is that the mandapa in front of the central shrine is on the wheels. This temple is co-eval with the Melakkadambur temple whose shrine itself is on wheels and is perhaps one of the earliest temples having the chariot structure for one of its constituents."

Tirukkannapuram: The Rāmanandīsvaram temple at Tirukkannapuram (tirukkannapuram) is mentioned to have come into existence in an inscription in the Uttarāpadīsvarar temple at Tīruccenkātṭangudi which refers to the 5th and 10th years of Periyadevar (periyadēvar), Kulottunga Chola Devan. (Periyadevar refers to Kulottunga I). It seems that the temple was neglected for sometime and the principal deity was reconsecrated during the time of Kulottunga I.

The Sourirājap Perumā! temple at Tirukkannapuram where the earliest inscription was found, belonging to the 34th regnal year of Kulottunga I mentions a gift by one Vīrakēraļan Ādirājarāja dēvar of Tiruppattūr and another of the 36th year states that Bhāradvājan Naranarāyanan alias Vīra Santōsa Brahma Cakravarti, a minister of Kulottunga I made a gift of money and lands. "This temple founded during Kulottunga I is a prosperous temple even up to this day".

Tiruvottur: The temple at Tiruvottur (tinuvottūr) in the Ceyyār taluk of North Arcott district has been sung by Sambandar who wrought a miracle here by converting the male palmyra trees into female ones to yield fruits. Ottu means recitation of Vedas (vēda) and it is said that the Lord expounded the truth of the Vedas to sages here. Inscriptions of Rajadhiraja I (rājādhirāja), Vira Rajendra (vīra rājēndra), Kulottunga I and others are available here. "This might have been an earlier foundation". Another temple here has inscriptions of Aditya I (ādityā) and Parantaka I.

Nandalur: This place in the Cuddapah district of Andhra Pradesh and the regions around it came under the Chola supremacy during Rajaraja I and the Cokkanātha Perumāl temple there has an inscription of the 27th regnal year of Kulottunga I who might have built it. "This is a tritala (tritala) temple and a standing four armed Vishnu is installed in the sanctum" "It is a pity that this ancient shrine is in obscurity and in utter neglect."

Madurantakam: The Svētāranyēsvarar temple in Madurantakam (madurāntakam) built during the days of

Parantaka I, has an inscription on the wall of the central shrine, of the 16th regnal year of Kulottunga I which states that the temple was built of stone by Sengeni Cattan Colan alias Senapatigal Vanaraiyar.

Siddhalingamadam Tiruvadigai (tinivadigai) was approached by Sundarar, as it was the place where Appar spent some years in devotion to the Lord there. Considering as unbefitting of himself to walk into the sacred place, he went to Siddhavadamadam (siddhavadamadam), a nearby place and slept there. The Lord in the guise of an old Brahmin came there and slept, placing his feet on Sundarar's head. Though the latter turned his posture to avoid the former, the old man again placed his legs on Sundarar's head. The enraged Sundarar asked who he was and the old man vanished asking "Does thou not know me?". Being astounded at it, Sundarar sang the hymn beginning with Tammana Ariyāda Sādiyār Ularō ("Is there anyone who does not know you") on the Lord of Tiruvadigai. The Lord of the temple at Siddhavadamadam is Vyāgrapurī svarar. Though there are earlier inscriptions from the days of Parantaka I, an inscription of the 16th year of Kulottunga I states that his minister Manavilkuttan built the stone temple for Siva in this place.

The Udaiyarkoil (udaiyārkōil) near Kumbakonam has an inscription of the 16th regnal year of Kulottunga I in the Vishnu temple, which helps to fix that the construction took place before the 16th regnal year of Kulottunga. The temple was called Kulottunga Chola Vinnagaram.

Srimushnam: The Nityesvarar (Udaiyar koil) temple of Srimushnam (srimusnam) (Tinumuttam) has the nearby famous Vishnu temple, popularly known as Bhūvarāha and Adivarāha temple. The central shrine of the Siva temple has an inscription of the 30th year of Kulottunga I, which indicates that it might have been constructed during his time.

Palur: The temple at Palur (pālūr) Pālaiyūr near Chengalpet (chengalpet) has the earliest inscription on walls of the central shrine, belonging to Kulottunga I. This temple might have come into being, probably in the 31st year of Kulottunga I.

Trisulam: The apsidal temple at Trisulam (trisulam), near Pallavaram in the Chengalpet district, has an inscription of Kulottunga I of his 36th regnal year which mentions the deity as Tiruccuram Udaiya Nāyanār and the king as Cunkam tavirtta Cōladēva.

There are four temples near Kumbakonam, which area is now mostly populated by the Muslims. One of the temples, Kāsivisvanādar temple, facing east is "in a state of utter disrepair". This is an ekatala (ekataļa) one. An inscription of the 38th regnal year of Kulottunga I, mentions the village as Vīranārayanapuram. This is a structure of Kulottunga's time. Another temple here is Kailasanathar (kailāsanāthar), an ekatala one with a griva (grīva) and octagonal sikhara. There are no inscriptions in this temple and S.R. Balasubrahmanyam assigns this to

the time of Kulottunga I. The third temple of the locality is the Bhairaver temple. S.R. Balasubrahmanyam observes that "this (Siva) temple is an excellent specimen of Kulottunga style of temple architecture". This ekatala temple has stone octagonal griva and sikhara. In this temple too there are no inscriptions. The special feature found in this temple is the presence of Kankalamurti. "The temple derives its present name wrongly from the Bhairava image on the wall of the temple; it is in fact a Siva temple with a fine linga in the sanctum."

Perambakkam: Perambakkam (pērambākkam) in the Tiruvallur taluk of Chengalpet district has the temple, Kulottunga Colesvaram. It has an inscription of the king's 42nd year.

The temple at *Peningaliir*, known as *Peningoliyiir* in inscriptions in the Alangudi taluk of Pudukkottai district has an inscription of the 45th year of Kulottunga I and probably it might have been built by him and named after him.

There is a ruined Jaina temple, the Mukkudaiyār (one having three umbrellas) now called Ambalappaswāmi temple in Kovilangulam (Aruppukkottai taluk, Rāmanāthapuram district). An inscription of the 48th regnal year of Kulottunga I states that a golden vimana with a mandapa was built by 25 persons, of whom some were evidently well-versed in Tamil language."

The Kailasanathar temple at Kallappenumbur, near Tanjavur has an inscription of Kulottunga Chola of his 49th regnal year.

The temple is also known as Kulottunga Colisvaram (kulottunga colisvaram) and the village, Rajasundari Caturvedimangalam, which were founded by Kulottunga I.

The temple at Udaiyalur (udaiyālūr) near Kumbakonam, known also as Sivapādasēkharamangalam has the deity Sivapādasēkharam Udaiya mahādēvar. An inscription of Kulottunga Chola of his 49th year which had made provision for chanting Tiruppatikam. The east facing temple "is in a good state".

There is an inscription of Kulottunga I on the wall of the central shrine of Kanaka Collisvarar temple in Kaniyamur near Cinnsalem. The griva and sikhara of this ekatala temple are octagonal.

Tirumalai: The Siva temple for Ardhanārī svarar on a hill called Tirumalai in Elavanasur in the Tirukkoviliur taluk has the earliest inscription on a slab built on the floor belonging to the 7th year of Rajaraja I, besides his other inscriptions. The temple seems to have undergone renovation during the later Chola period, which has many inscriptions of Kulottunga I, during whose time the place was called Iraivanaraiyur alias Chola Kerala Caturvedimangalam. Vikrama Chola made provision for the recitation of Tiruccālal (one section of Tiruvācakum).

Chintamani: The village and temple at Chintamani (cintāmani) Agaram near Viluppuram were known as Dinachintamani nallur (dinacintamani nallur) and Kulottunga Colisvaram during the later Chola period. Dina Chintamani was the name of Madhurāntaki, the daughter of Rajendra and queen of Kulottunga I. This village was the creation of this king. It can be learnt from the 2 inscriptions of Vikrama Chola, that the temple was constructed before his 6th regnal year. The east-facing ekatala temple has circular sikhara and griva.

An inscription of the 33rd regnal year of Kulottunga I at Drākṣārāma (East Godāvari district) mentions that a Vishnu temple was built at Alavely by Kanınākarattondaimān, who was a Vaisnava. He is mentioned as the son of Sirilango of Vandai (Vanduvānjēri) in Tirunaraiyumādu and is said to have subdued the Kalinga ruler Anantavarman.

An inscription of Kulottunga of his 45th year states that a Siva temple was constructed at Kannambādi (Mysore) and another of the 43rd regnal year states that Gangādharēsvara temple at Madivala in the Kolar (kōlār) district was constructed while another inscription of the 40th year at Yannagamba (Mysore district) states that Rāmēsvaram Udaiyār temple was built there.

At Sinduvalli in the Nanjangudu taluk of Karnataka, there is a temple of Sankaresvara, which according to an inscription of the 37th year of Kulottunga Chola I belongs to his times. The Gangaikonda Cholisvaram Udaiyār temple at Chilakalanērppu (Kolar district) belongs to his 39th year. There was also a Siva temple of the year A.D. 1103 called after Kulottunga Chola Nānādēsi Tiru Vinnagarālvārkōyil at Nandavan in the Kolar district.

The region where Laddigam (laddigam) in the Chittoor district of Andhra Pradesh, is situated was under the sway of the Banas (bana) during the 8th and 9th Centuries A.D. It was called Penumbanappadi. Parantaka I seemed to have defeated the Bana kings and gave it to the Ganga Prithvipathi II. In Laddigam, there is a temple called Nilakantesvarar temple and an inscription of the 14th year of one Uttama Chola Ganga. This place, also known as Uttama Cholapuram after this chief, who in all probability, constructed this temple, known as Irungolesvaram. Another inscription, probably given by his son and successor, Adavallan Gangaikondan states that he made a gift of a village to this temple. This inscription bears the 16th regnal year of Kulottunga I.
This ekatala structure facing east, has Simha heads over the kostas. There is a spherical stone sikhara crowned with a stone stupa. On the northern wall of the garbagriha, a bow resting on a pedestal and crowned by an umbrella with a fly whisk on either side of the bow are inscribed". The inscription Tagdur Adigaiyan Vidukādalagiya Penunāl is also found.

See also: Special Nomenclatures of temples.

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KUMARAPPA, J.C.

Freedom fighter and a Gandhian economist, J.C. Kumarappa born at Madras in a Christian family on 4 January, 1892 and educated in Madras, was sent to the United States after graduation from the Madras University.

In the United States, he took M.A. in Economics from the Columbia University and B.Sc. in Business Administration from the Syracuse University.

On returning to India, he was attracted by the policies and the programmes of the Congress Party in general and that of Gandhiji in particular. He preferred to be in the Sabarmati Ashram with Gandhiji rather than enter any profession. He joined the Young India in 1930 and conducted its financial (economic) survey of the country during 1930-31. He was the editor of Young India for some time.

He was arrested and jailed for his political activities in 1931. On release he founded the All India Rural Development Association on the advice of Gandhiji and served as its General Secretary.

Kumarappa was the first foreign-trained economist to turn to rural India and its economic problems. Throughout his public career, he was studying, investigating and analyzing the rural economy of India and presenting solutions to the ills of Village India. In a way, he can be considered the forerunner of the Sarvodaya Movement.

He is the author of a few important books on Indian Economics, the most important ones being India's Financial Burden and Philosophy of Rural Organization.

He passed away in 1959.

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LAKSHMANAN PILLAI, T.

T. Lakshmanan Pillai (1864-1950), an outstanding composer of Karnatic music, musicologist and scholar, was born in Thiruvananthapuram in 1864. Educated at Thiruvananthapuram, he entered the revenue service of the erstwhile native state of Travancore. He was a member of the Travancore Legislative Council. In the midst of his official duties, he never failed to nurture literature and music.

The greatness of Lakshmanan Pillai rests not as an upright officer or a member of the Legislature but as a composer and a musicologist. He bequeathed to Karnatic music more than two hundred compositions of great beauty and elegance. His compositions were not products of

deliberate effort, chiselled and polished assiduously, but were spontaneous outpourings, for it is said that even at odd hours he used to summon his daughters to put down in notation the tunes that welled forth spontaneously, lest they should be lost. His kritis are full of rāgabhāvam (the mode of the melody) which a competent singer can highlight by his efforts. His themes more often were philosophical.

Ramaswami Sivan, Nilakanta Sivan and later Papanasam Sivan composed music in Tamil, but Lakshmanan Pillai attempted lyrical music in Tamil and achieved remarkable success demonstrating the potentialities of the language and proved that Tamil could be as mellifluous as Telugu for musical compositions. It is thus that he came to be known as Tamil Tyagaraja.

As early as 1919, K.N. Sivaraja Pillai remarked that in their felicity of diction, aptness of melody, uncommon originality of form and fecundity and variety of variations, Pillai's compositions rank with the best pieces of Tyagaraja. Like Tyagaraja, Pillai believed in the divinity of music as can be illustrated from his composition, Isanai Kānpōm Isavil. His compositions reveal how music can elevate man to ecstacy and bliss. His concept of divinity and devotion are altogether different from those of others. His devotional compositions are not panegyric addresses to particular deities but to the universal and the ultimate God, as can be seen from his Enkumniraintārē Īsan.. and Nin nāmam uccarittāl... Lakshmanan Pillai was a firm believer of the Advaita philosophy. His compositions reveal the importance of selfless service to mankind without which one cannot realise the greatness of God.

The spark of musical greatness was evident in Pillai even when he was very young and the kriti Tiruccendūr Vēlavane.. was composed when he was only fourteen years old. He was a great writer in Tamil and English and read Sophocles, Demosthenes, Cicero, Shakespeare, Emerson and Addison, even when he was young. At the same time Pillai made a deep study of Valluvar's kurul and Ramalingar's Arutpa. He has some translations of Shakespeare to his credit and his Christ and Triuvalluvar is a classic which makes a comparative study of the ethical and moral teachings of both. He had a flair for English poetry and wrote verses that echo Shelly and Keats. His Iravi Varman is a historical drama dealing with the life and achievements of Ravi Varma who ruled Jayasimhanādu (modern Kollam) in the 13th century A.D. and it was staged in 1906 at Madurai.

Lakshmanan Pillai became a legend in his own life time and he was honoured with titles like Isaik Kaviyarasu, Sangita Kalāsigāmani, Tamil Pēranpar etc.

It is regrettable that his compositions have not earned the very high level of recognition which they eminently deserve.

See also: Musicians and Musicologists.

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LAND SURVEYS UNDER THE CHOLAS

The earliest revenue survey of the Cholas was conducted in the 16th regnal year of Rajaraja I (rajaraja) in A.D. 1001. Such a survey was also conducted in the 16th regnal year of Kulottunga I (kulottunga) in 1086. It seems that a land survey was conducted during the 38th regnal year (A.D. 1216) of Kulottunga III for the third time. Whether all the surveys were conducted throughout the Chola country cannot be ascertained fully from the inscriptions.

In Tiruccenkāttangudi, a survey was conducted by Rajaraja I in 1001 and another in 1086 by Kulottunga I.

In Tiruvisalūr land surveys were conducted in 1009, 1017 and 1041 during the reign of Rajaraja I and in 1087, during the time of Kulottunga I.

In Kovilūr the survey was conducted in 1108, by Kulottunga I, while in Tinividaimanidiir, in 1086 and 1108 during the time of Kulottunga I and in 1132 and 1125 during the reign of Vikrama Chola.

In 1086, during the time of Kulottunga I and in 1125 during Vikrama Chola's reign land surveys were done in Tiruvālangādu.

These references indicate that regular survey of lands was done in different parts of the country, whenever it was felt a necessity.

The classification of lands into grades (tarams), was also known and epigraphs mention as many as 20 grades. Land of the first grade was called talaittaram or mutaltaram and the lowest, the kadaittaram (kadaittaram).

The lands were classed into nancai (nañcai) (wet land) and puncai (puncai) (dry land). Nancai is also called nī milam. Dry land is called kollai. The other kinds of lands are totta nilam (garden), kalar nilam (waste or uncultivable).

The extent of land is noted as veli (vēli), ma (mā) and kuli (kuli). Hundred kulis made a ma and 20 mas made a veli.

The lands were surveyed by measuring rods and nearly 40 kinds of measuring rods are mentioned in the inscriptions, like nilam alavu kol (nilam alavu kol), tiruvulagalanda kõl etc.

The length of nilam alavukol was 3.93 m in Siyāmangalam in the North Arcot district in 1004, 3.6 m in Idaiyālam in the South Arcot district in 1063 and 4.87 m in Kottur in the South Arcot district.

There were also measuring rods of patināru jān kol (8 cubits) and padinen jan kol (9 cubits). Measuring rods of adi (foot) as panni radikkōl is found mentioned in Tiruvidaimarudur and Magaral in the Chengalpet district.

Some rods are mentioned after a king or God or village. A rod called Tinuvulagalanda Sripādakkōl has been mentioned in an epigraph of Tinuvattur in the North Arcot district. Sripādam refers to the feet of the king and the king was Kulottunga I.

The officer who was probably the head of the department of land survey during Rajaraja I was Senapati (senāpati Kuravan Ulagalandān alias Rajaraja mārāyan. Ulagalandan, was probably a title conferred on this Senapati. (It may not be out of place here to state that P. Shanmugham is of the opinion that Ulagalandan was not a title but the proper name of the Senapati).

During Kulottunga I, an officer of land survey was Tiruvēkambamudaiyān alias Ulagalanda Colappallavaraiyan. Another officer was Kulattunidaiyan Ülagalandan alias Tinivaranga devan.

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LATER CHOLAS

By Later Cholas $(c\bar{o}l\bar{a})$ it is meant here, the revival of the Chola power under a galaxy of rulers beginning with Vijayalaya (vijayālaya), the founder.

Vijayalaya: In the battle of Tiruppurambiyam (tirupprambiyam) between the Pallavas and the Pandiyas in A.D. 880, Varaguna Pandiya (varaguna pāndiyā) was defeated. In this war, the Pallavas had the support of the Cholas and the Gangas (gangā). It was Aditya (āditya) Chola, son of Vijayalaya, who fought with the Pallavas. The Tiruvalangadu (tiruvālangādu) plates affirm that Vijayalaya, the father of Aditya I, had by this time established Chola rule at Tanjavur, which became his capital.

In the three Ulas (ula), Vikrama, Kulottunga (kulōttunga) and Rajaraja (rājarāja) Ulas, a Chola who had 96 wounds on his body, has been mentioned as a predecessor of Aditya. In all probability, this Chola may be Vijayalaya. A temple named after him as Vijayālaya Coleccuram at Nārattāmalai and a village named after him as Vijayalaya Chola Caturvedimangalam (caturvedimangalam) are available. He was succeeded by Aditya in A.D. 881. Vijayalaya had the cognomen Parakesari

Aditya I (A.D. 871-907): Ascending the throne in A.D. 881 on Vijayalaya's death, Aditya seemed to have put an end to the Pallava power and annexed Tondaimandalam (tondaimandalam) by about 890. A record from Tirukkalukkunram (tirukkalukkunram) dated in the 27th year of Rajakesari (rājakēsari) Aditya I mentions the renewal of land of grants to the temple by Skanda Sishya and continued by Vatapikonda Narasimhavarman (vātāpikonda narasimhavarman). During his reign the Ganga king Prithvipati II, son of Maramaraiyar (māramaraiyar) and grandson of Prithvipathi I, presented a silver vessel to the temple at Takkolam (takkolam) in his 24th regnal year. Aditya and Cheraman Stanu Ravi (ceraman stanu ravi) were friends.

A record from Tillaittanam [(tillaittanam) or (tiruneyttāṇam)] temple records a gift by Kadamba mādēvi. Her husband was Vikki Annan (vikki annan). Aditya and Stanu Ravi jointly conferred some privileges of "throne, chauri, palanquin, drum, a palace, bugle, elephant corps and the hereditary title Sembiyan Tamila Vel" to the same temple. This Vikki Annan was probably a Chera general sent by Stanu Ravi to help Aditya in his Kongu (kongu) campaign. Aditya I is said to have conquered the Kongu country and built several temples for Siva on both the banks of the river Kaveri (kāvēri). The first temple he built of stone was probably at Tiruppurambiyam, which is called Adittesvaram (ādittēsvaram). The Tini enimbiyiīr temple (near Tirucci) was also rebuilt of stone by Aditya. According to some, the redaction of the Saiva canons, the first 7 Tirumurais (tirumurai) was made during his reign. He had two wives, the chief queen being Ilankoppicci, while the other was Tirubhuvana Madevi (tinibhuvana mādēvi). He had two sons, Kannāradēvan by the chief queen and Parantaka (parantaka), who succeeded him. Aditya died at Tondaimānādal near Kālahasti. A temple was constructed over his remains by his son Parantaka, naming it Kodandaramesvara and Adityesvara (ādityēsvara). Provision was made for the feeding of 1000 people in the temple for seven days during the Purattāsi festival.

Parantaka I (A.D. 907-953): Parantaka took the title Madurai konda (konda) (who captured Madurai) from his 3rd regnal year. Rajasimha III (rājasimha), the Pandiya king fought against Parantaka at Vellur, with Ceylonese help. The combined forces were defeated by Parantaka and Rajasimha fled to Ceylon, from where he could not get further help. Leaving the crown Sundara Mudi and other insignias of the Pandiyan monarchy with the king of Ceylon, Rajasimha retired to the Chera country, the home of his mother, Vanavan Madevi (vānavan mādēvi). When he desired to celebrate his complete victory over the Pandiyas by a formal coronation, Parantaka found that the crown and insignias of the Pandiyan monarchy were in the custody of the king of Ceylon, who refused to give them when they were demanded by Parantaka. So Parantaka sent a force to Ceylon and the king Udaya IV fled to Rohana (southeastern part of Lanka) with the diadem etc. In the inscriptions of his 37th year, Parantaka had taken the title Maduraiyum Ilamumkonda (who conquered Madurai and Ceylon). So it may be presumed that this conquest occurred in 944. He had also uprooted two Bana (bana) kings with the help of Prithvipathi II and conquered the Vaidumbas. His general, Sirukulattiir Māran Paramēsvaran alias Sembiyan Coliyavaraiyan, overthrew Sitpuli and destroyed Nellore though it had no permanent results. Parantaka's son-in-law was Govinda IV of the Rashtrakuta (rashtrakūta) dynasty. He was the Rashtrakuta king from A.D. 918 to 934. He was an unpopular king, who was not in good terms with the Eastern

Chalukya (chālukya) king. Hence Krishna III (krsna) wrested the throne from Govinda IV and made his father Amoghavarsha III (amoghavarsha) as the Rashtrakuta King. Govinda IV took shelter at Tanjavur and on the death of Amoghavarsha III, Parantaka sent an army to regain the throne to his son-in-law but did not succeed. Krishna III invaded the Chola country after consolidating his position. Parantaka who was aware of the designs of the enemies in the north-western frontiers, stationed an army at Tirunāvalūr. Krishna entered Tondaimandalam and a decisive battle was fought at Takkolam. Kannaradeva led the fighting. Būtuga, the Ganga king, made the houdah of the elephant at the battle field and aimed an arrow at Rajaditya (rājāditya), the son of Parantaka and killed him. The Cholas lost the battle and Tondaimandalam fell into the hands of Krishna III. As a result, much of the southern regions also slipped away from his control. Besides Rajaditya, Parantaka had four other sons, Gandaraditya (gandarāditya), Arikulakēsari, Uttamasīli and Arindigai/Arinjaya (arinjaya) and two daughters Viramadevi (vīramādēvi) and Anupama. Viramadevi was the wife of Govinda IV and Anupama was the consort of Pūdi Vikramakēsari, a Kodumbālūr chieftain. During Parantaka's time the Siva temples at Tinıvidaimanıdır, Tinıvavaduturai, Tinıccendurai and Urumür were rebuilt on stone.

Gandaraditya: Son and successor of Parantaka I, when he became king, the Pandiya king Vira (vīra) Pandiya declared independence. Gandaraditya Caturvedimangalam (gandarāditya caturvēdimangalam), a village and Gandaraditya Pereri (gandarāditya pērēri), a lake were established during his reign. He was a great Saivite and a decad sung by him on Cidambaram is found in the 9th Tirumurai. A Vaishnava (vaisnava) temple, the Gandaraditya Vinnagaram (vinnāgaram) was built by him in the village Gandaraditya Caturvedimangalam. A Jaina temple, the Gandaradittapperum palli (palli) was also built at Palliccandam in south Arcot district. He had two wives, Viranārani and Sembiyan Madeviyar (sembiyan mādēvivār). The latter was the daughter of Malavaraiyar and she outlived her husband and died in A.D. 1001, while her husband died in 957. Gandaraditya was called Merkelun- daruliya devar in an inscription of Udayargudi, which probably meant that he went on pilgrimage to the west and never returned. He was also called Sivañāna Gandarādityan in an inscription. He had Uttama Chola, a son, by Sembiyan Madeviyar. As he was a child when Gandar- aditya died, Arinjaya, his brother, became king

Arinjaya: Reigning for a couple of years, as soon as he became king, Arinjaya contracted matrimonial alliance with the Vaidumba Chieftain by giving his daughter. He then took steps to reconquer Tondaimandalam. It is said that he died at Arnūr, during one of his exploits. He was called Arruttunjinadevar (ārnūrtunjinadēvar) in inscriptions. He had four wives and one son by his wife, Kalyāni, the daughter of Vaidumbarāya. Rajaraja's I inscriptions from Mēlpādi mention the construction of a temple as a memorial shrine Pallippadai (pallippadai) to Arruttunjiyadevar.

Sundara Chola alias Parantaka II: Succeeding his father Arinjaya, Parantaka II was called Madurai konda Rajakesarivarman (Rajakesari who conquered Madurai) and Pandiyanaiccuramirakkina Perumāl (who made the Pandiyan to take refuge in the forest). During Sundara Chola's time, the Pandiyan king was Vira Pandiyan. He claimed himself as Colantalai konda (who cut off the head of a Chola). Who that Chola king was?, cannot be easily ascertained. In the battle of Sevur, Vira Pandiya was defeated and Sundara Chola's inscriptions from his 5th regnal year (A.D. 967) refers to him as Madurai Konda Kō Rajakesarivarman (Rajakesari who conquered Madurai). Vira Pandiya regained Madurai and again ruled from there. Sundara Chola invaded the Pandiya country in 966 for the second time in which Vira Pandiya was probably killed. Anyhow Sundara Chola could not annex the Pandiyan kingdom. Towards the end of his reign, an untoward incident happened. His first son, Aditya Karikālan, was murdered by some high officials and Sundara Chola died broken-hearted in A.D. 970 in the ponmaligai (ponmāligai) at Kanchipuram. A temple dedicated to the Buddha, the Sundara Colapperum palli at Ulagapuram in South Arcot district was constructed during his reign. Two stanzas on Sundara Chola are found in the commentary on Viracoliyam (viracoliyam), a Tamil Grammar written during the time of Virarajendra (vī rarājēndra).

Uttama Chola: Son of Gandaraditya, Uttama Chola succeeded Sundara Chola and ruled from A.D. 970 to 985. The whole of Tondainadu was under his sway. A village was named after his mother Sembiyan Madevai, during his time. He had 5 wives and a son, Madurāntakan Gandarādittan, who occupied a high office during the reign of Rajaraja Chola and assisted him in administering the temples. One of the officials of Uttama Chola, Paluvūr Nakkan built the temple of Tinuvisayamangai at Gōvandaputtūr. The earliest Chola coin, a gold piece, about 50-60 grains in weight was in the possession of Sir Walter Elliot but now lost. The obverse and reverse of the coin were identical with a seated tiger facing a fish and the legend Uttama Chola in grantha script along the circular margin. He was succeeded by Rajaraja Chola.

Genealogy and Chronology

1. Vijayalaya (A.D. 846-881)
2. Aditya I (871-907)
3. Parantaka I (907-953)

Rajaditya 4. Gandaraditya (950-957) 5. Arinjaya (956-957)
7. Uttama Chola (970-985) 6. Parantaka II Sundara Chola (957-970)

Madurantakan Gandaradityan
Aditya II Karikala 8. Rajaraja I (985-1014)

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LATER PALLAVAS

The Pallava ascendency in Kanchi began from A.D. 575 with the assumption of the throne by Simhavishnu (simhavisnu), the son of Simhavarman. They were the masters of Tondaimandalam (tondaimandalam) and the empire extended up to the banks of the river Kaveri (kāvēri).

Simhavishnu (A.D. 575-615): Avanti Sundarikatha mentions that the Chalukya Vishnuvardhana (chālukya visnnuvardhana) and the Western Ganga (ganga) Durvinita (durvinita) were the contemporaries of Simhavishnu. Durvinita became king in A.D. 605 and the Chalukya in A.D. 614. Hence Simhavishnu ought to have lived up to A.D. 615. He seized the country of the Cholas (cola) and extended the Pallava territory as far as the river Kaveri. His brother, Bhīmavarman was ruling the northern part of the Pallava empire. An inscription refers to Kānjanūr near Kumbakonam (kumbakonam) as Simhavishnu Caturvedimangalm (caturvedimangalam). He was a follower of Vishnu (visnu). The Udayendram Plates of Nandivarman II call him Bhaktiyārādita Vishnu Simhavishnu. In the Adivarahasvami (adivarahasvami) temple at Mahabalipuram (mahābalipuram) are found 2 sculptures cut in bas relief and a label consisting of the name Sri Simhavishnu Potadirajan (pōtādirājan) in the Pallava grantha script. Below this label is a seated figure of a king with a big crown and wearing chest and ear ornaments and two female figures standing on either side. On the southern side of the cave just opposite to the sculpture of Simhavishnu, the label reads Sri Mahendra (mahēndra) potadiraja, the son of Simhavishnu. One of his hands is half raised pointing towards the shrine and the other holding the right hand of one of the 2 queens. It is said that Bharavi (bhāravi), a great Sanskrit poet visited the courts of Vishnuvardhana, Durvinita and Simhavishnu and finally settled at Kanchi as the court poet of Simhavishnu.

Mahendravarman I (A.D. 615-630): His reign is memorable in many respects. He is credited with the excavation of many cave temples out of solid stone. Considerable impetus was given by him to promote drama, music, painting and other arts. The most powerful contemporary of Mahendravarman (mahēndravarman) and his son Narasimhavarman I was the Western Chalukya king Pulakesin II (pulakēsin). The Chalukya became the master of Vengi (vēngi) which was under the Pallavas and his brother Kubja Vishnuvardhana became the viceroy, who later became independent and founded the Eastern Chalukya dynasty. The Aihōle inscription of Pulakesin II states that he defeated the Pallavas of Kanchi, crossed the river Kaveri and caused prosperity to the Cholas, Keralas and the

Pandiyas. But we learn from the Kasakkudi (kāsākkudi) plates of Nandiyarman Pallavamalla that Mahendravarman I gained victory at Pullalūr. In this expedition, Pulakesin II would have been helped by the Ganga king, Durvinita.

Mahendravarman was at first a Jaina but from Periyapuranam (periyapurānam) of Sekkilar (sēkkilār) we learn that he was converted to Saivism by Tīnunāvukkarasar (Appar) one of the three great Saiva saints of Tamilagam. This event has been alluded to in the rock inscription of Tiruccirappalli (tiruccirāpalli) which refers to him as having turned back from the hostile creed to the worship of the Linga (linga).

He excavated many rock-cut (cave) temples and the first rock-cut temple should have been the Mandabappattu (mandabappattu) temple near Pondicherry, dedicated to the three gods, Brahma, Vishnu and Siva.

The temples at Mamandur (māmandur), Mahendravadi (mahēndravādi), Singavaram (singavaram) and Namakkal (nāmakkal) are Vishnu temples while those at Siyamangalam (siyamangalam), Pallavaram (pallāvaram), Vallam, Dalavanur (dalavānur), Tirukkalukkunram and Tiruccirappalli are Siva temples and the one at Sittannavasal (sittannavāsal), is a Jaina one.

He had many surnames like Gunabhara, Avanibhājana, Lalitānkura, Purushōttama, Satyasanda, Vicitracitta, Chēttakāri, Satrumalla, Bahāppidugu, Nayabhāra, Mattavilāsa, Anityarāga, Sankīmajāti, Aluptakāma etc. He had also some Telugu titles.

Paintings in Sittannavasal, consisting of a tank covered with lotuses, the figures of dancing girls, and the figures of a king and queen are generally ascribed to Mahendra, but recent discoveries have ascribed them to Srimaran Srivallabha (srīmāran srīvallabha), the Pandiyan king. The musical inscription at Kudumiyanmalai (kudumiyānmalai) is ascribed to Mahendravarman. The epigraphical report for 1906 says that the inscription was engraved at the instance of an unnamed king who was a disciple of one Rudrācārya who composed the swaras for the benefit of his pupils.

Mahendravarman is considered to be the author of a farce in Sanskrit, the Mattavilāsa Prahasana. (This was found in the Oriental Manuscripts Department of Travancore and was published as one of the Travancore Sanskrit series edited by T. Ganapati Sastri). This farce is of great value, for we are able to know the religious and secular life of the people of those days to a certain extent.

Narasimhavarman I (A.D. 630-668): Known as Vatapi Konda (vātāpi konda) Narasimhavarman, his important campaigns were the invasion and capture of Vatapi and Ceylon. Other events were the excavation of temples at Mamallapuram (māmallapuram) and the visit of the Chinese pilgrim Hieun Tsang to Kanchipuram.

Pulakesin II advanced up to Kanchipuram but Narasimhavarman inflicted a crushing defeat on him in the battles at Pariyala, Manimangalam and Sūramāra. After driving back the assailant, Narasimha entrusted the task of invading the Chalukya country to Paranjoti (parañjōti), his Commander who marching towards Vatapi, the Chalukyan capital, returned with enormous booty. This expedition is mentioned in Periyapuranam and Velurpalayam (vēlūrpāļayam) plates. Paranjoti was canonised as a Saiva saint, as Ciruttondar.

Manavanman (mānavanman), the exiled prince of Ceylon, was entertained by Narasimhavarman. He proved his worth by many an act of bravery. When he wanted to return to Ceylon, Manavanman was provided with an army to secure his lost throne. But it did not last long, and he returned to Kanchi. So he was again provided with a bigger army and Narasimha himself made an impression that he was also following them. Manavanman succeeded in occupying the throne.

Rock-cut temples at Namakkal dedicated to Narasingapenumāl, unfinished rock-cut temple at Tiruvellarai and another rock-cut temple at Kudumiyanmalai (other than that of Mahendra) belong to Narasimha's period.

Mahishasura Mandapa (mahishāsura mandapa), Varaha (varāha) Mandapa and Trimūrti Mandapa were Narasimha's rock-cut temples at Mamallapuram. The interior of the temples are the same as those of Mahendra. The square heavy pillars of the Mahendra style were replaced by pillars of a more elegant shape. The base of the pillar is carved in the shape of a lion sitting erect. The speciality of Narasimha was to transform huge rocks into temples. The seven pagodas (pagōda), which are popularly known as Pancapandavar (pañcapāndavar) Rathas (rathā) are marvellous and they are the examples of Mamalla style.

The celebrated Chinese pilgrim, Hiuen Tsang visited the Pallava capital by about A.D. 642 and stayed there for a considerable period. He described the country as Drāvida and found one hundred Sanghramas (sanghārāma) and 10,000 priests studying the teachings of the Stavira (stāvira) School of Mahayana (mahāyāna) Buddhism. He referred to Dhannapāla and had mentioned that Buddhism was in a state of decay in the Pandiya country.

Mahendravarman II, the son and successor of Narasimhavarman I, was very soon succeeded by his son, Paramesvaravarman I (paramēsvaravarman).

Paramesvaravarman I (A.D. 670-685): The contemporary Chalukya king Vikramaditya I (vikramāditya) is said to have conquered Kanchi and defeated the Pallava king who escaped. Then Vikramaditya encamped at Uragāpura (Uraiyur (uraiyūr) near Tirucci) or according to some at Pāmbur near Kumbakonam and issued his Gadval plates on 25-4-674. Then he marched against the Pandiya king and in the battle at Nelvēli, the Pandiya king, Nedumāran routed the Chalukyan army. When the defeated Chalukyan army was returning, the Pallava King Paramesvara met it at Peruvalanallur (penvalanallūr) and crushed the enemies, whose army consisted of several lakhs. They took to flight covered only by a rag. A

description of the battle is given in the Kuram (kūram) plates of Paramesvaravarman whose war elephant was called Arivarana (arivārana) and his horse, Atisaya. (Arivarana is read as Makhivārana also).

Paramesvaravarman was a great devotee of Siva. He constructed a temple at Kuram near Kanchi, naming it Vidyavinita (vidyāvinīta) Paramesvara griham. In this temple, provision to read Bhāratam was also made. He excavated the Dharmaraja mandapa and Rāmānuja mandapa in Mamallapuram. He inscribed 11 slokas in the Ganesa (ganēsa) temple. His surnames were Chitramāya, Gunabhājana, Sribhara, Ranajaya, Tanunānkura Kāmarāja, Vidyavinita etc.

Rajasimha (Narasimhavarman II) (A.D. 685-705): His reign appears to have been peaceful and free from wars. Rajamanickanar holds the view that he had to wage a war against the Chalukyas. The result was a great famine in the Pallava country. As there was a terrible disaster, Rajasimha (rājasimha), it is said, implored the help of Vajnabodhi (vajnabōdhi), a pious monk who by means of prayers brought rain. Rajasimha was a great Siva bhakta. He built the famous Kailasanatha (kailāsanatha) temple at Kanchi and the shore temple at Mahabalipuram.

The Airavatesvara (airāvatēsvara) temple at Kanchi, the Panamalai temple, the Mukuntanāyanārkōil at the outskirts of Mahabalipuram, were all constructed by Rajasimha. The walls of the Kailasanatha temple have about 250 surnames of Rajasimha. Some of them are Rajasimha (the lion among kings), Rishabha Lāncana (having the bull insignia on the flag), Sankara Bhakta (devotee of Siva), Agama Priya (āgama priya) (lover of the Agamas), Vādya Vidyādhara (A Vidyadhara in music), Siva Chūdāmani (adorned Siva as a jewel on the head). He bore a title called Ranadīra. A certain Saiva saint Pusalar pūsalār also constructed a temple during his time, which fact is found in Periyapuranam.

A Note on Pusalar: He was a saint born in Tiruninravur (tiruninravur) near Madras. He desired to build a temple for Siva, but as he was too poor, he constructed the temple in his mind step by step. He arranged to consecrate the temple and make the Lord enter it on an auspicious day. That day happened to be the day when the Pallava king (Rajasimha) arranged in pomp and grandeur, the consecration of the magnificent temple at Kanchipuram. The Lord in a dream of the king informed him that He had proposed to enter the temple of Pusalar at Tiruninravur on that day and that he might arrange another day for the purpose. Very much amazed, the king proceeded to Tiruninravur, inquired about the temple of Pusalar, met him and found that Pusalar had constructed a temple in his mind. Pusalar performed the consecration ceremony on the appointed auspicious hour and continued special worships for the Lord daily. He attained beatitude by doing it for a long time.

In one of the inscriptions of the Kailasanatha temple, it is mentioned that Rajasimha heard a celestial voice.

Paramesvaravarman II (A.D. 705-710): The inscription in the *Vīraṭṭānēsvara* temple at Tiruvadikai is dated in the 3rd year of this king.

Nandivarman II Pallavamalla (A.D. 710-775): Paramesvaravarman II had a son called Chitramaya (citramāya), but he did not succeed him. Instead, Hiranyavarman (hiranyavarman) ruled as the regent of his son Pallavamalla.

There are about 13 sculptures in the Vaikunta Perumal (vaikunta perumāl) temple at Kanchi. They throw some light on the history of this period. The first of these refer to the death of Paramesvaravarman; there were the ministers, the Ghatikaiyar (ghatikaiyar), the Mulaprakriti (mūlaprakrti) and Hiranyavarma Maharaja (mahārāja). In the fourth panel are mentioned the 4 sons of Hiranyavarman, Srimalla, Ranamalla. Sangramamalla and Pallavamalla. It is noted there that "Paramesvaravarman nan poven enru toludu ninra idam" (the place where Paramesvara Varman stood in a worshipping posture saying he would go). Then Hiranyavarma Maharaja, Dharani konda posar, the Nagarattar, the Mulaprakrti and Kādaka Muttaraiyar are mentioned. Pallavamalla was appointed as the king by being named Nandivarman.

From the above mentioned legends in the panels, it could be discerned that Paramesvaravarman died, that the ministers, Ghatikaiyar etc. assembled together and asked Hiranyavarman to give them a king and he asked his sons to which the last offered himself to become king. Pallavamalla was twelve years old when he became king.

During the reign of Pallavamalla (Nandivarman II) 5 copper plate grants were issued and they give valuable information about his reign.

Pallavamalla had to wage wars with the Pandiyas regarding the possession of the Kongu (kongu) country. The Pandiyan king espoused the cause of Chitramaya, the son of Paramesvaravarman II. When Pallavamalla was in the fort of Nandipuram, the Pandiya king besieged the fort. Udayachandra, the trusted general of Pallavamalla's forces, came to his rescue, killed Chitramaya, defeated the Pandiyas in many a battle and released the king.

The Chalukyas also invaded the Pallava territory. Vikramaditya II actually captured Kanchi and Pallavamalla escaped. The Chalukyas occupied Kanchi for sometime, gave endowments to some temples in Kanchi and retreated of their own accord. An inscription in Kannada is found on one of the pillars of the Kailasanatha temple.

Dantidurga, the Rashtrakuta king, who is also called *Vairamēgha*, invaded Kanchi. Tirumangai Alvar (tirumangai ālvār) mentions the two kings in one of his hymns. It seems that a Pallavamalla entered into matrimonial alliance by marrying Reva (rēva), the daughter of Dantidurga, and the son she begot was named Dantidurga.

In a war with Sripurusha, the Ganga king Nandivarman, got a neck ornament, decked with a costly gem called ugrodaya.

Nandivarman II was always engaged in war and almost all the contemporary kings were hostile to him. He ruled for 56 years and was a staunch Vaishnavite. In Kasakkudi (kāsākkudi) plates, he is called "Haricharaṇapara".

Dantivarman (A.D. 775-825): Son of Reva, the Rashtrakuta Princess, Dantivarman ruled for over 50 years. He married Aggalanimmati, a Kadamba princess. Govinda III, a Rashtrakuta king invaded Kanchi twice and defeated Dantivarman who promised to pay tribute. The Pandiyan king Nedunjadaiyan Parantakan (nedunjadaiyan parantakan) or Maranjadaiyan (māranjadaiyan) defeated the Pallava king and his allies, Adiyan and the Chera King. The inscriptions of the Pandiyan king are found in many places in the Chola country, which means that the Pallavas lost the whole of the Chola country. He was a Vaishnavite.

Nandivarman III (A.D. 825-850): He had to fight many a battle with Amoghavarsha, the Rashtrakuta king, who finally made truce with Nandivarman by giving his daughter Sanka in marriage to him. Nripatungavarman (nrpatungavarman) was Nandivarman's son by her. Nandivarman is known in his inscriptions as 'Tellarerinda (tellarerinda) Nandivarman. A Tamil work, Nandikkalampagam, states that Nandivarman won a great victory at the battle of Tellaru. This victory was evidently against the Pandiyas and regained the Chola country lost during the reign of his father. He was a great Siva bhakta and according to C. Minakshi, he was one of the Saiva saints, called Kalarcingan. His victory at Tellaru is also referred to in the Bharata Venpa of Penindevanar. He had many surnames among which Avaninarana and Videlvidugu may be mentioned. It is well known that Nandivarman III had another wife called Kandan Māram Pāvaiyār. Velanjeri (vēļanjeri) plates (discovered by R. Nagaswami) inform that she was a Paluvettaraiyar princess and that Kampavarman was her son.

Kampavarman Nripatunga - Aparajita

Nandivarman III installed Nripatunga on the throne while he was very young, though Kampavarman was the elder. This was done because of the Rashtrakuta influence. This led to enmity between the brothers, Kampavarman and Nripatunga. Kampavarman dislodged his brother and became king after the demise of his father. Kampavarman's inscriptions are found up to his 22nd regnal year and they are restricted to Pallava heartland. Nripatunga was also allowed to issue charters, probably in the lower Tondaimandalam. According to Velanjeri plates, Aparajita (aparājita) was the son of Kampavarman by his wife Vijaya, a Ganga princess. Kampavarman made Aparajita his heir apparent. Aparajita had a joint rule with his father throughout his life.

The Bahur (bāhūr) plates were issued by Nripatunga in his 8th regnal year while he was very young. The

Banas were on his side and the Chirrur (chirrūr) plates were issued by Nripatunga at the request of Bana Parañjaya, whose title was Kaduvetti (kāduvetti) Muttaraiyar.

While Nripatunga was ruling, the Pandiya king marched against him and defeated him at Kudamūkku (Kumbakonam). Nripatunga marched against the Pandiya and defeated him on the banks of the river Aricil (near Kumbakonam) in A.D. 812. The defeated Pandiya Srimaran Srivallabha died and was succeeded by Varaguna II.

Now the Muttaraiyars became closely related to Varaguna. Chola king, Aditya (āditya), the Varaguna Pandiya, the Bānas and Muttaraiyars joined together and Aparājita bravely fought against them. The Velanjeri plates mention this battle. Aparajita had to fight against the Pandiyas once again at Tinuppurambiyam in 880. The allies of Aparajita were the Ganga king Prithvipathi I and Aditya, the Chola prince. Though Prithvipathi was killed, the Pallavas won the battle. It was short lived and Aditya, the Chola prince gained power and killed Aparajita in a battle, the place where it occurred is not known.

After the death of Aparajita, his father, Kampavarman, seemed to have accepted the Chola suzerainty and was allowed to issue charters till A.D. 900, his 22nd regnal year.

No inscription of Nripatunga is found from his 25th to 41st year. Probably, after the death of Aparajita, Nripatunga was driven out and perhaps reappeared only in his 41st regnal year, in 906, when Parāntaka Chola ascended the throne.

During Aparajita's reign, a certain Nambi Abbi (Appi) constructed the Vīrattānēsvara temple at Tiruttanigai (tinuttanigai) in 890 and a Tamil verse to this effect attributed to Aparajita (Penumānadigal) is found engraved on its walls. The Velanjeri plates issued in Aparajita's 9th regnal year mention his gift of Pudūr, a village to the Sabha of Mēlinunjeru as a dēvadāna brah-

Simha Varman III (550-575)

Genealogy

Simhavishnu (Bhimavarman) Mahendravarman I (Buddhavarman) Narasimhavarman I (Adittavarman) Mahendravarman II (Govindavarman) Paramesvaravarman I (Hiranyavrman)

Narasimhavarman II (Rajasimha)

*Paramesvaravarman II
Mahendravarman III

*Nandivarman II

Dantivarman

Kandan Maram Pavaiyar x Nandivarman III x Sankha

Nripatungavarman

Kampavarman 854-880 x Ganga Princess Vijaya Aparajitavarman 875-894 medēya and stipulated that the village should pay one thousand 'kadi' of paddy as pañcavāram to Lord Subrahmanya of Tiruttanigai hills.

* After Parameswaravarman II of the Simha Vishnu line, Nandivarman II was selected king as evidenced from the sculptural panels found in the Vaikunta Perumāl temple in Kanchipuram

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LAW AND ORDER

With the establishment of the British administration in India, a series of reforms were effected in the administration of justice and the maintenance of law and order. In the beginning the Collectors had the responsibility of maintaining law and order and deciding civil and criminal suits. The first step towards a change was taken by Cornwallis and it was called the Cornwallis System. It provided at the top, the Sadr and the Foujdari Adalat having jurisdiction over all the districts, and below them 4 Provincial and Civil courts each having jurisdiction over a group of districts. There were the Zillah courts each having jurisdiction over a zillah (a district or portion of a district), below the apex courts.

The higher courts had both civil and criminal jurisdiction. The Sadr Adalat was so called when it sat as a civil court but when it sat as a criminal court, it was called Foujdari Adalat. Provincial Court was so called when it sat as a civil court; but when it sat as a criminal court it was called Court of Circuit.

The Zillah Court was both civil and magisterial courts and the Zillah Judge was both a civil judge and a magistrate.

The magisterial powers till then exercised by the Collectors were transferred to the Zillah judge in 1802. The control over the police was also transferred to him.

There was a Crown Court called the Supreme in 1816 on the recommendations of Sir Thomas Munro and the Board of Directors. The control of the police and Collector.

abolished. In 1843, the Provincial and Circuit courts were abolished. In 1862, the Sadr and Foujdari Adalats as well as the Supreme Court were abolished and their powers were transferred to the High Court.

Civil Justice: In administering civil justice, the Zillah Judge was assisted by a Kazi and a Mufti as well as a

Pandit. He followed the Muslim and Hindu laws as expounded by them. In certain cases, when there were no Muslim or Hindu law-givers, he proceeded according to the equity and conscience. He was helped by a Government Pleader and the parties also engaged Vakils (lawyers) to argue on their behalf.

The Zillah Judge had a Registrar's Court and some Native Commissioners' Courts under him. The Commissioners were chosen from among respectable Indians by the Zillah Judge.

Provincial Court: The Provincial Court consisting of 3 judges in the beginning had jurisdiction over Madurai and the southern districts. The headquarters was at first at Dindugal, then at Madurai and finally at Tirucci. It tried appeals from the Zillah courts and it also had original jurisdiction over suits referred to it by the Sadr Adalat. Its decisions were final up to the value of Rs. 5000/- but an appeal could be preferred in the Sadr Adalat.

Sadr Adalat: The Sadr Adalat was constituted in 1802, consisting of the Governor and Council, at the first instance. In 1806, its constitution was altered; the Governor functioned as Chief Justice with two other Judges selected from among the conventional Civil Servants of the company other than the members of the Council. In 1807 the Governor ceased to be the Chief Justice and he appointed the Chief Judge. The Commander-in-Chief was also appointed as one of the Judges.

Sadr Adalat had powers to decide finally all suits up to Rs. 45,000/- and above that sum, an appeal could be preferred in the Governor-General in Council.

Munro's Reforms: There were much arrears in Civil Courts. Hence in 1814 Munro, at the head of a Judicial Commission reorganised the existing systems.

In 1816, the Cornwallis System was replaced by the Munro system. The office of the Zillah Magistrate and Assistant Magistrate was transferred from the Zillah Judge and Assistant Judge to the Collector and his assistants. At the same time a criminal court was established, presided over by the Zillah Judge. Persons charged with very serious offences, were committed for trial before the Court of Circuit.

In 1820, the Zillah Magistrate was given jurisdiction over British subjects residing in the interior for assaults and trespass against Indians. Appeal could be preferred in the Supreme Court or Sadr Adalat.

From 1816, District Munsifs and Village Munsifs were appointed in the districts.

The Village Munsifs were also the heads of the villages and they tried all suits not exceeding Rs. 10/- in value. The Karnams (karnam) assisted the Village Munsifs.

The District Munsifs were empowered to try suits to the value of Rs. 100/-. Appeals were made to the Zillah Courts whose decision was regarded as final.

Village Munsifs could assemble village Panchayats and the District Munsifs, the District Panchayat.

The District Panchayats could try suits without limitation.

In 1818, the Governor-General ceased to hear appeals from Sadr Adalat and the Privy Council became the appellate authority.

Further changes: In 1821, the jurisdiction of the Registrar, the Sadr Amin and the District Munsif was extended to the value of Rs. 1000/-, Rs. 750/- and Rs. 500/- and in 1833, to Rs. 3000, Rs. 2500 and Rs. 1000 respectively.

Appeals against the decisions of the District Munsifs could be made to the Zillah Courts, from 1825.

In 1830, provision was made for special appeals which the British subjects enjoyed against the decision of the Zillah courts, in the Supreme Court to be extended to all and it was enacted that no person by virtue of birth or descent should be exempted from the jurisdiction of the company's courts or be incapable of being appointed as Principal Sadr Amin or a District Munsif.

Criminal Justice: The Zillah Judge functioned as the Zillah Magistrate and could try all petty criminal cases in accordance with the Muslim law which was declared as the law of the State. He was assisted by a Kazi and a Mufti, who expounded the Muslim law. He tried all petty offences and inflicted punishments like imprisonment for 15 days or a fine of Rs. 50/-. For thefts, corporal punishment or a month's imprisonment was inflicted.

The criminal Judge was empowered to punish offenders for receiving or purchasing stolen articles and also convict for escaping from the jail.

Court of Circuit: One of the Judges used to go with a Kazi and a Mufti to the districts for the trial of Sessions Cases. For sentences of death or imprisonment for life, he had to refer the case to the Foujdari Adalat. He was authorised to commute certain harsh penalties prescribed by the Muslim law. Punishment by mutilation was entirely forbidden. Instead of a sentence of imprisonment for life, he could order transportation beyond the seas. It could inflict punishment up to a maximum of only 39 stripes and rigorous imprisonment with hard labour in irons for 7 years.

Trial by Jury: The Trial by Jury was introduced in 1827 and it was also declared unnecessary that the Judges of the Circuit or Foujdar Adalat to require the services of the Kazi, Mufti and Pundit. By the new system, the guilt of the prisoner came to be established by the verdict of the Jury. Hindus, Muslims and others were appointed as Jurors and they were eligible for one rupee as allowance.

In 1833, females were exempted from the punishment of flogging.

New Codes: The Civil Procedure Code was enacted in 1859, followed by the Penal Code in 1860 and Criminal Procedure Code in 1861. These codes replaced the Regu-

lations and Acts governing hitherto the Judicial Administration.

The Sadr and Foujdari Adalats and the Supreme Court were replaced by the High Court established by Letters Patent under the Charter issued in 1862 and 1865 and the High Court was invested with civil and criminal jurisdiction over all the courts in the State. The services of the Kazis, the Muftis and the Pandits were no longer needed.

Modern Courts: The present set up of civil courts came into existence in 1873 by the passing of the Madras Civil Courts Act of 1873 and the criminal courts in 1872 by the Criminal Procedure Code of 1872.

The administration of civil justice came under the exclusive jurisdiction of the High Court. The High Court originally consisted of a Chief Justice and a few Puisne Judges.

The Village Munsif's Courts and Panchayat Courts continued to function, governed by the Regulation IV and V of 1876 as amended by the Madras Act IV of 1883 and Act I of 1889.

The Chief Justice and some of the Puisne Judges were barristers of the United Kingdom, while the other Judges were experienced members of the Civil Service. All were appointed by the Crown.

Later, the number of Judges was increased and the appointments were made in such a manner that one third were barristers from the United Kingdom, one third from the members of the Indian Civil Service and the remaining one third from among advocates of some years standing in the High Court.

Under the Constitution: Under the New Constitution (1950), the High Court consists of a Chief Justice and 12 other Judges appointed by the President of India "under his hand and seal". The judge should be a citizen of India, and should have at least been in the Judicial Service for 10 years in India and should have practised for 10 years as an advocate of a High Court in India.

The High Court has ordinary original jurisdiction. over all suits, the cause of action being within the limits of the city of Madras and also appellate jurisdiction over all civil courts in the State. It also decides Original Suits by a single Judge. Appeal can be made to a Division Bench consisting of 2 Judges. When important questions of law arises, the decision is made by a full bench of 3 or more Judges.

Under the Constitution, it has come to exercise Original Jurisdiction in respect of any matter concerning revenue and its collections.

Revenue Courts

There were also Revenue Courts from 1822. The Collectors, Sub-collectors, Assistant and Deputy Collectors tors have been authorised to exercise judicial powers under the Madras Regulation IX of 1822, II of 1823 and II of 1832 on charges against Revenue Subordinates for corruption etc. Under Madras Regulation VI of 1831 repealed by Madras Hereditary Village Officers Act III of 1895 on claims to hereditary village officers; and under Madras Act of 1865 replaced by the Madras Estates Land Act I of 1908 on disputes between landlords and tenants in which no title is involved. Under Acts of 1865 and 1905, the Revenue Courts exercised powers to enforce terms of tenancy, to compel the exchange of pattas (paṭṭā), to settle rates of assessment etc.

In 1802, Regulation XVIII of 1802 was passed to give security to the title and rights of persons regarding real property.

In 1831, officiating and Deputy Registrars, Zillah Assistants and Indian Judges were permitted to perform the duties of the Registrar. In 1834, the Court of Directors suggested the enactment of a law for making Registration of deeds of immovable property obligatory. In 1864, by the India Act XVI of 1864 the work of registration was placed in charge of a separate department under an Inspector General of Registration, assisted by a number of Registrars and sub-registrars.

Court Fees: In order to discourage frivolous litigation and the filing of very many exhibits and the summoning of unnecessary witnesses, a regulation was passed in 1808 (IV of 1808) and stamp duty on every petition, reply, rejoinder etc., was levied on suits in all the courts. The rate of stamp duty ranged from 4 annas (25 ps) to 2

A comprehensive Act covering the whole of India on registration, was passed in 1860, and in 1867 stamp duty was enhanced. Amendments to the Act were made till 1945.

Criminal Justice: The High Court has original jurisdiction in the High Court has original jurisdiction. tion in the case of the city of Madras and appellate jurisdiction in the case of the districts. Appeals are heard by one Judge. If they related to death sentence, 2 Judges sit and decide the appeals.

The Sessions Court in each district is the highest court in the district. All capital punishments have to be confirmed by the High Court. It held trials with the aid of Assessor Assessors or Jury. It possessed appellate jurisdiction and heard and property of the District and First heard appeals from the decisions of the District and First Class Magistrates.

An important change was introduced in 1954, separating Judiciary from the Executive. The agitation was made mainly on the principle that the prosecuting agency should not be principle that the prosecuting agency should not also be the trying agency. The Collector and his subord. his subordinates ceased to try criminal cases. Their powers of powers of preserving public peace and maintaining law and order were retained.

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LEGISLATORS' EMOLUMENTS

Legislatures are entitled to conveniences, privileges and The elected members of the Central and State

emoluments during their terms in office. Now they are also eligible for retirement benefits.

Members of Parliament

While attending the sessions or sittings of the committees, they are eligible for a daily allowance of Rs. 75/-.

In addition, they are eligible for travelling allowance for attending the session of the House or sittings of a Committee for the forward and return journeys; if by rail they are paid one first-class and one second-class fare; if by road Rs. 2/- per kilometer; if by air one and one-fourth air fare.

Railway passes for the members and their spouses and for a person accompanying each member are also given. Each member is entitled to have two free telephones, one at his residence in Delhi and the other at his usual place of residence and he is allowed 15,000 local calls free of charge on each of the telephones during a

Each member is entitled to a rent free flat or hostel accommodation. If any member is allotted a bungalow at his request, full normal rent is charged if he is entitled to such accommodation; if not, an additional amount of Rs. 500/- per month is charged.

Every member is eligible to receive a Constituency allowance of Rs. 1250/- per month.

The members are also allowed medical facilities on par with the officers of the Central Civil Services (class I). A Medical Centre with modern instruments and manned by specialists is functioning in the Parliament House Annexe throughout the year for the benefit of the members.

The legislators are also eligible for an advance of Rs. 20,000/- for purchase of conveyance or the actual price of the conveyance whichever is less and the amount so advanced has to be repaid in about 60 equal monthly instalments with interest.

The daily allowance and travelling allowance are exempt from income tax and no income tax is deducted at source for the monthly remuneration (salary).

Each member is eligible for foreign exchange amounting to Rs. 27,000 in a graded manner during his term as a legislator.

A legislator with spouse is eligible for the issue of Diplomatic passport for going abroad on study tour on his own accord.

Office accommodation in Parliament House Complex is available for recognised political parties.

Wooden lockers are also provided for each member for keeping their papers, books etc.

Branches of the State Bank of India function in the Parliament House and the Annexe. Railway booking and reservation offices and air booking and reservation offices function throughout the year. Rationing sub-office also functions in the Parliament House for the issue of ration cards to the legislators and their families. There is also a branch of the Super Bazar for the sale of essential commodities. Special bus transport facilities are also available between the "Western Court Hostel and M.P. Bungalows, and the Parliament House."

Pension: Rs. 500/- per month for service for a period of five years plus Rs. 50/- for every additional year of being a member of parliament.

Tamil Nadu Legislators

They are entitled for a salary of Rs. 600/- per month, daily allowance of Rs. 50/- for members who draw their salary and Rs. 75/- for those who have relinquished their salary for attending the meetings of the Assembly and the Committees.

Travelling allowance is given; if by rail, first-class railway fare plus a fractional fare at 4 paise per km; if by road, mileage at 12 paise per km for bus routes and 23 paise for non-bus routes are allowed.

In addition to salary, each member is allowed to a compensatory allowance of Rs. 500/- per month.

Whether a member has any telephone or not, a monthly telephone allowance of Rs. 350/- is allowed.

Free bus passes are issued to every member to travel singly or with spouse or any other companion within the State by the Transport Corporation buses owned by the State Government.

Rail travel coupons up to a value of Rs. 4000/- are also issued to each member by any class and by any railway in India either singly or with spouse or any other relative.

Each member is entitled for 200 free local calls from the telephones installed in all the rooms in the Legislators' Hostels.

Members may remain in the Hostels free of rent in the three M.L.A. Hostels during meetings of the Assembly and the Committees. During non-meeting days, they have to pay a concessional rent of Rs. 2.50/- per day per head. They are also entitled to free medical facilities which is also extended to their families.

Pension: Each member is eligible for a monthly pension of Rs. 300/- if he had served as a member for a period of one term i.e., for a period of not less than one year up to five years. An additional pension of Rs. 50/- for every further period of one year exceeding the term of five years is also allowed, subject to a monthly maximum of Rs. 600/-.

It is to be noted that amendments have been made to these regulations with upward revision of remuncration and allowances at intervals.

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LITERARY THEORIES AND CONVENTIONS OF SANGAM POETRY

Sangam (sangam) poetry is free from Sanskrit influence to a great extent. Very few Sanskrit words are found in the literature of the Sangam Age, for the Tamil vocabulary was found to be competent to express the ideas. Most of the Tamils were not influenced by the Aryan mode of life and practices. The Tamils were content with the life they led. Their love for women and joy in fighting, respectively termed Akam and Puram were the indispensable subjects for the poets of the Age. The early Tamil poets dealt mostly with the subjects seen and known around them. They were delighted to write on subjects and matters connected with actual life in the world. The Tamils were optimistic. They were not divided into rigid castes or even in the observance of religious rites. Most of the poets were free from Sanskrit culture which became dominant in later poetry.

There was the tinai (tinai) classification based on facts of nature. The country was divided into five natural zones. The first was the coastal region (neytal) occupied by Paratavar, the fishing tribe. Secondly there was the agricultural tract (marutam), of fertile lands inhabited by the agriculturists, the Ulavar (ulavar). Thirdly was the hilly tract kurinci (kurinji) where Kuravas (kurava) found refuge in the interior hills. Fourthly was the pastoral area (mullai) wherein the Ayar (ayar), the shepherds and cowherds lived. In the rest, designated as Palai (pālai) there lived the Eyinars whose vocations were hunting, plunder and pillage. With the exception of the nomads, the tribes of the other four regions seemed to have had an advanced and settled life in their regions and constituted a progressive society. Some of them became chieftains and territorial overlords with titles like Vel (vel) or Ko (ko) and ruled the tracts. This tinai classification and subdivisions are mentioned in the colophons to the poems collected in the Sangam anthologies.

The mudal, karu and uripporul classification was strictly followed.

There seemed to exist some conventions in the poems on warfare of those days. Wars were usually declared by lifting the cattle and it is called vetci (vetci); the raiders wore a garland of vetci flowers during the operation and their recovery was karantai, because those engaged in this action wore a garland of karantai flowers.

Their first line of defence was the forest region and the expedition towards the forest was called vanji (vanji), because such soldiers were the garlands of vanji flowers

The kings had forts of protection and besieging a fort was an important military operation known as ulinai (ulinai), because those who engaged in the siege wore, ulinai creepers.

Fighting face to face in the battle field was termed tumpai while success in such a war was vakai (vākai). Besides the horror of the war, the tragedy there and the

desolation of the enemy country into waste land, all formed the subject matter of poetry during the Sangam Age.

All the details of warfare had been sung by the poets and war-bards and the colophons of the poems have the tinai and turai (turai) classifications, in addition to the place and scene of action.

Akam is the love poetry, which is also divided into five tinais, kurinji, mullai, palai, manutam and neytal. Akam poems dealing with pre-marital and post-marital themes, have various sub-divisions and they are available in the Sangam Classics. No incident concerning particular persons by name is found in akam poetry. This convention has been strictly followed as can be noticed in the poems of akam and other akam anthologies etc. If any love theme of a particular person by name was to be related, then it would be considered a puram category.

Another convention strictly followed was that queens and highly-placed women were exempted by the poets in their poems. If at all, any occasion demands their inclusion, they would be sung along with the prowess of their consorts. Some other conventions of poetry like the women never accompanying their spouses overseas, the mother of an eloped girl never coming out of her residence in search of the daughter, the lady love not resorting to madalental etc., have been strictly adhered to by the poets of the Sangam Age.

An astounding convention of the Sangam poets was to speak high of other poets.

Nakkīrar speaks of Kapilar as "the eloquent and famous Kapilar, praised by many". Poruntil Ilankiranar refers to him as learned and famous, whose elegant verses have deep meanings. Mārōkkattu Nappasalaiyār alludes to him as the pure minded Brahmin who has composed poems with full details so that others have little to say.

Nedunceliyan in his ode of oath to vanquish his foes, mentions his poet-laureate, Mānkudi Manutanār, in high esteem.

Nattattanār eulogises Avvaiyār, who has mentioned Paranar and Vellivītiyār in glowing terms. Similarly (picirāntaiyār), larly Kannakkanār on Picirantaiyar (picirāntaiyār),
Kanilo Kapilar on Kalāttaliayār and Pārimakalīr, Koppenincolan on Picirantaiyar and Perwicittiranar on Mocikkiranar, have paid tributes in their poems.

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LOCAL GOVERNMENT UNDER CHOLAS

The Chola inscriptions have much information on the nature and significance of the advanced system of local administration unaffected by the incessant wars and dynastic changes.

There were assemblies and "many other (groups or) corporations of a social, religious or economic character, each interested in looking after some definite local institution or function." Four kinds of assemblies or Sabhas (sabhā), the Sabha in the Caturvedimangalams (caturvedimangalam) of the Brahmins having Brahmadeya rights, the Sabhas of the Devadana (devadana) lands of the temples, the Sabhas in villages occupied by those other than Brahmins called Ur (ur) and the Sabhas of Nagaram in towns inhabited by merchant communities are mentioned in inscriptions.

The village assemblies had various functions concerning the villages while the groups had limited functions of a specific nature. The members of the groups were also members of the assembly.

The groups were organised for different purposes, like the mercantile groups of Valanjiyar (valanjiyar) and Manigramam (manigramam). There were the Mulappanidaiyār in charge of the temples, Sāttaganattār, Krisnaganattar, Kumāraganattar, Kāliganattār, managers or trustees of the Sasta, Kali, Krisna and Kumāra temples respectively, and Sankarappādiyār and Pēriļamaiyār connected with temples. The trustees of temples were also called Ganaperumakkal. The Panmāhesvarar and the Srīvaisnavas of the Siva and Vaisnava temples respectively were also groups organised among themselves, whose "protection is invoked at the end of almost every inscription recording gifts to the temples."

The Ur is the assembly of the village. A general expression called urom (urom) is found and it is inferred that it consisted of all the male adults of the village. They were called Kuri or Peninkuri Sabha or (mahāsabhā). The members are referred to as Perumakkal (perumakkal) and there was a honorific term called Tiruvadiyar (tinuvadiyar).

The assemblies held their meetings in the temples or the mandapas (mandapa) in the villages. The meeting place was called Brahmasthana. Sometimes the Sabhas met outside the precincts of the village on the banks of a tank or under a tree. The Sabha is summoned by beating a drum or blowing a bugle, kalam (kālam). Meetings were also conducted at nights.

The Sabhas functioned through committees, called variyams (vāriyam). The constitution of the Variyams, the actual method of selection of the members, the qualifications, and other factors concerning the function of the Sabhas are found in the inscriptions of Uttarmerur (uttaramēnīr), Tiruninravur (tiruninravūr), Talainayiru (talaiñāyiru), Ayyampettai (ayyampēttai), Kamarasavalli (kāmarasavalli), Sembiyanmadevi (sembiyanmādēvi) and Tirucceynalur (tirucceynalur).

Those who reside in their own houses and own at least a quarter veli (veli) of land, who are very honest, who possess administrative capacity, who are in the age group 35-70 and who have not served in the *Variyams* in any capacity during the previous 3 years are eligible to serve in the Variyams.

Those who served in the committees and did not maintain proper accounts and their near relations, those who were charged guilty of accepting bribes or of theft, those who were punished for crimes are disqualified from becoming members of the Variyams.

Formerly every Caturvedimangalam, Ur and Nagaram was divided into Kudumbus (kudumbu) (wards) and one member will be selected from each ward. The actual method of selection was by lot called Kudavōlai. The number of persons to be selected, and the number of variyams were determined according to the size of the village. Uttaramerur had 30 kudumbus and Sēndalai had 60 kudumbus. Nine Variyams are enumerated in an inscription of Avaninārāyana caturvedimangalam in the 3rd year of Parthivēndrādipanman. Only 4 are mentioned in a record of Tīnuppārkadal.

Every kudumbu would hold a meeting of the members, write out the names of the eligible persons for nomination to the Variyams and place them in a pot. All members of the village would assemble on the day of selection. A royal representative (of the Central Government) would also be present, when all the nambimars (nambimār) (elite) of the village would be in full attendance. One of those elite would show the pot and the bundle containing the names of those eligible for nomination. The slips of the bundle will be placed in another pot and an young boy will be asked to take one slip and hand it over to the person conducting the elections. He will read out the name and the nambis would repeat loudly the names one by one. In this way all the members from the wards would be selected.

There were many Variyams like Samavatsaravariyam (samavatsaravāriyam) Tottavariyam (tōttavāriyam), Ponvariyam (ponvāriyam), Pancavara variyam (pancavāra vāriyam), Kalani variyam (kalani vāriyam), Kanakkuvariyam (kanakkuvāriyam), Kalinguvariyam (kalinguvāriyam), Erivariyam (ērivāriyam) and Kudumbu variyam (kudumbu vāriyam). The number varied according to the needs of the village. Samvatsaravariyam existed in every village.

In Uttaramerur, 30 members constituted the Variyams; 12 formed the Samvatsaravariyam; 12 Tottavariyam and 6 Erivariyam. In the same way another set of 12 members would be selected, of which 6 constituted Pancavara Variyam and the rest, Ponvariyam. Those who were selected for Samvatsaravariyam should have served in the Eri and Tottavariyams and should be aged and well educated. Unless a member was dismissed for any offence, he could serve for a year. The members were to serve in the committees without any remuneration. Hence there was division of labour among a number of Variyams.

As they were honorary members, they could function only during their leisure time. So they met at any

time of the day or night according to their convenience. It may be noted here that the Sabha of Sembiyan Mahadevi meetings resulted in inefficient work and extra expenditure of oil for lamps.

There was a limited paid staff in each village to assist the executive committees and to maintain the records. They are termed ālunganam or ūrālvārgal. Those village officials were Madhyasthan (madhyasthān), Karanathan (karanathān), Padikaval (pādikāval), Tandal (tandal) and the Adikkilninran (adikkilninran) (the last grade servant). The Madhyasthan "attended the meeting of the assembly and assisted in the conduct of the proceedings but took no part in the deliberations". The term madhyastan was used to the village officer "in order to emphasise his neutral position in all matters of rural politics". Karanathan was the accountant. At times, the Madhyastan was also holding the position of Karanathan and maintained the accounts. He should submit the accounts to the Sabha as and when required. He was remunerated at the rate of 4 nalis (nāli) of paddy per diem and in addition, 7 kalancus (kalancu) of red gold (sempon) per annum and a pair of clothes. While producing the accounts at the end of the year, he should pass through the ordeal of holding the red-hot iron". If declared pure after the ordeal, he would be given a bonus of one-fourth of the amount of 7 kalancus due to him. If failed in the ordeal, he had to pay a fine of 10 kalancus of gold. Karanathan had also to supervise the boundaries of lands. There were also accountants in each Variyam. The Padikkaval held himself responsible for the security of the village property and a special cess to pay him was collected from the villagers. It was also termed Padikaval or Nādukāval. There was also the Padikavalkāni for this purpose. There was also a Tanduvan (tanduvan) who collected all dues payable by the inhabitants of the village. He was also called Tandal.

To conduct the affairs of the Sabha and to pay the salaries of the staff, a local cess called Sabhaviniyogam (sabhāviniyōgam) was collected along with other taxes due to the Central Government. The Sabhaviniyogam was not to be mixed up with the kudimai (general revenue) but collected separately and expanded in accordance with written orders separately communicated to the accountant. The local cess was also termed Uniduvaripādu.

The duties of the Variyams are obscure. To accept and working out the charitable endowments according to the terms and conditions of the donor may perhaps have been the duties of the Samvatsaravariyam.

Looking after the storage of water in the lakes, tanks etc., and making it available for irrigation according to the water rights of the land holders were the duties of the Erivariyam (Tank Committee).

Looking after the betterment of dry lands and gardens were perhaps the duties allotted to the Tottavariyam (tōttavāriyam) or the garden committee.

The land tax to be paid to the king either in cash or kind and the other taxes due to the Government were collected and remitted to the treasury by the *Pancavara variyam*. (This may also be considered as famine relief committee).

Keeping the culverts intact and distributing water according to the water rights were the important duties of the Kalinguvariyam.

As pertaining information about the cultivable lands, the extent cultivated and the actual produce in each year and maintaining the register about them were the responsibilities of the *Tadivalivariyam*.

The duties of the Kudumbu variyam were perhaps the preparation of the list of qualified persons, who could serve in the committees, from time to time. This was considered an adhoc committee for a specified purpose.

In some villages, cultivable lands were classified as Devadanam belonging to the local temple and the rest as Vellanvakai (vellānvakai), lands being cultivated by the agricultural class. In some villages, the village administration was conducted by two separate Sabhas, one for the Devadanam portion and the other for Vellanvakai. They jointly or severally looked after the affairs of their respective jurisdictions. Such a situation prevailed in Tinuvidandai in the Tanjāvūr district.

In Sāttamangalam, a portion of the village was classified as Devadanam and another pulliccandam of the Jaina shrine. They had separate Sabhas, and they conducted the affairs of their portions of the village separately and it seems they jointly concurred together and granted lands for providing a tank and rearing a flower garden.

The Sabhas were largely left for themselves and each Sabha was free to make arrangements that best suited to its own peculiar condition.

The Nagaram was another type of local assembly and the Nagaram and Ur seem to have carried on their duties side by side. "The Nagaram was in all probability a primary assembly of merchants which was organised as one of the local assemblies in important trade centres and was the only assembly in places where mercantile interests overshadowed all the rest."

Ūr-ālvan was perhaps the headman of the *ur* or village, and *Nagaramālvān* was the headman of Nagaram and they took part in the deliberations of their own Sabhas. How they were selected and what were their duties are not clearly known.

Nadu (nādu) is a territorial division made up of several villages. There was also an assembly for each Nadu. Representatives of the assembly of Nagarams and the Urs probably constituted the assembly of the Nadu. When the assembly of the Nadu met, the accountant of each Ur should also be present with the representative of the Ur. There are instances of these corporations of Nadus endowing charities in their names and also accepting endowments. The members are called (Nātṭār).

"The local assemblies often cooperated with one another and with other corporations in pursuance of common objects." There is an instance of the Sabhas of two adjoining villages agreeing to be counted as one. Such union of villages was effected without any direct reference to the Central Government.

According to an inscription of Kancipuram, it is learnt that there was a Sabha for Mandalam (mandalam) also (556 or 1909). The Assembly of the Mandalam was constituted by the representatives of each of the Nadus of the Mandalam.

The membership in the village assemblies (Ur) was "unrestricted and open to all the residents of the villages." The meeting used to be fully attended. Kūttam Kuraivarakkūdiyirundu is the expression often found in inscriptions. "The idea of quorum was never known." According to K.A. Nilakanta Sastri, "The life and functioning of rural institutions were clearly little affected by dynastic wars and the shiftings of political power at the top". Moreover there was "a high standard of administrative efficiency and purity, perhaps the highest ever attained by the Hindu States".

Bibliography: K.A. Nilakanta Sastri, *The Cholas*, University of Madras, Madras, 1955; T.V. Sadasiva Pandarattar, *Chola Varalaru-Tamil*, Annamalai University, Annamalainagar, 1966.

MADRAS

Madras in 1860

A description of the city of Madras in c.1860 is available in Chennapurivilasamu (chennapurivilāsamu) a Telugu poetical work by Matakumalli Narasimha Sāstry who wrote it at the instance of Sri Raja Bommadēvara Nāganna Naidu, zamindar (zamindār) of Vellūru, Vasantavara and Gūdūru parganas. Narasimha Sastry had to stay in Madras to conduct a suit on behalf of the zamindar, which he won. The zamindar requested Sastry, the poet to write a poem describing the city of Madras, the capital of the Madras Presidency, to commemorate the event.

The work consists of six sections (paddhatis) and each paddhati is constituted of prakaranams (prakaranam) or sub-sections.

In the first section Svanīpa Paddhati, the 22 districts of the Madras Presidency are enumerated. They are Kallikōtta (Calicut), Kānarā, Tinnavelly (Tirunelvēli), Kabadaļa Bander (Tūttukkudi), Tirichanāpaļļi (Tiruccirāpaļļi) Madura (Madurai), Kumbhakōnam, Kōyamuttūru (Coimbatore), Manījakuppam (Cuddalore), Sēlem, Chengalpēt, Bellāry, Chittoor, Cuddapah, Kurnool, Nellore, Guntūr, Bandar, Rājamahēndravaram, Vīzākhapatṇam, Srīkākuļam and Ganjam.

The city of Madras had an area of four square miles having 100 streets. The villages around the city were

Eranayuru (eranayūru) (Ennore), Kattivakka (kattivākka), Adayar (adayār), Elumburu (elumbūru), (Egmore), Tiruvorriyur (tiruvorriyūr), Royapetta (royapētta), Tiruvallikke (tiruvallikkēni), Chepaka (chēpāka) (Chepauk), Purasavakkam (purasavākkam), Parangikonda (parangikonda) (St.Thomas Mount) and Krishnampētta (krishnāmpēttai).

The second section Pūrva paddhati (east) deals with the sea coast. The harbour (Vāradhi sēturu), the light house (nauka dīpatambamu), customs office and the Supreme Court (High Court was then called Supreme Court) are described in this section.

A description of Fort St. George is given in the third section Dakshina (south) paddhati. The military garrisons, the 4 pillared pavilion commemorating the capture of Sēnngapatṭām, Munro statue on the horse, the Income tax office and the Sadr Court are also mentioned. A detailed description of the Pānhasārathi temple at Tiruvallikkeni (tinuvallikkēni) in verse and prose finds a place in this section.

In the fourth section, Paschima paddhati (west zone), the pēttais of Pallavaram (pallāvaram), Purasavakkam (purasavākkam), Choolai (chūlai), Manali (manaii), Saidapet (saidāpet), Madhavaram (mādhāvaram), Onekani (?) Elumburu (elumbūru) (Egmore), Nandamakam (nandamākam), Nungambākam, Parangi Konda (St. Thomas Mount), Vyāsulavāda, Adayār, Peddamettu (Periyamēt), Tenapet (tēnāpet) and Kottur (kōttur), are described.

In the fifth section, Uttara paddhati (north zone), Tantivārtā Kāryālaya (Telegraph Office) and Dhūma Sakata Stānamu (Railway Station) are described. The railway station at Royapuram might probably be the place where coal was stocked and the railway carriages and engines were stationed. The first and the second class carriages were fully equipped with beds, seats, mirrors and lights.

Besides them, there were Sārats (coaches drawn by 2 or 4 horses), covered box coaches drawn by a single horse and bullock carts on the roads of the city.

The Seven Wells was the place from where water was supplied to the Fort by means of pipes to be stored in reservoirs at the harbour for the use of the Europeans. Others had to depend on tanks and wells.

A description of the festival of the Kātyāni temple at Kālādipet on Fridays is also described at length.

In the sixth section, the Anantarāla paddhati, is mentioned the printing presses, journals, schools etc.

There were about 13 printing presses where Telugu and Sanskrit books were printed and all Sanskrit books were printed only in the Telugu script.

The Vāvilla press, called Adi Sarasvati Nilaya Mudrākshra Sālā, was the one in which the Chennapurivilasamu was printed in 1863.

A Telugu journal mentioned in this work, is Dinavārttāmāni. In English, the Fort St. George Gazette, the Crescent and the Missionary are mentioned. The Crescent was an English weekly began in 1844 by Gāzula Lakshmi Narasimhalu Chetty, "the first national freedom fighter in South India before the advent of the Indian National Congress."

In West Madras there was a college building called College Library, where all books in Indian languages were preserved. All the Mackenzie and Brown collections were kept in that library.

There were three schools, the Normal, Anderson and Pachaiyappa's schools. The High School of the Madras Presidency was started later in 1840.

Mention has been made of the Churches (Phādiri-gullu), photograph house, the Mint (Tankasālā), Mutti-yalupetta (muttiyālupēṭṭāi), Pogaḍālavīdhi (Coral merchant street), Kaccabēsvara Agrahāram, Dimins Jaimins street (where the Europeans lived), Pūla Angaḍi (Flower Bazaar) and Kotwāl market.

It is to be mentioned in this context, if the book is translated into English, more information may be available.

MADRAS IN 1893

Madras was a revenue district comprising an area of 75 sq.km. For administrative convenience, the villages of Aminjikarai (aminjikarai), arumbakkam (arumbakkam), Mambalam (māmbalam), Puliyur (puliyur), Shirvalore (shirvalore) of the Chengalpet district which were all parts of tank beds, comprising an area of 2569.94 hectares, were added to the Madras district in 1879. The population of Madras was 4,25,518 and the major languages spoken were Tamil (tamil), Telugu and Hindustani (hindustāni). Gujarati (gujarāti), Marvari (mārvāri), Kannada (kannada) and Marathi (marāthi) were also spoken by some people. Adayar and Kuvam (kūvam) are the rivers. There were the Highcourt with original and appellate jurisdictions, Small Courts and the Presidency Magistrate Courts at Egmore and the Black Town respectively. Chintadaripet (chintadaripet), Mambalam, Puliyur and Tiruvettesvarampet (tiruvettesvarampēt) were the "zamindaries and shrotriems". There were the observatory at Nungambakkam and the light house on Esplanade, north of the Fort.

The city consisted of 16 hamlets; Chetput (chetput), Chintadaripet, Kamalesvaranpet, Egmore, Mutti-yalpet, Nadumbarai, Nungambakkam, Peddanaickenpet (peddanāickenpēt), Peramur (perambūr), Purasavakkam, St. Thome, Tondiarpet (tondiārpēt), Triplicane, Vepery (vēpēry), Vyasarpadi (vyāsarpādi) and Yerungundam (yerungundam).

The white flashing light in the light house has 5 faces and every minute one face flashed towards the same spot and 3 others towards the sea at the same time, the range being 32 km.

Adayaru was the European suburb on the bank of the river. Amīrmahāl was the residence of the Princes of Arcot. Aramanaikkara street (Armenian street) was an important thoroughfare, 8 km north of the Fort begins opposite to the light house at Esplanade and ends at Muttiyalpet. By the end of the 17th century, wealthy Armenian merchants settled there.

There were numerous detached portions of backwaters and they were all united and the canal thus formed was called after Cocherane who united them. The basin and the canal belonged to Arbathnot and Company until 1820, when they were purchased by the Government and it became a part of the Buckingham Canal.

Beach: Madras has a sea of about 15 km, on the west, the beach being flat and sandy throughout. For the first kilometer from the shore the bed of the sea slopes from 6 to about 7 fathoms, or 12.8 m in depth. Afterwards, the slope becomes gradual, for at the distance of 5.6 km from the shore, the depth is only ten and a half fathoms or 19.2 m. The difference of level between high and low tide is about 91.4 cm.

The beach road runs over 8 km from the northern rampart wall of the Old town to St. Thome on the south. It is bounded by the new harbour bounds and it contains the Customs House, High Court, Stamp Office, General Post and Telegraph Buildings etc. In the southern section are the Senate House, old Chepauk Palace which is now the Revenue Board Office, P.W.D. Offices and the Presidency College.

Black Town: The name was given by the early English settlers to the locality occupied by the natives in contradistinction to their own quarters called White Town, which later got extinct. The area of Black Town is about 2471 hectares and about a kilometer north of the Fort. It is bounded on the north by Tondiarpet, south by Fort St. George, east by the sea and west by the Buckingham Canal. It is a low lying area, divided into Peddanaickenpet in the west, and Muttiyalpet in the east. The water is supplied from the Red Hills reservoir through pipes and before the pipes were laid, there was only a meagre supply of water from the Seven Wells.

There were the Mint street, occupied by wealthy sowcars and merchants, Popham's Broadway with some shops and firms, Pachaiyappa's Hall, the Madras Christian College, the Agra Bank, the Evangelistic Hall and Church in the Black Town.

Chetput: A small village consisting of about 50 insignificant huts, principally occupied by those who migrated from the south and took to cultivation, the Chetput is 5.6 km west of the Fort. The northern and western parts of the area have some fine houses and gardens.

China bazaar: Known as Pingānkadai, China Bazaar lies between the Pachaiyappa's Hall and Thambuchetty Street.

Chintadaripet: Surrounded nearly by the kuvam, the former jungle became the densely populated Chintadaripet, in the

centre of which there are two temples and the Napier's park is situated in its vicinity. It was a shrotriem village conferred on Gōday Mungāpati Naidu and Vencatrōyal Naik, the descendants of Audiyappa Naik (audiyappa naik) founder of the village in 1787. Audiyappa got the village as a gift from Gōlkonda.

Fort St. George: Situated on the sea-shore between the Black Town in the north and Triplicane division in the sout., the site of the fort was a marshy plain.

It has 6 gates, 2 of which face the sea and the other 4 the inland town. The Fort is in the form of an irregular polygon, somewhat in the form of a semi circle of which the sea coast is the diameter. Its face is well armed with heavy guns. On the side of the inland site, the Fort is defended by double lined fortifications. It is protected by a moat and bastians, and garrisoned by a battery of artillary and infantry. It contains offices of civil and military, council chambers, government arsenal and St. Mary's Church, the oldest church in Madras.

Guindy: The country residence of the Governor of Madras.

Island Grounds: Known also as kōttaimaidānam, the Mount Road goes through the Island Grounds, which was used as parade ground for the troops. The equestrian (person on horseback) statue of Sir Thomas Munro occupies the centre of the grounds.

Kilpakkam: Having fine gardens, well built houses and roads Kilpakkam (kīlpākkam) area houses the former and present lunatic asylum. A small tank with a month's supply of water for 49.4 hectares of cultivable lands is also situated in this area.

Big Tank (Mylapore tank): A big tank (now extinct) existed at Mylapore (maylāpūr) which used to irrigate over 2,000 hectares of cultivable lands for 5 months in a year. Its principal source of water supply was the Nungambakam tank (which is also now extinct) north of which is Kodambakkam (kōdambākkam) High Road. The zamin village of Mambalam was situated on the bed of this tank.

Luz Church: Known in Tamil as Talaivettikköil, this locality was the European suburb, between Mylapore and Teynampet.

Marmalong (bridge): The old narrow bridge with 29 arches over the river Adayar had a length of about 375 m. Now a new bridge has been constructed.

Mīr Sāyabu pēṭṭai and Peddanaicken pettai form the Black Town.

On the Mount Road were Munro and Niel statues, Thousand Lights, St. George Cathedral, Government Horticultural Gardens, and the Government Bakery.

Museum: Called as Vinodakkālage in Tamil and Marikali (dead animals college) in Hindi, it was established in 1851.

Mylapore: In the 15th century, the Portuguese formed a commercial settlement and built a fort at Mylapore, no trace of which is seen now. It is said that Tinukkural was written here. It is also said that St. Thomas stayed here and the shrine regarded as the tomb of the Apostle was visited by the travellers in the 12th and 13th centuries. There is a Siva temple, dedicated to Kapalisvara (kapālīsvara), in front of which, is a tank having a flight of steps, and a mandapa in the centre. Around the tank, houses of the rich, mostly Brahmins are situated.

Nungambakkam: Known as Bonunarājapuram in Telugu, named after Bonunarāju, a Rāvētnār zamindar, the village was divided into 100 parts, 4 of which were gifted to the local Siva and Vishnu (visnu) temples. The remaining were given to 96 Brahmins. One Nungama Naick caused to dig a tank (now extinct) in the village, considered as the 3rd largest tank in the town. The College Hall and Government Observatory are situated here. Formerly many Europeans had their bungalows. The village had about 373 hectares of cultivable lands, as the soil was fertile.

Parthasarathy temple: The principal Vishnu temple in the city is at Tiruvallikkeni, where the festival is conducted in the month of Chittirai (April-May).

Perambur: Since the opening of the railways, Perambur became important, because the railway workshops came to be situated here. A large number of employees began to reside near their workspots.

Samudravaravadi (Sea Bridge): "Screw piled pire, (121.92 m) broad and jutting about (304.8 mm)into the sea; has steers down to the water; landing and shipping effected by lighters to the pier head and thence conveyed to Customs House by railway".

Puliyur: A small portion near Kodambakkam Puliyur in the Saidapet taluk of Chengalpet district was transferred to the Madras district in 1877, for "tank conservancy purposes".

Poonamalle High Road: One of the general systems of military roads, prior to the railways, this road connects Madras with the military cantonment of Poonamalle (pūnamalli).

Popham's Broadway: This market street divides Black Town into two parts, the western wing of Peddanaickenpettai and the eastern wing of Muttiyalpettai. This begins opposite to the northern glacis of the Fort St. George and runs north up to the northern rampart wall of the Black Town. Several streets cross it at right angles and "there is a continual stream of traffic".

Purasavakam: Situated at a high place, it has a good drainage and healthy climate with good water supply. There is a Siva temple in the centre of this locality.

Quibble Island: This island at the mouth of the river Adayar, changed hands, owing to a quibble in the court of law. During heavy rains it is surrounded by water and here coconut and cashurina plants are in plenty.

Royapettah: Lord Harry's School, the Madras Club and the George Hospital were situated in Royapettah, named after Krishnadevaraya.

Royapuram: Named after St. Peter, who was called Royappan by the people, Royapuram on a low sandy soil, was unfit for cultivation. This was occupied by poor native Christian fishermen and boatmen. St. Peter's Church, built in 1790 is the largest Roman Catholic church. The Madras Railway Company's terminus was situated originally in this place. The South Indian spinning Mills and Robinson Park are situated here.

Seven Wells: Seven wells were sunk between 1772 and 1782. When they were finished, the East India Company bought them for 4 lakhs of rupees, to supply good drinking water to the troops in the Fort St. George. As demand increased more wells were sunk, the number of wells reaching 30. The water was conveyed to the fort by underground iron pipes. This water was considered to be purer than the one brought from Red Hills.

Choolai: The site had originally numerous kilns for the manufacture of bricks for the construction of Fort St. George. There is also a road called Brick Kilns road.

Spurtank: The tank at Egmore, the <u>elumur</u> <u>eri</u>, now extinct, the spur tank got its name from the spur shape of the land. The tank situated almost in the centre of the city irrigated about 49 hectares of cultivable lands.

St. Thome: The Portuguese occupied the site in 1547 and named it St. Thome (or Santhome). In 1749, Mohammad Ali, the Nawab of Carnatic, granted a firman to the English granting Mylapore and St. Thome to the English, which was confirmed in 1765.

Teynampet: Situated in a low level, Teynampet (teynampet) has healthy climate and abundant water supply. The Mount Road runs through it.

Ayiramvilakku: This area is called Ayiramvilkku (āyiramvilkku) after the building constructed by Oomdat Ool Omrah. In this building, the Shiah Muslims assemble during the Moharram to "bewail the martydom of the grandson of Hussain". It is called Naksha in Hindi, which means picture.

Tondiarpet: Aurangazeb's grand vizier (High Officer), Asad Khan, granted the English, Tondiarpet, Purasavakam and Egmore in 1693. Though in 1746, they were surrendered to the French, they were given back to the English in 1749 by the treaty of Aix-la-chapel. In 1765, the original grant was confirmed by a Mughal firman.

Triplicane: A Hindu ambassador in the service of the East India Company obtained a free sunnad for the construction of a temple there. The condition was that the village should be under the care of the Company and its merchants should pay 50 pagodas to the temple. The Nawab of Arcot, by a treaty, had to settle in Triplicane (tinvallikkēni). So he purchased some gardens and constructed the Ameer Mahal. As the Nawab took his abode in Triplicane, it was thickly populated by the Muslims.

Tiruvettiswaran pettai: A couple of centuries ago, the village was a sandy tract through which a small water course ran. A Sivalingam was found there by Samudra Mudali, the son of the accountant (kanakkuppillai) in the Customs House and he erected a small shed over it and appointed a Brahmin for its service. Then he obtained a grant of 12 Kanis (kāni) of land from the Nawab of Carnatic free of rent, and built from his private resources, a fine temple, with 4 streets around it, having houses for the temple servants. The temple servants were given rent-free houses up to about 1893. Afterwards Samudra Mudali purchased 155 1/2 kanis of land nearby at Puduppākkam from a Muslim killedar of Poonamalle for the support of the temple. All the lands were converted into shrotriem. Houses multiplied in both the sites and they were charged two and a half annas (about 16 ps) per house.

Vepery: A large and densely populated locality, Vepery was originally situated on the bed of a large tank. This was granted as an *inām* to the Company in 1742.

Vyasarpadi: Vyasa worshipped Tyagaraja of *Tinuvoriyur* from this place without going there. The tradition is that even the sand of the place has so many Sivalingas which should not be trodden over. Though there is a tank, the water is saline, unsuited for cultivation.

Wall-tax Road: After Hyder's invasion, the East India Company built rampart walls except on the east and south-east which form the sea and south, which has Fort St. George. Numerous cells were formed in the rampart walls, the occupants of which paid a tax. A road was laid along the wall which was called Wall Tax Road, the length of it being 3.1 km from the General Hospital to the north rampart wall. The wall was demolished in 1859, and the site sold off. Between 1866 and 1872, the whole site was repurchased and the Madras Railway Company's central station was built. On the southern portion of the road, there are large grain shops and hence the Nellumandittent. In the northern portion is the Elephant gate and Madras Salt Cotaurs.

Madras in 1991

Constituted of many divisions with Bay of Bengal in the east, Tondirarpet, Erukkanceri (erukkanceri) and Sembiyam in the north, Villivakkam, Annanagar (annānagar), Virugambakkam, Saidapet and Guindy in the west, and Velaceri and Tiruvanmiyur (tiruvānmiyūr) in the south, the city of Madras with an area of 172 sq. km, has a population of 4.3 millions.

Hindu temples in Madras are given below.

The Cennakēsava and Cennamalīesvara temples, near the flower bazaar, Kapalesvara temple at Mylapore, Vadapalani Āndavar temple at Vadapalani near Kodambakkam, Ashtalakshmi temple at Besant nagar, Ayyappan temple at Rājā Annamalaipuram, Siva Vishnu temple at Tyagarajanagar (tyagarājanagar), Siva temples at Saidapet and other places, the Parthasarathy temple and Rāghavēndra Swāmi temple at Triplicane, are some

of the Hindu temples in the city. Besides, there are a few more temples in and around the city.

The Wallajah Mosque at Triplicane, Thousandlight Mosque and the Round mosque at Thousandlights, and the Periyamet Mosque are the important centres of Islamic worship. The Jaina temple and the Sikh Gurudwara in the G.N. Chetty Road, Tyagarajanagar and the Sai Baba temple at Shenoynagar are some other places of worship.

Christian Places of worship

The St. Mary's Cathedral in the Armenian Street, St. Thomas Cathedral Basilica in the Santhome High Road and Vēlānkanni Church in Besant Nagar are the Roman Catholic, and the St. Mary's Church inside Fort St. George, George's Cathedral in the Cathedral Road and St. Andrews Church in Egmore are the Protestant churches of importance in the city.

Little Mount Shrine: There is a small cave where Apostle Thomas is believed to have lived and preached. Now there is an altar with the image of St. Thomas and a small Greek cross. Next to the cave is a tunnel through which the Apostle is said to have fled from his assailants. A church to commemorate the martyrdom of St. Thomas was built in the 19th century, half way up the hill, known as Chinnamalai in Tamil.

St. Thomas Mount: There is a small hillock near the Mīnambākkam airport, where the Apostle St. Thomas is said to have been put to death. A church at the top of the hillock, named "Our Lady of Expectation" was built in 1523 by the Portuguese. There is a stone cross, unearthed in A.D. 1547 and it is called the "Bleeding Cross". There is a painting of the "Holy Lady and Child" said to have been painted by the saint himself.

Places of interest in Madras

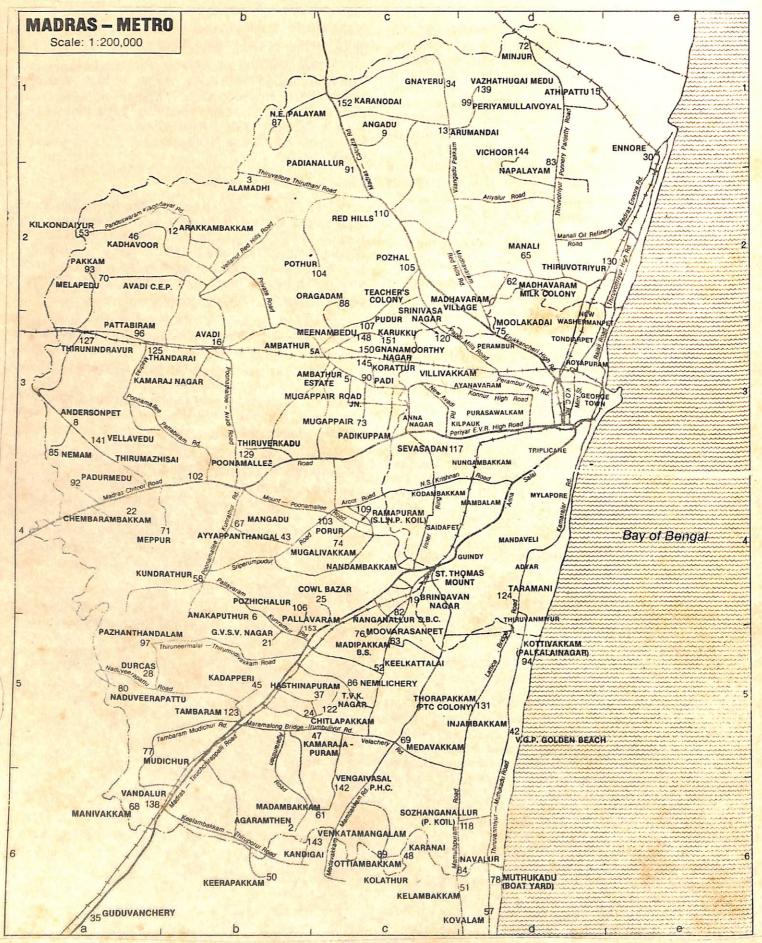
Fort St. George built by the East India Company in A.D. 1640, has a towering flag staff, considered to be the tallest in India. Within the Fort are many places of historical interest. Robert Clive was married in the church here. The former houses of Lord Clive, Duke of Willington and Colonel Wellesley are in this area. Tamil Nadu is still administered from Fort. St. George.

Victory War Memorial: Situated in the Marina Beach, this was constructed to commemorate the victory of the allied forces in the First and Second World Wars (1914-18 and 1937-45), respectively.

High Court Building: It has a beautiful dome which functions as the light house.

Marina Beach: Considered to be one of the world's largest beaches, the Marina Beach is 12 km in length. It is often the venue for important State functions.

Anna Square: The mortal remains of C.N. Annadurai, the first Chief Minister of the DMK government of Tamil Nadu, are interned opposite to the Madras University Centenary Building. It is called the Anna Square on the Marina.



City of Madras

Light House: Standing 48 km above sea level, the Light House is at the southern end of the Marina.

Valluvarkottam: Situated in Nungabakkam to commemorate one of the greatest of Tamil poets, Tiruvalluvar (tiruvalluar) Valluvarkottam (valluvarkottam) has a lifesize statue of Tiruvalluvar placed on the chariot-like temple. It has a huge auditorium, considered to be one of the largest in Asia.

Gandhiji, Rajaji and Kamaraj Memorials: These have been erected adjoining the Governor's residence, the Rāj Bhavan at Guindy and every building has a style of its own.

National Art Gallery: Located in Egmore, the building of the gallery was constructed in 1906.

Government Museum: Established in 1857, it is one of the best museums of India, containing many rare artefacts.

Garden of the Horticultural Society: Adjacent to St. George's Cathedral, this garden was founded in 1835 in an area of over 54 hectares.

Children's and Snake Parks: Situated in Guindy, the parks attract both children and adults.

Rajaji Hall: Built by Robert Clive in 1802 to celebrate the victory over Tipu Sultan, as the Banquet Hall and the Governor's residence, it was renamed Rajaji Hall, after independence.

The Theosophical Society: The Society's world headquarters on the bank of the river Adayar is situated in an area of 615 hectares. It has shrines of all faiths. One of the largest banyan trees of the world which is considered to be over a hundred years old, is here. Its branches have spread over an area of about 3,716 sq.m.

Kalakshetra: With a view to revive classical arts, Rukmini Arundale founded this temple of art in 1936 at Tiruvānmiyūr as a school of Bharatanātya. Students from many countries come here to learn classical dance, music, traditional textile designs and weaving. Besides Bharatanatya, now the institution imparts in other music and dance disciplines also.

Planetarium: Located in Kottur, the Planetarium houses "a modern fully computerised projector which depicts the heavens on a hemi-spherical dome. It presents to the visitors and students, audio-visual programmes on various themes of astronomy.

The Acquarium is on the Marina Beach. Many statues of great savants of Tamil are installed on the Marina Beach. The Madras Corporation office, the Ripon Buildings is situated near the famous Moor Market, consumed by fire, and Life Insurance Corporation office, one of the tallest of buildings, is on the Mount Road.

Places of Interest Around Madras

Vedantangal Bird Sanctuary: Vedantangal (vēdantāngal), 82 km from Madras, is one of the largest bird sanctuaries in India. It is a marshy park of 30 hectares with a lake. Over one lakh birds stay here every year. Many kinds of birds abound, mostly between November and February, which can be witnessed from a tower on the lake bund.

Crocodile Bank: Situated 42 km from Madras on the way to Mahabalipuram, the crocodile bank "run by Romulas Whittaker", is "a farm where several species of Indian and African crocodiles and alligators are kept in captivity. These reptiles are kept in their natural surroundings in open pools and can be viewed from a safe proximity".

Poondi Reservoir: Known also as Satyamūrii Sāgar, the Poondi (pūndi) reservoir, 60 km from Madras and Red Hills lake, another reservoir, 14 km from Madras supply drinking water to the city of Madras.

Ennoor beach and Elliot's beach: The former is noted for boating on the back waters and the latter for swimming.

Pulicat: Situated 61 km north of Madras, the ruins of a Dutch fort and the beach here, are the major attractions.

Artists' village of Cholamandal: Situated 20 km on the way to Mahabalipuram from Madras, a group of painters and sculptors work in this village, where their productions are available for sale.

Being a big city, there are music halls and sabhās, public libraries etc. The Connemara Library, Local Library Authority, Theosophical Society, Dr. Swaminatha Iyer Memorial Library and Maraimalai Adiga! Library are the foremost, besides the Madras University and Tamil Nadu Archives libraries. There are departmental stores, government and private hospitals of international fame, opthalmic and veterenary hospitals and cultural and language centres (where French, German, Japanese, Russian etc., are taught). There are consulates of different nations and the city is connected with all parts of the world by air.

To conclude, "The Marina Beach is the second longest in the world, the Madrasi will boast". It is also very wide and calm - in a city of steaming heat throughout the year, the gentle evening sea breeze commands almost reverential attention. Though it is not a bathing beach, it has a special place in people's life-here; children play, lovers meet, athlets jog, oldmen sit and chat, families stroll, fishermen mend their nets and boats, vendors sell popcorn and spicy snacks - the beach is a world in itself. "Life in Madras, to a large extent, revolves around the very prestigeous 16 km long Mount Road, renamed Annā Sālai. Madras, the capital of Tamil Nadu, can be said to be the gateway to the Dravidian Civilization.

Madras Today

Madras city is spread over 172 sq. km and divided into 155 divisions.

The provisional population is 3.8 million as per the 1991 Census. "Nearly one-third of the city's population lives

in slums with little or no facilities and in dirty and unhygienic conditions. The per capita availability of water in Madras is the lowest among the major cities - 70 litres per person per day. Madras accounts for more than half the total malarial cases in Tamil Nadu."

The Madras metropolitan area is spread over 1;170 sq. km and to decongest the business areas, it has shifted the wholesale iron and steel market from George Town to Sāttankādu on the outskirts. The wholesale vegetable market will be shifted to Koyambēdu from George Town.

The 4 water-ways, Adayar, Kuvam, Buckingham Canal and Otterinullah have degenerated into sewers and omit bad odour.

The Madras metropolitan area consists of the municipalities of Tiruvorriyur, Alandūr, Pallavaram, Tāmbaram and Ambattūr, the townships of Kathivākkam, Madavaram, Avadi and Tīruvērkādu, 23 town panchayats and 10 panchayat unions (comprising of 217 villages).

The project to bring 15 tmc of water from the river Krishna (krsna) in Andhra Pradesh to meet the needs of the city has been delayed. The time schedule for completing the first phase of the scheme to bring 5 tmc equivalent to 400 million litres of water per day to Madras has recently been revised to be completed by 1995.

The water supply and sewage opérations are now under the control of the Madras Metropolitan Water Supply and Sewage Board, formed in 1978.

Water is supplied to Madras from Red Hills, Poondi and Sholavaram lakes which have a combined capacity of 6,483 mcft, for its daily supply.

The six well-fields on the outskirts of the city supply "12 mgd to the industries in the northern periphery of the city."

Raw water to the city is drawn directly from the Red Hills lake, treated at Kilpauk, and then pumped to the distribution system through the balance reservoirs. In addition, separate head works are located at Tyagarajanagar in South Madras and Royapuram in North Madras. Some parts of the city, like Tintvānmiyūr and Besantnagar depend entirely on local ground water sources. There are also about 5,250 handpumps and 198 tube wells.

"There are about 750 public conveniences, some connected to the sewers while others discharge into the tanks or cesspools which are periodically emptied by a mobile sewage tanker service". The concept of pay-and use toilets is not popular among the slum dwellers and most of these toilets are not utilised.

"There is the impediment of dung and straw and the garbage of 2,000 tons are cleared daily and some dumped in low lying areas within the city."

There are 4 major Government hospitals in the city and they suffer from "shortage of basic drugs". They do not have enough beds and the patients can be seen

lying on the floor." On an average, 5,000 outpatients come to the General Hospital daily."

"The *Tamil Nadu Slum Clearance Board* estimates, that there are around 1000 slums in Madras, housing 1.27 lakh families, with a population of 6.51 lakhs".

"Apart from the slum population, there are about 20,000 families, mostly laboures, hawkers and petty shop-keepers, living on pavements and on streets."

The Tamil Nadu Housing Board (TNHB) and the Tamil Nadu Slum Clearance Board (TNSCB) are the promoters of houses, mainly at the outskirts of the city. The TNHB builds annually 500 units in the city and 4,000 outside the city. The private sector also builds every year multi-storeyed buildings consisting of 1,500 to 2,000 apartments. The TNSCB, since its formation in 1970 has built about 53,000 houses. As these dwellings are far off from the workspots of the dwellers, they have let them out to others and taken shelter in huts, near their workspots.

"Under the World Bank-aided Tamil Nadu Urban Development Project," the Housing Board has proposed to provide 35,000 plots and houses in the outskirts of Madras by the year 1995.

The Suburban Railway system operates on 3 routes: 1. Madras Beach to Tambaram on the meter guage, 2. Madras Central to Tinuvallūr on the broad guage and 3. Madras Central to Gummidipoondi on the broad guage.

The Mass Rapid Transit System Project, from the Madras Beach to Luz, a distance of 8.55 km, with six stations in between, the travelling time being 17.5 minutes, is progressing slowly.

There is a proposal to construct an elevated busway on the Anna Salai (Mount Road) to relieve the congestion is to be taken up under "the World Bank aided Tamil Nadu Development Project."

The Bentinck building towards the north of the Fort has been pulled down. There is the red building which houses the offices of the public works department. The Senate building of the University of Madras is being repaired. In May, 1986, the *Moore Market* near the Madras Central Railway Station, was unfortunately destroyed by fire. There are some more buildings which need preservation.

With the aid of the World Bank, a sum of Rs.932 crores has been set apart for implementing a few schemes for the city and its suburbs. There is a Rs.505/crore programme to improve the water supply and sewage. The Pallavan Transport Corporation will get 1,000 new buses in five years with the aid of the World Bank. The elevated busway on the Anna Salai will also be taken up.

There is a project to desilt and clean the 4 water ways with the assistance of the "Overseas Development

Administration and the Severn Trant Agency", both of the U.K.

There are about 90 tanneries in Pallavaram, Chrompet and Pammal, and Tamil Nadu Pollution Control Board has proposed to "provide a common affluent treatment plant in this area at a cost of Rs. 4.95 crores with UNIDO assistance."

Three Thermal Plants at a cost of Rs. 848 crores will be started in North Madras with the assistance of Asian Development Bank.

The name Chennai has been officially declared as the name, instead of Madras, the English name of the city, in 1996.]

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MAHABHARATAM IN TAMIL

The earliest adaptation of a Sanskrit classic into Tamil was most probably the Mahabharatam (mahābhāratam).

The larger Chinnamaniir plates refer to a Pandiyan king who established Tamil Sangam (tamil sangam) at Madurai and caused to translate Mahabharatam into Tamil.

In the Sangam Age, one Perundevanar (perundevanār) had rendered the Bharatam into Tamil. He was in all probability the author of the invocatory verses of the Sangam Classics and also the compiler of the anthologies. His Bharatam is no longer extant.

There are 4 lengthy stanzas quoted by Naccinārkkiniyar in his scholium to Tolkappiyam-Poruladikaram under aphorisms 72 and 76. The verse quoted under sūtra 76 is a venpa (venpa) and that of 72 is an akaval. They may probably form part of some Bharatam that was available during the Sangam period.

In the post-Sangam period, we find a Bharatam composed in venpa metre by a certain Perundevanar. That treatise is known as Bharata Venpa. The author, a Vaishnavite (vaisnavite), was patronised by the Pallava king, Nandivarman III, the victor at Tellanu. This book is in a kind of champu, the poems being connected by passages in prose. The portions now available are comprised of "half of the Udyoga (udyōga), the Bhishma (bhīsma), and a part of the Drona (drona) parvams up to the battle on the 13th day." About 800 stanzas are found.

There seems to have been another version of the Mahabharatam during the time of Kulottunga III (A.D. 1178-1218). An inscription of his 32nd regnal year at Tinuvalangadu in the Chengalpet district, states that one

of the officers of the king, Arulnilai Visākan Trailokyamallan Vatsarājan of Arumpākkam in Illattumādu of Kunravattanakkottam, who followed the Saiva tradition caused to translate Bharatam into Tamil (Bharatam tannai arum Tmailppaduttic Civa neri kandavan). Of course, this book also is not available.

Then comes the famous Villi Bharatam. This was composed by Villiputtur Alvar and this consists of 10 parvams (cantos), namely Adi, Sabha, Aranya, Virata (virāta), Udyoga, Bhishma, Drona, Karna, Šalliya and Sauttikaparvams. The Madurai Tamil Sangam edition contains 4,339 verses, while Kadirvel Pillai's (kadirvel pillai) edition has 4,351 verses. "The book has enjoyed a vast reputation". In the words of T.P. Meenakshisundaram, "it is an easy flowing and majestic musical work". According to Zvelebil, "Villi has a diction and style of his own, profusely Sanskritized and dignified and he handles the rhythmic pattern with supreme skill".

Attāvadānam Aranganādakkavirāyar of the 18th century has completed the remaining eight parvams in 2,477 verses.

Later, another, the Nallappillai Bharatam, was composed, which is an amplified version of Villi's work. This consists of 17,728 stanzas. "It is a mediocre pedestrian poem".

M.V. Rāmānujāchāri, in the second half of the 19th century A.D., "prepared with great care and ability," a complete Tamil version of the Mahabharatam in prose.

The Saraswathimahal Library, Tañjāvur has published a book called Māvindam in 1950 and reprinted it in 1967. This is considered to be the last portion of Perundevanar's Bharata Venpa. This is in champu style and almost all verses are in venpa metre. This relates the story found in the Svargārōhana parva of Mahabharatam, the Pandavas (Pāndava) entering heaven.

In this connection, it is to be noted that certain conventions and beliefs exist regarding the reading of the different cantos (parvam) of Bharatam.

The Virata parvam is read to avert drought and famine as Sundarakāndam of Ramayana (rāmāyana) to avert evil.

Naidadam (naidadam) dealing with the episode of Nala and Damayanti, forming part of the Mahabharata stories, is written by Ativirarama Pandiyan (A.D. 1564-1604). Considered to be an adaptation of Harsha's Naishada in Sanskrit, this work is eulogised as the "poet's elixir" Naidadam pulavarkku oudadam.

Provision for expounding Mahabharatam was made in former times, and the first reference is found in the Kūram plates of the Pallava king, Paramēsvaravarman I (A.D. 670-685).

In the Tandantottam copper plates of Nandivarman II (A.D. 710-775), provision for the recital of Mahabharatam is made.

Lands set apart for the maintenance of the person who expounds Bharatam was called Bharatappangu.

Villiputturar Carukkam in the Pulavar Purāṇam of Dandapāni Swāmigal contains 33 verses.

Subrahmanya Bhārati has taken a scene from this epic, the vow of Draupati and elaborted it into 300 verses, as Pāncali Sapatam.

Appayya Dīkṣitar, a philosopher has attempted to establish that the Itihāsas have propounded Siva as the Lord of the Universe", in his Ramayana and Mahabharata Tātparya Sangrahās.

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MAJOR SCIENTIFIC, INDUSTRIAL, RESEARCH AND TRAINING INSTITUTIONS

The institutions pertaining to research and training personnel in the scientific and industrial fields, are many in Tamil Nadu and some of them are major ones attracting national and international importance. They can be classified as purely training centres, equipping individuals with the knowledge to function effectively in the scientific field, concerned, institutions engaged in research, leading to making patents and institutions engaged in productions and manufacture of goods and services for consumptions.

I. Training Institutions

There are about a score of institutions training the personnel, in the fields of science, industry, medicine and military sciences. Some of these important institutions are the following.

Biological Sciences: Central Leather Research Institute, Madras.

Engineering: Structural Engineering Research Centre, Ghaziabad, Roorkee and Madras.

A.L. Mudaliar Post Graduate Institute of Basic Medical Sciences: It is run by the Madras University at Taramani, Madras, which provides high-level training in basic medical sciences like, anatomy, physiology, pathology, micro-biology, pharmacology, genetics etc.

Military Training Centres: Officer's Training School, Madras.

Air Force Training Centres: Air Force Administrative College, Coimbatore; Flying Instructor's School, Tambaram.

Institute of Mathematical Science, Madras: This institute provides facilities for research in mathematics, high energy physics, statistical mechanics and stochastic processes besides other related academic activities.

(Military) Officers Training School (OTS), Madras: It trains cadets for short service commission in the Army. The OTS holds 44 week course for graduates who qualify in the examination conducted by the Union Public Service

Commission and the Services Selection Board and who are between 19 and 25 years of age on the first day of the month in which the course begins.

Defence Service Staff College: The staff college is at Wellington (Tamil Nadu) and it provides training to officers of the Army, Navy and Air Force for holding staff appointments in their own service, as well as in the headquarters of inter-services organisations. About 400 officers from the three services including 30 officers from foreign countries, and 5 civilian officers are trained every year.

Flying Instructor's School: This is situated at Tambaram and it trains flying instructors of all categories.

The Air Force Administrative College: Situated at Coimbatore, it conducts advanced courses for ground-duty officers of non-technical branches and the Junior Commander's course for all branches.

Selected airmen of the Warrant Officer rank are trained at the Air Force Technical College, Jalhatti, Bangalore and the Air Force Administrative College, Coimbatore, according to the branch to which they were to be commissioned.

Airmen for mechanical stream and supporting non-technical trades pertaining to air-frame, engine weapons, safety equipment and workshop, are trained at Tambaram, Madras.

All tradesmen pertaining to motor transport, are trained at Avadi (Madras).

II. Other Institutions

Cooperative Research: South India Textile Research Association, Coimbatore.

Medical Research: Tuberculosis Research Centre, Madras.

Study of Diseases and Treatment: Cancer Institute, Madras; Central Leprosy Teaching and Research Institute, Chengalpet.

Micro-Biology and related studies: King Institute of Preventive Medicine, Guindy, Madras and Pasteur Institute, Coonoor.

Nuclear Research: Radio Astronomy Centre, Ootacamund.

Cyclone Detection: Radar stations are located at Bombay, Goa, Cochin, Calcutta, Madras and Karaikkal. Cyclone warnings to ports and ships are issued by Bombay, Calcutta, Vishakpatnam and Madras offices. A cyclone warning and research centre at Madras investigates problems, exclusively relating to tropical cyclones.

Harnessing Wave Energy: A major research project, the scientific investigation on the extraction of wave-energy has been assigned to the Indian Institute of Technology, Madras during 1982.

The first phase of the project was completed by the middle of 1987. Under the project, the Institute

conducted extensive research for the selection of suitable techniques for harnessing wave energy. In continuation of this project, the institution has proposed to conduct a sea trial experiment in which the techniques developed in the laboratory will be tested in field conditions by fabricating an experimental 150 KW wave-power plant. The sea trials are undertaken at Vilinam (near Thiruvananthapuram).

Project Tiger: The centrally-sponsored project tiger completed its 15th year in 1988 with the addition of a new Tiger Reserve near Kalakkad and Mundenthurai in Tamil Nadu.

Forestry Research: This is the responsibility of the Forest Research Institute and College, Dehra Dun, and its regional stations. Of the five institutes of this kind, the Institute of tree breeding and genetics, Coimbatore is in Tamil Nadu. These institutes conduct national-level research on a particular face of forestry, while taking care of regional research needs.

III. Minerals

Lignite: Neyveli (neyveli) in South Arcot district of Tamil Nadu is the largest source of lignite in India. It is also called brown coal. According to the estimate of the Geological Survey of India, the estimated reserves of lignite in Neyveli are 3,300 million tonnes. For purposes of power generation from the lignite reserves, Neyveli Lignite Project has been inaugurated in September, 1955. In November, 1956, the Nevveli Lignite Corporation was founded to work out the lignite reserves for power generation and manufacture of coal fertilisers and chemicals. In 1970-71, the production of lignite amounted to 3.39 million tonnes and it went up to 5.11 million tonnes in 1980-81. It showed a considerable progress in 1988-89 by producing 12.4 million tonnes.

IV. Industry

Integral Coach Factory, Perambur, Madras: It began production of railway coaches in 1955. It produces coaches for broad gauge and metre gauge; electricmultiple unit diesel cars and air conditioned coaches.

Heavy Water Projects: There are five water plants and one is at Tuttukkudi in Tamil Nadu.

Research and Development work in the field of atomic energy and allied fields is being carried out at three research centres. The Indira Gandhi Centre for Atomic Research, Kalpakkam, is in Tamil Nadu.

This was set up in 1971 to carry out research and development in the fast breeder reactor technology. The reactor core uses indigenously developed mixed carbide fuel. It is a major step in the country's nuclear programme. It has paved the way for using vast thorium resources.

V. Meteorology

India Meteorological Department (IMD) was founded on an all India basis in 1875. It is a national agency for providing service in the field of meteorology. Data is

collected from over 1400 observatories of different types, including data collection platforms and are processed by

Meteorological and weather service is provided by the IMD from its headquarters at New Delhi.

There are five regional meteorological centres at Bombay, Calcutta, Madras, Nagpur and New Delhi.

From better coordination with the States, meteorological centres have been set up in the State capitals.

To render service to agriculturists, weather bulletins are issued daily since 1945 from the meteorological centres relating to their regions and give districtwise forecasts of weather and warnings against adverse weather.

The agro-meteorological advisory service centres have been established at Madras, Pune etc., and they issue the meteorological advisory bulletins to farmers once or twice a week.

The department issues warnings against heavy rain fall, strong winds and cyclonic weather to the general public.

One hundred disaster warning system receivers have been installed in the disaster prone coastal areas of North Tamil Nadu and South Andhra Pradesh. Cyclone warnings to ports and ships are issued by the Bombay, Calcutta, Visakpatnam and Madras offices.

Cyclone detection radar stations are located at Bombay, Goa, Cochin, Calcutta, Madras and Karikkal etc.

A cyclone warning and research centre at Madras investigates problems exclusively relating to tropical cyclones.

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MAMALLAPURAM CAVE TEMPLES OF NARASIMHAVARMAN I

Mahishasura mandapa: A fine lofty cave, 10m by 4.6m with a height of 3.8m, originally had 4 pillars. One of them was removed and planted in the Varahappenumā! cave temple. There are 3 cells and a mandapa (mandapa) in the central cell, where there are 2 pillars of Narasimha's type. The wall of this cell has the bas-relief of Somaskanda. The left wall of this mandapa has a large bas-relief of Vishnu (visnu) reclining upon the snake Sēsa (Ananta sayanam). Below are 3 worshippers, the third being a woman. On the other side of the hall is the fight of Durga with Mahishasura (mahisāsura). The

asura is represented with the head of a buffalo holding a huge club, wearing a makuta and an umbrella over it. Behind are 4 figures. Durga is mounted on a lion. She has 8 arms, each having a weapon and is attended to by pramathaganās.

Varaha mandapa: Facing west, this mandapa is 12.5m by 5.2m with a height of 6.4m. This has 4 pillars and a shrine at the back. It contains 4 armed Varaha (varāha) holding up Prithvi. Nāgarāja with his wife are also depicted. Varaha has one tusk and a crown on the head. The Gajalakṣmi, attended by elephants and seated on the lotus is also shown.

Trimurti mandapa: Intended for Brahma, Vishnu and Siva, the cells of this mandapa are 90cm above the ground level. Brahma has only one head. Siva, depicted with 4 hands, one with parasu (axe), another with japamāla (beads), the third abhaya and the fourth on the waist occupies a cell. The third cell has Vishnu. All the three are in bas-reliefs.

Ramanuja mandapa: A small cave of 5.6m by 3m with 2 pillars standing on the lion's head, there are 3 cells with the mandapa in the front. The sculptures on the walls were hewn off. It is really puzling that this bears the name of Rāmānuja who flourished 500 years later.

Tirucci Cave Temple: There are two cave temples in Tiruccirāpalli, one of Mahēndravarman I's time and the other, in the lower part of the hill, belongs to Narasimha's period, which seems to be unfinished.

See also: Medieval Pallavas, Pallava Polity, Later Pallavas.

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MANIMEKALAI

One of the five Tamil epics, Manimekalai (manimekalai), written by Cattanar (cāttanār), a merchant of cereals (kūlavānikan) at Madurai of the village, Cittalai (cūtalai). In the Sangam anthologies, one in Puranānūnu, one in Kuruntokai and 3 in Akanānūnu, are assigned to be his verses. Of the twin epics, this was followed by Cilappatikāram. This is also known as Manimekalai Turavu (turavu). This has a mine of information on Buddhism in Tamilagam (tamilagam), containing 30 cantos or katais (kātai) in akaval metre. The story of the epic is given below.

Manimekalai is the daughter of Matavi (mātavi), a dancer and Kovalan (kōvalan) a rich merchant of Pukar (pukār). Matavi, on hearing the news of the death of Kovalan, became a Buddhist, initiated by Aravana Adi-

gal (aravana adigal). She retired to a monastery with her daughter. One day Manimekalai went to a flower garden where she was seen by the prince Udayakumaran (udayakumāran). As he came in pursuit of her, she shut herself in a crystal chamber. She then was carried away to Manipallavam (manipallavam) by the deity called Manimekalai and placed before the seat of the Buddha and there she came to know of her past. Then she proceeded to the tank called Komuki and there she acquired Amutha Surabi. Afterwards, she returned to Pukar and paid homage to Aravana Adigal. He told her about Aputtiran (aputtiran) and the importance of feeding the hungry. She went for begging and got her first arms from Adirai (ādirai), a chaste wife. She then appeased the hunger of Kayacandigai (kāyacandigai) and a host of others who crowded in Ulagavaravi. Now Udayakumaran came and she changed her form to a Kayacandikai. The prince followed her and the husband of Kayacandikai, in an encounter with him, killed him.

The prince's father imprisoned her, but she came out by the intrigues of the queen. She then went to Manipallavam. There she came to know that Pukar was washed away by the sea. She then went to Vanji (vañji) to worship Kannaki. At Vanji, she learnt the tenets of several religious sects. She by chance met Māsāttuvān the father of Kovalan and he directed her to go to Kānci. There she gave food to those who were hungry, met Aravana Adigal and learnt from him the virtues that lead to nirvāna. She stayed there doing penance for extinction of birth.

In this epic, Cattanar has used a full kural (kural).

"Deivam to<u>lāaļ kolunan tol</u>utu e<u>l</u>uvāļ pey enap peyyum ma<u>l</u>ai" (55).

Quoting this kural, Cattanar referred to *Tiruvalluvar* by the term *Poyyilpulavan* (man of true wisdom) and his kural *Porulurai* (truthful or unfailing word).

In canto xxvii of the epic, an account of the 6 systems of philosophy are enunciated. Manimekalai approached (1) Vēdic Philosopher and the Saivite, (2) Ajīvaka and Nigrantha, (3) the professor of Sānkhya, (4) the Vaisēsika, (5) the Bhutavāti and the Lōkāyata, and finally, (6) the Buddhist monk, and heard their tenets as expounded in their scriptures. (For details: V. Kanakasabhai:212-226).

This epic is interwoven with a few short stories with the main theme like those of Sutamati, Gautami, Aputtiran, Atirai, Kayacandikai, Pilivalai etc.

Manimekalai has been translated into English and Malayalam. They are G.U. Pope's (1911, Madras), A. Madaviah's (1923, Madras), S. Krishnaswami Aiyengar (1928, London) and A.S. Panchapakesa Iyer (1947, Madras) into English, and Nenmära H. Narayanan Nayar

(1928, Thrissur) and G.S. Gopala Pillai into Malayalam prose.

Bibliography: S. Krishnaswamy Aiyangar, Manimekhalai in its Historical Setting, Luzac & Co., London, 1928; V. Kanagasabhai, The Great Twin Epics of Tamil, Saiva Siddhanta Works Publishing Society, Madras, 1956.

MARATHA RULERS OF TANJAVUR

Tanjavur came under the sway of the Marathas (marātha) from the last quarter of the 17th century A.D. and was ruled by them up to the 19th century, when it was taken over by the British, pensioning off the members of the royal house.

Ekoji (A.D. 1676-1683): Ekoji (ēkōji), the son of Shaji (shāji) and brother of Sivaji (sivāji) the Great, known also as Venkaji (venkāji), was awarded all "birudas (titles) of Shaji and sent to Bangalore". Adil Shah conferred on him the vassalage of Bangalore.

When a dispute arose between the Nayaks (nāyak) of Tanjavur and Tirucci, the former sought the help of Ali Adil Shah (ali adil shah) who bade Khadar Kalas Khān and Abdul Halim to help the Tanjavur Nayak. They, with the permission of Adil Shah, sought the help of Ekoji, and came to Tanjavur with a large army. On the way Ekoji captured Arani (ārani), defeating the Tirucci Nayak, encamped at Tirumalapadi (tirumalapadi) on the bank of the river Kollidam (kollidam). As a result of the quarrel between the Tanjavur Nayak and his men, Ekoji was invited to take the reins of the Government of Tanjavur. Ekoji came to Tanjavur, entered the fort through the north gate and after a short encounter came out through the east gate (later they came to be known as Alli Darvāja (the gate of entry) and Batte Darvaja (victory gate) respectively. Then he sought leave of the 2 nobles who requested him to take charge of Tanjavur. Ekoji reported his victory to the Sultan. He then occupied all the territory, crowning himself as king of Tanjavur on 5th March, 1676.

During his reign, Sivaji invaded the southern region. After realising 6 lakhs of rupees from the Nayak of Tirucci, he sent for Venkaji who met him on the banks of the Kollidam. He demanded three fourth of Venkaji's jagirs, but the latter refused and returned to Tanjavur. After Sivaji's death in 1680, Venkaji felt relieved. It seems, he sold away Bangalore for 3 lakhs of rupees to Chikka Dēva Rāya, the ruler of Mysore.

Shaji (1684-1712): Ekoji had three sons Shaji, Sarabhoji (sarabhōji) and Tokkoji (tokkōji). When Ekoji died, his eldest son Shaji succeeded him. Gingee, ruled by Rajaram (rājāram) was besieged by Zulfikarkhan, the "redoubtable Mughal General". Tanjavur helped the besieged Rajaram. So the Khan forced Tanjavur to pay 4 lakhs of rupees a year, as military contribution.

Sarabhoji I (1712-1728): His reputed general was Dalaway Ananda Rao and his Dewan was Rajo Pandit.

Tanjavur had to intercede in the succession dispute at Ramanathapuram (rāmanāthapuram) and helped Bhavāni Sankara and as he did not keep up his promise of ceding some territory, the Tanjavur general proceeded against him, captured and put him in prison where he died. Sarabhoji or Serfoji had no issues. His second wife Apunīpa Bāi, at the evil advice of a vicious woman, pretended pregnancy and announced the birth of a son. The bogus son was named Savāi Shaji. The king at first believed it, but later, discovering the truth, had the child put to death. The king died in 1728 and 2 of his wives Sulakshana Bāi and Rājasa Bāi entered his funeral pyre.

Tukkoji I (1728-1736): A Marathi inscription of Tukkoji I (tukkōji) (also called Tulaja) mentions that he helped Minakshi (mīnākshi), the ruler of Tirucci against the Poligars and put down the rebels. During the closing years of his reign, Chanda Sahib established himself at Tirucci, "more by stratagem and treachery than open warfare". Tukkoji had five sons. Baba (bābā) Sahib (Ekoji) and Saijaji were his sons by the legitimate wives, while Anna (annā) Sahib and Nana (nānā) Sahib, the illegitimate sons predeceased their father and the fifth Pratap Singh, was by Annapurna (anna-pūrna), a sword

Confused State of Affairs: Baba Sahib, the eldest son of Tukkoji succeeded his father and ruled for a year (1737). He was always suspicious of designs on his life. It was during his reign that Chanda Sahib invaded Tanjavur. Inspite of illness, he fought against the invader and made him retreat.

In the absence of a legitimate heir, Baba Sahib's senior wife Sujan Bai (sujān Bāi), ascended the throne and ruled for about 2 years. Now a pretender Subanya (subānya), claiming to be the son of Sarabhoji, was set up against her by one Kōyaji Ghāngtē. He was actually the son of Rūpi or Kuppi, a maid servant. He came to be known as kātturāja. He was helped by the British at Dēvināmpattinam (Fort St. David). He deposed Sujan Bai and became king. After sometime, the pretender was driven out and Pratap Singh was made king.

Pratap Singh (1739-1763): Saiyid, the Muslim commander of Tanjavur, entertained an idea of usurping the throne for his daughter by giving her in marriage to Chanda Sahib. The intrigues of Saiyid was found out and he was executed.

Chanda Sahib attacked Tanjavur. His colleagues, Safdar Ali occupied the tract of land to the west of Tinıvaiyanı, constructed a dam (on the river Kaveri (kāvēri)) and held his sway there for a couple of years.

Pratap wanted help from Shāhu of Satara (satāra) who sent a formidable army under Raghōji to defend Tanjavur. Safdar Ali was killed, Chanda Sahib was imprisoned and Tirucci was occupied. It was offered to Pratap but he declined the offer and hence the fort was placed in the charge of Morarji Ghorpade (morārji ghōrpadē) who conceived the idea of taking Tanjavur. He sent Inniskhan, his minister, with an army. Pratap's minister met him in war and Inniskhan fled away.

By this time, the English captured Devikkottai (dēvikkōttai) at the mouth of the river Kollidam. Pratap signed a treaty with the British in 1749, by which Devikkottai was ceded to them.

Now the Nizam of Hyderabad marched to Tirucci, defeated Morarji Ghorpade, handed over the fort and Arcot to Anwar-ud-din and left. Māphuskhān, son of Anwar-ud-din demanded a heavy tribute from Pratap but was defeated. To avenge the defeat of his son, Anwar-ud-din led a second expedition against Pratap, but the forces of Tanjavur under Manoji (mānōji) annihilated the invaders.

Now Chanda Sahib was released from Satara. He attacked Arcot and killed Anwar-ud-din. The latter's son fled to Nagapattinam (nāgapattinam), then took refuge at Tanjavur for 3 months and went to Tirucci. Chanda Sahib and his ally Irāsat Mohidin Khan, while marching against Tirucci demanded money from Pratap, who refused to pay. So they laid siege on Tanjavur, but when they heard Nazir Zang had come with a formidable army, they withdrew the siege of 3 months and fled to Pondicherry, from where they marched to Tirucci.

One Alam Khan (ālam khān), serving Pratap proved treacherous, left him, proceeded to Madurai and from there went to Tirucci to help Chanda Sahib. Mohammed Ali, the opponent of Chanda Sahib was helped by Tanjavur, Ramanathapuram and Morarji Ghorpade. Alam Khan died of a gun shot, fighting against Manoji. The fight continued for a long time. Chanda Sahib became desperate due to an economic blockade, secretly approached Manoji for refuge, losing all hopes. He was sent to Tanjavur. Mohammed Ali, Morarji Ghorpade and the English demanded Chanda Sahib to be handed over, but Manoji instead, executed him on 3rd June, 1752. Mohammed Ali ceded the districts of Kōvilādi and Elankadu (elankādu) to Pratap.

Monsceiur Lally, the new Governor of Pondicherry, attacked Tanjavur, but fled away after being defeated.

Pratap Singh died in 1763. His wives, Yamuna Bāi and Sakwār Bāi, committed self immolation. He was succeeded by his son Tulaja II.

Tulaja II (1763-1787): Hyder invaded Arcot and Tanjavur, camped at Tirumalapadi and after receiving a lakh of pagodas from Tulaja, went away. Ramanathapuram began to give trouble. Hence Tulaja sent an army which returned with a heavy sum as expenses of war.

Tulaja failed to pay the *Peshkush* to Mohammed Ali. The latter wanted to own the fort of Tanjavur. So he sent his son, *Umadat-ul-umara*, with a large army to attack Tanjavur. Tulaja entered into a treaty with the Nawab by which he promised to pay about 50 lakhs of rupees and gave away precious jewels in lieu of money and pledged half of his principality for the unpaid

amount. The invader then annexed the district of Elankadu and returned to Tirucci.

Once again, Muhammad Ali sent his second son, Madar Muluk, against Tanjavur. He occupied Tanjavur, appointed Dābir Nāro Pant to manage on his behalf and retired after garrisoning the fort.

Tanjavur was under Muslim rule from 17th September, 1773 to 11th April, 1776.

The Court of Directors of the East India Company in England expressed their disapproval of the action of the Nawab and ordered the restoration of Tulaja to the throne. Lord Pigot came to Tanjavur and Tulaja was made king.

Tulaja gave not only the positions of Killedar and Foujdar to them but also a lakh of pon and the commercial centre of Nagore with its 277 villages yielding an annual revenue of 22 lakh rupees to the English, as a mark of gratitude.

With the termination of the second Mysore war in 1785, the Company demanded the Nawab to pay all war debts or in lieu there of to surrender his right of receiving tribute from Tanjavur. Unable to raise so much of money, the Nawab accepted the second alternative.

For a second time in May 1781, Hyder Ali overran the entire territory of Tanjavur. On the heels of this devastation, famine broke out and many died of starvation in Tanjavur.

As Tulaja had none to succeed, he wanted to adopt a son. He selected a charming boy from a collateral family, named him Sarabhoji, left him under the care of the Christian missionary Schwartz, the resident Huddleston and Colonel Stuart, and convened a durbar to place him on the throne. All the matters were communicated to the English authorities at Madras.

Some influential men in the Rajah's court did not like Tulaja's action and in order to safeguard their interests, they wanted Amar Singh (son of Pratap Singh by Annapurna Bai, called Ramaswami) to become king. One day, they sent for Amar Singh, made him to sit on the lap of the king, associated him with the administration and reported it to the English authorities at Madras under the royal seal.

The next day Tulaja died and Amar Singh performed the obsequies in the presence of Sarabhoji.

The entire matter was communicated to Bengal through Sir Archibald Campbell. The Governor came to Tanjavur and conducted an enquiry as to the validity of the adoption. Twelve pandits gave verdict in favour of Amar Singh who became the king in 1787.

Amar Singh (1787-1798): Son of Pratap Singh's morganatic-marriage (marriage between a man of a high rank and a woman of low rank, who remain so, their issues having no claim to possessions or titles of their father), Amar Singh became king though Sarabhoji was the legally adopted son of Tulaji. Amar Singh ill-treated

Sarabhoji, for whom Schwartz had love and sympathy and espousing his cause, he reported against Amar Singh, to the authorities at Madras. Mr. Ram, the then Resident of Tanjavur, released Sarabhoji from custody and provided him resources to upkeep himself and his family. Sarabhoji engaged himself in studies and learnt English, Marathi and Tamil.

The new treaty imposed on Amar Singh in 1787 by the English made him to contribute 4 lakhs of pagodas to the Company and during war four fifth of the State revenue to the English treasury overlooking the Nawab of Arcot who was the de jure overlord of the entire Carnatic.

Sarabhoji and his family were removed to Madras. Steps were taken to press his claim to the throne. He gave authoritative scriptural evidences in support of his adoption, by which the pandits revised their evidence given on the previous occasion. By this time, Schwartz was dead. Amar Singh was deposed and in 1798, Sarabhoji was restored to the throne. Amar Singh was ordered to remain at Tinividaimanidur (near Kumbakonam) on a pension of 25,000 pagodas per annum. He died in 1803. "He was a liberal prince no doubt; he worked for the welfare of the people. Anxious to promote cultivation, he granted an increase of the ryots' share of the produce".

Sarabhoji II (1798-1833): He entered into a treaty with the English in 1799. According to it, the Rajah was granted an annual allowance of one lakh of pagodas and one fifth of the net revenue of the country. He spent his time on art and literature. He erected a splendid monument in marble in the chapel at Tanjavur. He enlarged the Saraswathi Mahal Library at Tanjavur with manuscripts in many languages. Some of the old medical treatises were also collected. He had a small museum; he collected gold coins; he installed a printing press. He caused to paint the Maratha rulers of Tanjavur on the walls of the durbar hall. His portrait sculpture was also installed.

Before his marriage, he had intimacy with one Muktambal, who delivered 2 children and both died. She also passed away. On her death-bed, she requested the king to found a choultry in her name. So he constructed one at Orattanadu and named it after her.

Sarabhoji toured throughout Cholanadu (cōlanādu). He went on pilgrimage to Srīrangam and Palani. He had also undertaken a journey to Benares from December 1820 to 24th February 1822, and then proceeded to Rāmēsvaram. Tristala Yātrēca Lāvanya, a descriptive narrative of his journey to Benares, composed by Utkey Gövindachāri, is available. He erected a memorial tower in 1814 to commemorate the fall of Napolean. The eleven-storeyed tower, 34.5 m height called Manora, is surrounded by a moat and has an inscription.

A remarkable achievement during his time was the preparation of the History of the Maratha rulers of Tanjavur in Tamil in 1803 by Babu Rao, the Chimis of

Sarabhoji. It was also translated into Marathi and inscribed on the outer wall of the big temple at Tanjavur in the same year.

This Marathi inscription was published by Itihāsāchārya Sri. V.K. Rājwāde at Dhulia and by Sri Sāmbamunti Rao at Tanjavur in 1906-07. The Marathi inscription covers over 100 pages in print demi-octave size, the letters in 12 point Marathi type. On actual size, it runs over 46 panels of varying sizes. This inscription has also been printed with Tamil translation and English rendering by the Saraswathi Mahal Library.

Among the Mackenzie collections found in the Government Oriental Manuscript Library, Madras, there are 6 manuscripts in Tamil relating to the History of the Marathi Rulers of Tanjavur and one of the manuscripts numbered D 3180 has been edited with historical notes and appendices in 1987 by K.M. Venkataramaiah and published by the Tamil University, Tanjavur. The inscription has been studied critically by one Kadre and the Modi manuscripts found in the Saraswathi Mahal Library, had been classified by him, sending one part to the Archives at Madras, another part to the Archives at New Delhi, and the rest considered unimportant being retained in the Saraswathi Mahal Library.

"Such a large historical inscription" says Mr. Sardesai, "is nowhere else found in the whole world".

Sivaji II (1833-1855): He was the only son of Sarabhoji II. He was sick and spent his time in the harem. He died in 1855 leaving no male issues, though he had 20 wives. Mr. Forbes, Resident of Tanjavur, proposed Sivaji's younger daughter for the throne but the Madras Government declared that the succession had lapsed for want of a male issue and took over Tanjavur under "the doctrine of lapse".

When the territory was taken over, even the private properties, jewels etc., were also appropriated, but later, the personal properties were returned. A monthly pension of Rs. 45,535 was allowed to the members of the royal family. Even after they had accepted the pension, they held under their possession 7983.92 hectares of cultivable lands, called the Mokasa Estate.

Bibliography: K.R. Subramaniam, The Maratha Rajas of Tanjore, Asian Educational Service, New Delhi, 1988; K.M. Venkataramaiah, History of the Maratha Rulers of Tanjavur, Mackenzie Manuscript D. 3180 - Edited with historical notes, Tamil University, Tanjavur, 1987; N. Subramanian, History of Tamil Nadu (A.D. 1565-1984), Ennes Publications, Madurai, 1984.

THE MARCO POLO'S ACCOUNT OF PANDIYAS

Marco Polo who visited Ma'bar during the reign of Jatāvarman Sundara Pāndiyan (1303-1319), has given an interesting account of the Pandiya country.

"The name of the Pandiya ruler is Sundar Bandi Dēvar. In his country very fine pearls are available. It is from Ma'bar pearls are supplied to various countries. The king has a very good treasure of pearls. During the time of pearl fishing, the king gets as royalty one tenth of the produce".

"There is not a tailor available in Ma'bar. Every body wears an ordinary cloth. Even the king wears a cloth but of good texture. He wears a necklace of precious stones and also bracelets and anklets".

"The king has five hundred wives and whenever he hears of a beautiful damsel, he takes her as his wife".

"There are a number of barons attending upon him. They ride with him and they have authority in the kingdom. When the king dies some of his trusted barons also die with him".

"The king needs horses in plenty and the merchants from foreign countries supply them to the king and his four brothers. They do not know to rear the horses and they die very soon. Moreover, there are no farriers in the country and the horse merchants prevent the farriers from going to that country. The horses are supplied by sea aboard the ships".

"The people are idolators. Many of them worship the ox. They would not kill the ox. There is a class of people called the Govis (gōvi) who eat beef and if an ox dies naturally, the Govis eat them".

"There is a custom of rubbing the houses with cow-dung and all people sit on the floor".

"They cultivate rice. They don't kill beast or even a bird and if at all they eat animal food they make the Muslim to supply".

"Male and female wash the whole body twice everyday and those who do not bathe are looked upon as low people. The people are black and they rub oil all over their bodies".

"They are strict in executing justice. They do not drink wine. Drunkards and sea-faring men are never accepted as sueries".

"If a debtor has failed to repay, the creditor tries to draw a circle round him saying that he should not pass out of the circle till the debt is cleared. If he should pass the circle, he is punished".

"There are experts in physiognomy and they tell the qualities of people at the first sight".

"As soon as a child is born they write down the day, hour, month and the moon's age (paksha). They do everything with reference to astrology".

"All boys who attain the age of 13 are sent out of their house, to eke out their living and these fellows become keen traders".

"Some girls are consecrated to temples. When there was a festival these girls sing and dance before the idol. The food and other things that were prepared were placed before the idol for sometime and after the dancing and singing, they are eaten by others on the assumption that the spirit of the idol has consumed the substance of the food".

"Kāyal is a great city where all the ships from the West laden with horses and merchandise come and it has become a big business centre".

"The natives have a language of their own. Kumari is a very wild country and there are beasts of all kinds".

"They marry their cousins generally and a man takes his brother's wife, after the brother's death. Brail, ginger, pepper and indigo are exported. All necessaries of life they have in plenty".

Bibliography: K.A. Nilakanta Sastri, The Pandiyan Kingdom from the Earliest Times to the Sixteenth Century, Luzac and Co., London, 1929; S.A.Q. Hussaini, The History of the Pandya Country, Selvi Pathippakam, Karaikkudi, 1962.

MEDIEVAL PALLAVAS

The period from about A.D. 350 to 600, had important Sanskrit records like those from Tāmrāpa, Palakkada, Mēnmātūra, Dasanapura, Pikīra, Ōngōdu (land II), Darsi, Rāyakōta, Chandalūr, Udayēndiram and Univappaļļi, which mention the Pallava kings of the medieval period. The kings of this period are given in the following genealogical table.

Kumāraviṣṇu (Kalabhartṛ) (340-350)

Skandavarman I (350-375)

Vīra Kūrcavarman (375-400)

Skandavarman II (400-436)

Simhavarman-I Yuvamaharāja Kūr. (436-460)

Visnugōpa

Simhavaman-I
(436-460)

Skandavarman III
(460-475)

Nandivarman I
(525-550)

Simhavarman III (550-575)

Simhavisnu (575-615)

Important Events

During Samudra Gupta's southern expedition, Vishnugopa was defeated and he may probably be Kumaravishnu I (kumāravisnu), of the table who ruled between A.D. 340 and 350. In the Velurppalaiyam (vēļūr-ppāļaiyam) plates of Nandivarman III (825-850), it is stated that Skandasishya retrieved the Ghetika from

Satyasēna and that his successor Kumaravishnu, got possession of Kanchi (kānci).

According to Loka Vibhāga, Simhavannan became king in A.D. 436.

Simhavarman I and his son Skandavarman, helped Harivarman and his son Mādhava II, to become kings. Harivarman came to the throne in 436 and his son in 460. Hence the Pallava and Ganga (ganga) kings mentioned herein might be contemporaries.

Krisnavarman I, the Kadamba (kadamba) king, was defeated by Simhavarman II, while Ravivarman, the Kadamba king (A.D. 500-535), defeated Chanda Danda, a Pallava king. In all probability, the Pallava king might be Vishnugopa, who ruled before Nandivarman I.

The Velurppalayam plates mention that Buddhavarman made the ocean-like army of the Cholas (cola) to shiver:

When Javasimha, son of Vijavāditya, the Chalukya (cālukya), became the king, he had to fight against the Pallavas.

Simhavarman III had encounters with the Chalukya king Kirttivarman I (566-598). During his reign, the village, Amansērkkai (Sramanāsrama) was granted as palliccandam (palliccandam) to Vajranandi Kuravar of Panittikkunru which is callled in the grant as Vardhamāna-Dhamatirtha. Moreover Tamar was also made a palliccandam. The grants were given for the worship of the Jinendras.

This Simhavarman III is considered by some as Ayyadigal Kādavarkon, one of the 63 Tamil Saiva saints. Some identify the saint with Paramesvaravannan, the grandson of Narasimhavarman I.

Hosakkōttai copper plates record a grant made by the mother of Simhavishnu, to raise a Jaina temple to glorify the illustrious reign of her husband. The Ganga king gifted the land.

It may be thus seen that the Pallava kings of this period were almost engaged in war with the kings of the neighbouring countries. The most important contemporaries of the Pallava kings of the Sanskrit charters were the Kadambas, the Vākātakas, the Sālankāyanas, the Westen Gangas and the Visnukundins.

Bibliography: R. Gopalan, History of the Pallavas of Kanchi, University of Madras, Madras, 1928.

MERCHANT GUILDS

Extensive overseas commerce flourished during the Chola period, carried on by merchant guilds.

Merchants were called naygar (nāygar) and manaygar (mānāygar) during the Sangam period.

Kaveripumpattinam (kāveripumpattinam) considered to be a centre of overseas trade as gleaned from

Cillapatikāram and Pattinappālai. There were also sea-port towns like Nāgappattinam, Vīra Colappattinam, Kāraikkāl, Mamallapuram (māmallapuram) and Mailappur (mailappūr) from where foreign trade was carried on with Arabia and Persia in the West and Swarnadvippa, Sri Vijaya, Kāmbōja and China in the East.

The merchants formed themselves into guilds and Nanadesa disai Ayirattu Ainnurruvar (nānādēsa disai āyirattu ainnūrruvar), Manigramattar (manigrāmattār), Nagarattar (nagarattār), Valanjiyar (valanjiyar) and Anjuvannattar (anjuvannattar) are the names of some guilds found in the inscriptions.

The term Nanadesa disai Ayirattu Ainnurruvar was also known as Tisai Ayirattu Ainnurruvar. They were merchants, probably 1,500 from all countries who had trade relations in all the (four) directions. Some take it to mean that they were 500 who carried on trade in 1,000 directions. They were much experienced in the profession and they enjoyed a respected and privileged position. Their trade was in superior elephants, well-bred horses, precious stones, spices, perfumes and drugs. They were wholesale traders, as well as hawking some articles on their shoulder and carrying merchandise on the backs of asses and buffaloes. An epigraph in Sumatra of A.D. 1088 refers to this merchant guild.

Manigramam, another merchant guild, was found in inland towns and sea-ports, busily engaged in inland and foreign trade. This guild was found in Uraiyur, Kaveripumpattinam, Kodumbalūr and Ilangoppattinam. The honour of becoming a member of the guild was awarded by the ruling king. They were also given the honour of conducting public charities instituted in temples. They were also referred to as Satyavāchakar and Dhannavānigar which show that they were honest in their dealings and were of charitable disposition. From an inscription, it is learnt that they maintained a matha (matha) and supplied the tirukkodi (holy flag) at the 3 annual festivals at Tiruvannāmalai. The Manigramattar are also referred to in a Tamil inscription at Takua-pa in Thailand during the time of Nandivarman of Tellaru fame.

Another guild called Nagarattar, were probably merchants who traded in big towns like Kancipuram, Mamallapuram, Nandipuram (Palaiyārai) and such other towns. They were engaged not only in trade but also were connected with local administration of the towns, the Nagarams. The Nagarams used to raise voluntary contributions from their members for specific charities in the temples.

Valanjiyar was yet another group of merchants, called also as Ten ilangai Valanjiyar, to indicate, probably the merchants from Ceylon who settled in the towns of Tamilagam to carry on trade. From the inscriptions, it is found that these merchants were Buddhists. Though they were Buddhists, they contributed for the maintenance of a Vaisnava matha at Tirukkannapuram. The Valanjiyar of Tirinelvēli had the kārānmai of the lands of a temple and made provision for certain requirements of the temple.

A group of merchants called Anjuvannattar engaged in trade, are referred to in an inscription of the Chera king Tānu Ravi during the time of Aditya Cōla and in another inscription of the Chera king Bhāskara Ravivannan during the time of Rajendra I (rājēndra). They are alluded to as Muslim traders in some Tamil poems. This merchant guild conducted trade in Tīthānḍathānapuram in the Pandiya country and Nagappattinam.

These merchant guilds had their own regiments of soldiers and swordsmen who followed the merchants wherever they went and protected their merchandise in the ware-houses.

The places where Nanadesis camped and conducted trade were designated as Virapattinam (vīrapattinam) or Erivirappattinam (erivīrapattinam). During the reign of Rajendra I, they conducted a meeting at Mailappur and converted the village, Asvapulalkattūr into a Virapattinam. Another inscription of Pasinikonda in the Chittoor district, records that Nāttār, Nagarattār and Nanadesis assembled together and converted the village, Siravalli into Nanadesiya desamadi Erivirapattinam and conferred some special rights to its residents. That meeting was attended by Erivīrar, Munaivīrar, Ilamsingavīrar and Kongālar, probably belonging to the regiments of foot soldiers and swordsmen of the guilds. These places, protected by these regiments were probably designated as Erivirapattinam.

The shortened form of Virapattinam should be Virai (vīrai) and two Sangam poets seemed to hail from Virai. They were Vīrai Veliyanār and Vīrai Veliyanār, the authors of Puram 320 and Akam 188 respectively.

Bibliography: A. Appadurai, Economic Conditions in Southern India, 2 vols., University of Madras, Madras, 1936; T.V. Mahalingam, South Indian Polity, University of Madras, Madras, 1955.

MEYKANDAR AND SIVANANABODAM

Meykandar (meykandār) belonged to Pennā-kadam and his father was Accutakkalappālar. He was born by the grace of the Lord of Tinwenkādu, (Tanjāvūr district) and he was named Svētavanappenumāl. As a child, he was spiritually grown up and hence Paranjōtimunivar who initiated him gave the name Meykandar, after his own guru, Satyanānadarsanigal. Meykandar had 49 disciples, of whom, Sakalāgamapandīta, his father's guru was one. In an inscription in the temple of Anunācalēsvarar at Tinwannāmalai in the 16th regnal year of Rajaraja III (rājarāja) who ruled from A.D. 1216 to 1256, it is stated that Tinwennainallūnudaiyan Meykanda Dēvan Ūnudaiya Perumāl alias Eduttadu Valiya Vēlān caused to construct a temple called Meykandiccuram and a tank called Meykandadēvap Puttēri in A.D. 1232. Some are of

the opinion that Meykandar, mentioned in this inscription, was perhaps a chieftain and pupil of Meykandar who caused to construct a tank and a temple at Mattur in the name of Meykandar. Anyhow, Meykandar ought to have lived in the first quarter of the 13th century A.D. There are 81 quatrains of venpa (venpa) metre in Sivananabodam (sivañānabōdam), 6 of which contain the expression Meykandar, sometimes used as a label for Saiva Siddhanta (saiva siddhānta) and also to mean realisation of the nature of Sat etc. This made the scholars to denote the author of Sivananabodam by the expression Meykandar. In the prefatory verse, most probably written by Arulnandi Sivacarya (anulnandi sivācārya), there is a clear mention of this name. The name Meykandar seems to be a descriptive proper name. It means "one who has seen the truth". Arulnandi says poykandu aganra mey kanda devan (one who has seen the falsehood and avoiding it perceived the truth). Kadavul mā munivar in the Tintpperunturaiccarukkanı of Tiruvādavūr adigal purānam in verse 36, says Sivam onni; adanaitteridal ñanam; temdadanait telital bodam, "Sivam is one; Nanam is knowing its true nature; Bodam is the realization of such knowledge".

Meykandar's work on dogmatic theology is the Sivananabodam. This is "the first attempt at a systematic statement of the tenets of Tamil Saivism". This contains a dozen aphorisms or sutras (sūtrā) in 40 lines; the first 6 aphorisms are general and the rest, specific. The whole treatise is divided into 4 parts, each containing 3 aphorisms. The author has added vārttikas of his own (supplementary rules) which "explain and illustrate the argument of each of the sutras and fix their meanings." Each sutra has three and more adhikaranas (adhikarana) (sections) and exemplifications in quatrains of venpa metre which are 81.

The first part is Piramanaviyal (piramāṇaviyal) and the 3 sutras contained in it assert the existence of the 3 entities Pati (God), Pasu (Soul) and Pasam (pāsam) (bondage).

The second part is *Ilakkanaviyal* and the 3 sutras define the nature of the Soul (Pasu) and bondage (Pasam), the Lord being unchangeable.

The third part Sādhanaviyal, deals with the means (sādhana) of release-performing tapas (penance) and obtain the grace of the guru.

The fourth part *Payaniyal*, is devoted to the "nature of release" viz. pāsa nī kkam (emancipation) and thereby attaining *Sivappēņu* (realisation of godhood).

The greatness of the work is given in a verse which says: "The Vēda is the cow; the Agamas are its milk; the Tamil improvised by the four is the ghee extracted from it; the excellence of the Tamil work of Meykandar of Tinvennainallūr is the fine taste of the ghee".

This treatise has a commentary by Pāndippenumāl. Sivanana Munivar (sivañāna munivar) has written a gloss on this work called Sirrurai and another Pēnurai known as Sivañāna Bhāsyam. Sivagrayogin (sivāgrayōgin) has provided a Sanskrit commentary, known as Sivāgra

Bhāsyam on the Sivananabodham Sutras in Sanskrit, probably a part of Rauravagama (rauravagama) and considered by some scholars as the original of Meykandar's Tamil work.

Is Sivananabodam, an original Tamil work or a translation of the Pasamocanapatala (pāsamōcanapatala) of the Rauravagama?

The scholars who support the view that it was a translation, have quoted the authority of Sivagrayogin, the commentator of Sivanana Siddhiyar (sivañāna siddhiyār) Supakkam and Sivanana Munivar, the commentator of Tamil Sivananabodam.

The other school which upholds that Sivananabodam was an original Tamil work, gives various reasons in support of its view. Some of them are given below.

Meykandar did not mention anywhere that it was a translation.

The other authors of the Sastras (sātrā) contemporaneous to Meykandar or his successors did not mention so.

The Sanskrit version of the same in the 12th sutra says "thus says the Sivananabodha".

Arulnandi, the author of Sivanana Siddhiyar, was a great scholar in Sanskrit and held the title Sakalagama Pandita. If the Bodam was a translation, he would have certainly noted it. Neither did Umāpati mention it as a translation. So, it can be said that Sivananabodam was an original work in Tamil and someone would have translated it into Sanskrit and called it a portion of the Pasamocanapatala of the Rauravagama. Sivanana Munivar might have accepted this as a truth,

The translation of the 12 sutras of Sivananabodam into English was done by J.M. Nallaswami Pillai, a scholar in Saiva Siddhanta.

- "1. As the (seen) universe, spoken of as he, she and it, undergoes three changes (origin, development and decay), this must be an entity created (by an efficient cause). This entity owing to its conjunction with anavamala (anavamala) has to enunciate from Hara to whom it returns during samharam (samhāram). Hence the learned say that Hara is the first cause.
- 2. He is one with the souls (abētha). He is different from them (betha). He is one and different from them (bēthābētha). He causes the souls to undergo the process of evolution (birth) and return (samharam) by including their good and bad acts (karma).
- 3. It rejects every portion of the body as not being itself; it says my body; it is conscious of dreams; it exists in sleep without feeling pleasure or pain or movements; it knows from others. This is the soul which exists in the body formed as a machine from maya (māya).
- 4. The soul is not one of andakkarana (andakkarana). It is not conscious when it is in conjunction with anavamala. It becomes conscious only when it meets the andakkarana, just as a king understands through

- his ministers. The relation of the soul to the five avasthas is also similar.
- 5. The senses while perceiving the object cannot perceive themselves or the soul; and they are perceived by soul. Similarly the soul while perceiving cannot perceive itself (while thinking it cannot think) and God. It is moved by the Arul Sakti (and sakti) of God, as the magnet moves the iron, while Himself remains immovable or unchangeable.
- 6. That which is perceived by the senses is Asat (changeable). That which is not so perceived does not exist. God is neither the one nor the other and hence called Sivasat or Chitsat by the wise, Chit or Siva when not understood by the human intelligence and Sat when perceived with divine wisdom.
- 7. In the presence of Sat, everything else (cosmos/asat) is sunyam (sūnyam) which is not apparent. Hence Sat cannot perceive Sat. As Sat does not exist; it cannot perceive Sat. That which perceives both cannot be either of them. This is the Soul (called Satasat).
- 8. The Lord appearing as Guru to the soul which had advanced in tapas (virtue and knowledge), instructs him that he has wasted himself by living among the savages of the five senses; and on this, the Soul understanding its real nature, leaves its formal associates and not being different from Him, becomes united to His feet.
- 9. The soul, on perceiving in itself with the eye of Nanam (nānam), the Lord who cannot be perceived by the human intellect or senses and on giving up the world (pasam) by knowing it to be false as a mirage, will find its rest in the Lord. Let the Soul contemplate Sri Pañchātchara according to law.
- 10. As the Lord becomes one with the soul in its human condition, so let the Soul become one with Him and perceive all its actions to be His. Then will it lose all its mala, maya and karma.
- 11. As the soul enables the eye to see and itself sees, so Hara enables the Soul to know and itself knows. And this advaita knowledge and undying love will unite it with His feet.
- 12. Let the Jivatma (jīvātma), after washing off its mala which separates it from the strong lotus feet of the Lord and mixing in the society of bhaktas (jivan muktas (jīvan mukta) whose souls abound with love, having lost dark ignorance, contemplate their forms and the forms in the temples as His form.

The Sivananabodam is translated into English by Henry R. Hoistington, in the Journal of the American Oriental Society, vol. IV, in 1854.

The entire treatise of Sivananabodam consisting of the sutras with varttikas, adhikaranas and the exemplifiable venpas have been rendered into English by J.M. Nallaswami Pillai in 1895 (with Sanskrit sutras) and reprinted by the Dharmapuram Adinam in 1942.

A translation of the 12 sutras alone into English by Ponnambalam Arunachalam has been published by the Department of Hindu Affairs, Ministry of Regional Development, Colombo in 1981 (first published in 1937).

Navamoney David Nadar's English translation was published at Tirucci in 1927.

A.M. Pjatigorskij's Materialy po istorii indijskoj filosifii: 196-216 contains Russian translation of Sivanana-bodam.

An English rendering of the 12 sutras is done by G. Vanmikinathan, in *Interpretative Language*, in pages 501-507 of his *Pathway to God through Tamil Literature*, was published in 1971 at New Delhi. On page 500, he has given the gist of the sutras rendered by Gordon Mathews as follows:-

- God who causes its dissolution is the primal source of the world;
- 2. How the world is evolved again;
- 3. The existence of the soul;
- 4. The same as above;
- 5. God's first service to souls;
- 6. The real and the non-real;
- 7. A supplement to the above;
- 8. How the soul obtains knowledge;
- 9. How the soul is purified;
- 10. How Pasam, the fetter, is removed;
- 11. How the Soul reaches the sacred Feet of God and
- How God the invisible and unknowable can be worshipped as visible and knowable.

Bibliography: J.M. Nallaswami Pillai, Studies in Saiva Siddhanta, Dharmapuram Adinam, Dharmapuram, 1962; G. Subramania Pillai, Introduction and History of Saiva Siddhanta, Annamalai University, Annamalainagar, 1948; Science Graduate, The Genesis of Sivagnana-bodam, part III, Saiva Prakasa Press, Jaffna, 1952.

MEYKIRTTIS OF THE CHOLAS

The numerous inscriptions in Tamil engraved mostly on the walls of stone temples are of great value to the historian. Rajaraja (rajaraja) the great, brought forth an idea of issuing and engraving the inscriptions with a particular beginning throughout his reign. This was followed by his successors. Such historical introductions usually found in Tamil Nadu have been written in an ornate and poetic style. The main events of the reign will be narrated and as years pass on additions are made from time to time in the order of the occurrence of the events during the reign. It seems Hultzch and Venkayya occasionally considered them as Poykirttigal (false); yet these inscriptions are purely historical in outlook, though there may perchance be some exaggerations according to the fancy of the composer of the meykirtti (meykirtti). As these inscriptions begin with a set phrase, one can find out easily at the first sight to which king the inscription belongs. Sometimes the same king had two or more such beginnings. These meykirttis may be considered as the best literary specimens of the Chola times. As K.A. Nilakanta Sastri would put it, "the stately diction, the easy flow of the verse, and the animated narration of historical incidents mark them out as a class by themselves in the literature of Tamil".

Rajaraja had the meykirtti beginning with *Tint-magal Pōla*, being the most common, from his 8th regnal year. Two other forms of the introductions are also found.

The meykirtti of Rajendra I (rājēndra) begins with Tinunannivaļara which is found from the 3rd year of his reign. This historical introduction increases in length by the addition of fresh conquests till his 13th regnal year. Then it became stereotyped.

Rājādhirāja I had three beginnings to his meykirttis. One is Tingaļēr pera vaļar, which is a short one. This records only the achievements till his 26th regnal year while he was ruling jointly with his father Rajendra-I. The other one had the beginning Tinglērtant, a longer form with many variations giving more details of the events of his reign. A third one begins with Tirukkodiyodu tyāgakkodi giving no new information but confirming some details found in other inscriptions.

Rajendra II had 3 meykirttis, one being the summary of his success in *Irattaipādi*. His second one has the beginning *Tirumagal maruviya*. His third meykirtti begins with *Tirumādupuviyenum* and this is found from his 4th regnal year.

Virarajendra (vīrarājēndra) had 2 meykirttis, one with the beginning Tiruvalartiruppuyattu is a long one which gives in its early form a list of his relatives who were conferred with some high positions. This is omitted later on. This grows in length and new events are added. Another meykirtti begins with Vīramētunaiyāgavum, a shorter one undergoing many changes in relating facts and attains a new form in the 7th year.

Adhirājendra who succeeded Virarajendra, reigned only for some weeks. His meykirttis beginning with Tinuna-dandaiyum Jayamadandaiyum and Tingalēr malarndu are found.

Kulottunga I (kulōttunga) had several meykirttis of which one beginning with Tirumannivilangum (tinumannivilangum) is found in the first 4 years of his reign when he was the heir apparent. The meykirtti having the beginning Pugal culnda Punari and a longer one appears from his fifth regnal year. This becomes bigger and bigger with additions from time to time. While in the former one he was called Rajendra, he was called Kulottunga in the longer meykirtti. A short one with the beginning Pugalmadu vilanga (pugalmādu vilanga) is of no historic importance. Pūmēl arivaiyum is found only in Tirukkovalūr which relates the incidents found in Tirumannivilangum, noted above. He had some meykirttis which are of no use to the historian. He had a meykirtti with double beginnings combining Virame tunai of Virarajendra and Pugalmadu Vilanga of himself noted above, which is found in Tribhuvani. This, probably seems to set up a claim to the throne of the Chola empire by Kulottunga.

Vikrama Chola had 2 meykirttis, the longer one beginning with Pūmālai midaindu and the shorter being Pūmādupunara. The longer meykirtti from his 10th regnal year relates the improvements made in the temple of Natarāja at Cidambaram and no specific political event finds a place.

The beginnings of the meykirttis of Kuloitunga II are six, all begin with $P\bar{u}$ and they do not record any historical fact. They simply praise his reign.

The meykirttis that commence with Pūmanıviya Tinımādum and Pūmanıviya Politēlum belong to Rajaraja II and they are of no historical value. A third, beginning with Puyalvāyttu Valampeniga, has been adopted by Kulottunga II while Kadal Sūlndapānnādarum became the meykirtti of Rajadhiraja II.

Rajadhiraja II, in addition to the one stated above, had the meykirttis with the beginnings Kadal Sūlnda Pārēlum and Pūmanuviya tisai mugattōn. Though they are of no value to the historian, some narrate the incidents of the war of the Pāndiyan succession. The meykirtti Puyalvāyttuvalam peruga of Rajaraja II adopted by Kulottunga III has been used with some variations. Pumaruviyatisai mugattōn of Rajadhiraja II is also found. Some descriptive titles of this king also begin his inscriptions which give some informations of historical value.

Two meykirttis, Cirmanni in nangu tisai and Cirmannu malarmagalum, belong to Rajaraja III. The latter one, though of a high literary quality is simply a hyperbole.

The prasasti of Rajendra III is found in Sanskrit and it is doubtful whether the incidents related there are in the order of their occurrence. The beginning of this prasasti is Samasta jagat ēkavīra.

With the help of the inscriptions and the copper plate grants, the historians have reconstructed the history of the Cholas.

See also: Later Cholas.

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MINERALS

Tamil Nadu abounds in certain minerals, which are mentioned by McLean in his work.

Graphite: Pieces of graphite of the size of a small egg, with laminated structure were discovered in some Kankar in Tirunelveli (tirunelveli) district, the matrix being lime-stone or gneiss. They are found at Kallidākkuricci and Ambāsamudram in Kankars.

Gold: In Madurai district, gold is found in 2 places in Palakanad (palakanād) and in the sands of the river

Vaigai. An auriferous (yielding or containing gold) Zinc blends has been discovered in some parts of the district.

Gold is washed out of the detritus (small particles) of the granite rocks of the Palani (palani) hills near Palakanad. Owing to the scarcity of water, the work is carried on in a small scale which affords bare subsistance to the washers.

The gold in the river Vaigai is supposed to come from the crystalline rocks of the Palani hilis. Those who search for gold are called arippukkārar.

In Salem district, some gold mines are said to be found at Siddharcōil in 1802. Gold is also found at the base of the Kanjamalai (kanjamalai) hills. People wash it in the streams after the rain. No gold in workable quantities is found.

Chromium: This is found in the Salem district. The principal rocks in the low hills at the southwest base of the Shērvarōy hills are horn blendic mica and talcose schists in which the last is intersected by a perfect network of veins of magnetics.

Iron: Iron ores are found throughout Madurai. Formerly, ores were obtained from "beds of laterite conglomerate" and used to be smelted in some quantity but this industry became extinct long ago. "The cretaceous mesozoic rocks of *Tirucci* contain ferrugenous (iron bearing) nodules (mass) which were formerly smelted but now almost extinct.

In Coimbatore district, the principal ore is magnetic sand. The magnetic ore found in abundance in the Salem district is divided into the Godumalai (godumalai) in the Salem-Attur valley, the Talamalai-Kollimalai in the eastern part of Nāmakkal taluk, the Singipatti 6.2 km south of Godumalai, the Thīrthamalai and the Kanjamalai groups.

The beds seem to be 15.2 to 30.4m thick and "where steeply inclined or vertical, a very great extent of ore is laid bare to view in cliffs or precipices which are several hundreds of feet high." The quality of the ore also varies. It is sometimes much mixed with quartz. The ore is of the best quality and is found in large quantities.

The inhabitants obtain the ore either as sand on the surface or from shallow pits. Foundries were set up at Porto Novo to work the Salem ore.

"Various trials and experiments led to the conclusion that iron as produced for file purposes from Indian pig, was superior to any other in England and it had been proved to be superior to ordinary Swedish iron for steel purposes."

In South Arcot district, iron ores are said to be abundant in *Tiruvannāmalai* taluk where the Porto Novo Company had a factory. They are found in the *Kalrāyan* hills, particularly on the slopes below Chinna Tirupati, near *Ponparappi and Rāvuttanallūr*.

In North Arcot district, "Titaniferrous magnetic iron sand" is found at Shiragooty. "The careful way in

which the proportion of ore and charcoal seem to have been fed into the furnace - nine seers of sand produced five seers of iron."

Iron ores are found in the plateau and spurs of the Nilgiris. Haematite (a common) and specular (having the properties of a mirror) iron ores are more common at the surface than magnetite (magnetic) Iron ore is found near Kōttagiri and on a small spur of Doddabhetta. At Jackatalla, pure strings of haematite ore found interfoliated with the gneiss. In various parts of the Nilgiris decomposition of earthy iron ores have given rise to ochreous (coloured earth) deposits suitable for pigments (colouring substance).

Corundum: This mineral is found at Gujjelhutty and Chennimalai in Coimbatore district. This is found "in gneiss and in earth resulting from the decomposition of the rock" at Namaul and Viralimalai (virālimalai) on the banks of the river Kaveri (kāvēn) and at Solasiramani in the Tinuccengōdu taluk, Anuppur and Mullappalli up the river Kaveri in the Salem district. Two kinds of Corundam were found by the inhabitants when they ploughed their fields, one being a dirty red and the other a dark grey.

Rubies: They are found at Viralimalai and Solaisiramoni.

Magnesite: This is found in great extent near Salem town, "the chalk hills from the innumerable white patches of this substance which cover their sides." This mineral is useful for making plaster, tiles etc., and in refractory lining for furnace and as a dephosphorizing (removing phosphorene) agent in the steel industry."

Stealite: In the Salem district, at a place called Tanga-goundenpālayam, a bed of compact stealite is largely worked as a pot stone and a great quantity of plates, bowls etc., are manufactured and exported for culinary (cooking) purposes, especially by high caste Hindus, although they cost more than earthenware vessels. This was also used formerly to make pencils for writing on slates.

Gypsum: This is available in many parts of the rocks at Tirucci and to a certain extent in *Chengalpet*. This is used for making plaster of paris.

Lime Stone: In Tirucci district, lime-stones are found in the older crystalline series and also in beds of cretaceous age." Two beds have been discovered at Neyveli (neyvēli) and Muttam (muttam). The Neyveli bed was 1.2 or 1.5 m wide and traced for 3 km and it was of "grey colour passing on the one hand into white and on the other into pink." The Muttam band was found for over a kilometre. A similar lime-stone was also found 3 km to the north on the Madras road. The lime-stones are largely used for the construction of temples. Such stones are also found in the Coimbatore district.

Silica: The lapidaries (who cut, polish and engrave precious stones) at Vallam (near Tanjāvūr) are skilled workers in different varieties of rock crystal, such as ordinary pellucid quartz, smoky quartx, cairngorm (smoky) and amethyst

(purple). These excepting the last were brought from Cuddalore conglomerates which were made up of the debries of metamorphic rocks." The ornaments which are made "consist chiefly of brooch stones cut in the brilliant rose and other patterns: but watch glasses and double convex spectacle lenses are also made."

Flint: Flints are found a few kilometres south of Vellore and to the south-east of Sendurai (Tirucci district).

Beryl: The beryl was found in cavities in the cleave landite. The mine at *Puttūr* worked for two years, in about 1818. The villagers were in the habit of collecting the beryl and selling it to itinerant jewellers who again sold it at a high price in Madras. Beryl is also found at *Vāniyambādi* and at the northern base of Nilgiris.

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MOTHER GODDESS: SYNONYMS

The worship of female deities as the counterparts of the Mother goddess is a common practice among the Tamils. Almost all the Saiva shrines in Tamil Nadu have separate shrines for the consort of Siva. Known by different names, the *Anunan Shrines* are places of worshiping the Mother goddess. The following list does not list completely all the shrines of Siva's consort in the Saiva temples in Tamil Nadu.

Location of the Shrine with District

Tinı Anaikkā (Tirucci)
Kāñci (Chengalpet)
Tinuannāmalai (North Arcot)
Avināsi (Coimbatore)
Tinu Amāttūr
Tinu Ānīr (Tañjāvūr)
Tinu Ālavāy (Madurai)
Tinuvaiyāņu (Tañjāvūr)

Tinıvoriyür (near Madras)
Tinıkkalııkkunram (Chengalpet)
Kālahasti (Andhra Pradesh)
Kumbakönam (Tañjāvūr)
Kurrālam (Tañjāvūr)
Tinıcirāppalli (Tinıcci)
Tinınallānı (Kāraikkāl)

Nāgappaṭṭiṇam (Tanjāvūr) Tīrunelvēli (Nellai-Kaṭṭabomman) Vaittī swarankōil (Tanjāvūr) Vēdāranyam (Tanjāvūr)

Name of the Goddess

Akhilandēsvari Kāmākshi Unnāmulai Ammai Karunāmbikai Muktāmbikai Kamalāmbikai Mīnākshi Dharmasamvardhani (Aramvalarttanāyaki) Vadivudai Ammai Tripura Sundari Nanappūnkodai Mangala Nāyaki Kulalvāymoli Ammai Mattuvārkulali Bhōgamārtta Pūnmulai Ammai Nī lāyadākshi Kānthimathi Taivalnāvaki Yalaippalittamoli Ammai

Bibliography: H. Krishna Sastri, South Indian Images of Gods and Goddesses, Government Press, Madras, 1916; P.V. Jagadisa Aiyar, South Indian Shrines, Vest and Co, Madras, 1922.

MUKHTEARS

A class of legal practitioners in courts of law, the Mukhtears, flourished in the former Pudukkottai (pudukkōttai) State. They were pleaders in criminal courts.

During the time of A. Seshiah Sastri, "the rules regulating the qualifications, enrolment and practice of the Mukhtears in the Pudukkottai State were clearly laid down for the first time." An annual examination in Indian Penal Code, the Criminal Procedure Code, the Indian Evidence Act, Civil Procedure Code, Indian Contracts Act, Limitation Acts and Small Causes Courts Act was held from 1886 and those who passed the examination were only considered as Mukhtears. They held no other law degree. The candidates were allowed to answer the papers in Tamil. The question papers were set and the answer scripts were valued by the Judges of the Chief Court. The technical terms were transliterated into Tamil.

All those who passed the examination, were given Sanads (permission) on payment of Rs. 10/- and they were allowed to practise in the courts of the Magistrates, but not in the Sessions Court. They could conduct smallcause suits up to the value of fifty rupees before Subregistrars in local areas, who were empowered to deal such suits. They knew their clients, who were near to them and were mostly village folk. Their fees also were indeed "within the means of their clients". It seems that they cross examined the witnesses efficiently and argued very well in Tamil, intermixed with technical expressions in English. Some were also capable of arguing in English. They were the poor man's lawyers and a valuable asset in the life of the village."

After the merger of Pudukkottai with the Indian Union in 1948, they were allowed to "practise in all courts of Tamil Nadu, civil, criminal and revenue, like their brethren holding law degrees".

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MUSEUMS IN TAMIL NADU

Different kinds of museums like the museums of art, architecture, culture, industry, science, technology, education etc., in places like Madras, Madurai, Coimbatore, Tañjāvūr etc., are functioning in Tamil Nadu. Some are established in the 19th century while others in the present century.

I. Archaeological and Cultural Museums

The Museum, located in Fort St. George, Madras, founded shortly after Independence in 1948, houses the relics of the British period in South India. It is located in an ancient building which is itself a monument built in 1792.

The oil paintings of the former Governors of Madras, Kings and Queens of England and the Nawabs of the Camātic, adorn the portrait gallery.

In the Prints sector, historical places like Fort St. George, St. Thomas Mount, Tanjavur, Tirunelveli (tintnelvēli) etc., as they existed in the 18th century are available.

The Annoury section contains weapons that give an idea about the Madras army as organised in 1752. In one of the halls, medals and coins of the Madras, Bombay and Bengal mints, as well as those of the Portuguese, French and Danes are displayed. The Silver communion vessels of the St. Mary's Church, a model of Fort St. George, the palanquin of the Nawab of Arcot and the old locks and keys of Fort St. George are also available. It is easily accessible and the admission is free.

Government Museum: The Government Museum devoted to art, archaeology, anthropology, zoology, botany, geography and numismatics, founded in 1851, has a National Art Gallery, added to it in 1951.

In one room, the oil and other kinds of paintings of Ravivarma and the older schools of Tanjavur and Mysore are kept. In the zoological section, skeletons of different animals are displayed. In the vertebrate gallery, snakes of India, the flying dragon, the chameleon etc. are exhibited. There is a herbarium and the archaeological collections include Jaina antiquites, Buddhist sculptures, some architectural pieces of the Pallava, Chola and Pandya periods are available. There is a magnificent collection of South Indian metal images. The fine collection of wood carvings, coins and inscribed stones in large numbers is yet another feature of this museum.

National Art Gallery was added to it in 1951. It contains the famous bronzes like Natēsa from Triuvālangādu and selected wood and ivory carvings, some paintings of the Mughal, Tanjavur and Mysore schools.

Gandhi Memorial Museum, Madurai: The Gandhi Memorial Museums to commemorate the sacred memory of Mahatma Gandhi, were established at New Delhi, Sēvāgrām, Sabarmati and Madurai. The one at Madurai, started in 1949 has collected and is still collecting Gandhian literature in all the major Indian and foreign languages, and the letters written by Gandhiji to those in India and abroad (the photostat copies of which) are preserved. There is also a reference library attached to it.

Minakshi Sunderasvarar Temple Museum, Madurai: "Though started well, it has in recent years been completely neglected and all the material is now stored in godowns", so wrote Sivaramamurti in his book Directory of Museums in India. On enquiry, it is found that the museum is now located in the Thousand Pillared Hall of the Minakshi-Sundaresvarar (minaksi-sundaresvarar) temple, that a large collection of sculptures and paintings have been exhibited and that on an average 1,000 visitors visit the gallery paying admission fee which is indeed normal. (For further details, see Madurai Temple Complex, a guide-book printed by the temple authorities).

Government Museum, Pudukkottai: The museum established in 1910 is situated in the main street of Tini-kkōkaranam, a suburb of Pudukkottai (pudukkōttai) and is within the reach of visitors. The exhibits are housed in 9 rooms. The sources of collection are exploration, excavation, treasure-trove and donation. The museum is a branch of the Government Museum, Madras.

Devasthanam Museum, Srirangam: The museum founded in 1935 contains old ivory carvings, portraits of the kings and nobles, bronzes representing iconographic forms of Vaishnavites (vaisnavite), copper-plate grants, old coats of mail, swords and a few stone images as exhibits. It is located in a small room in the Srirangam (srīrangam) temple complex.

Thanjavur Art Gallery: This district museum established in 1953 contains valuable collections of early Chola sculptures and bronzes. There are bilingual labels in English and Tamil. The museum recognised as a treasure-trove, collects entrance fee.

II. Educational and Scientific Museums

Annamalainagar Zoology Museum: Founded in 1929, this museum of the Annamalai University attracts many a zoological student interested in the subject. This is administered by the Zoology Department of the University.

Agricultural Museum: The museum founded in 1909 in the Agricultural College, Coimbatore, is devoted to agricultural and allied sciences. The collections include (a) seeds and products of cereals, pulses, oilseeds, fibres etc., (b) minerals, rocks etc., (c) insects, pests and fungus diseases, (d) modes of implements and tools and (e) stuffed birds, snakes, poultry and other small animals.

Gross Forest Museum: The establishment in 1902, and the development of this Museum at Coimbatore, was due to the initiative and interest of H.A. Gross, the Conservator of Forests and so, it is named after him, as Gross Forest Museum. In 1948, the college and the museum were taken over by the Government of India. The collections of the museum contain materials of forestry and allied subjects. Maps, charts, models etc., are included in the exhibits to facilitate the study of forestry and allied subjects.

Madras Medical College Museums: There are the pathology, hygiene and anatomy museums founded in 1868, 1928 and 1932, respectively, in the Madras Medical College. The museums are intended for the students and others in the medical profession. The labels on the materials exhibited are in English.

Stanley Medical College Museum: There are museums in the pathology, anatomy, hygiene and the pharmacology departments of the college. They are open only to the students and members of the medical faculty.

Guindy Engineering College Museum: The principal collections in this museum founded in 1920 are on civil and mechanical engineering subjects with models like bridges, dams, girders, railway culverts, arches over doors, varieties of staircases, specimens of English stones, Howrah

bridge etc., for the purpose of demonstration. The museum intended mainly for students, is not open to the public.

Central Marine Fisheries Museum: This is a reference museum founded in 1949 at the Mandapam Camp Research Station of Marine Fisheries to display fishes, models of fishing gear, equipments and other minor products. The primary intention of this museum is to help those who are engaged in marine fishery research. Prior permission from the Chief Research Officer of the Central Marine Research Station, under whose control it functions, is necessary to enter it.

Madras Christian College Zoological Museums: This museum at Tambaram, Madras, though started in 1885, improvements were effected only in 1911, 1928, 1937 and 1945. The collections are added by the exchange of specimens with other museums in India. Many specimens were obtained by exchange from Australia and America from 1942. It is mainly intended for the college students on specified days.

Tirucci St. Joseph's College Natural History Museum: The museum opened in 1889, contains objects, mostly on natural history like insects, birds, mammals, skulls, snakes and geological specimens. The taxidernist explains the exhibits to the visitors. There is a very appreciative clientele in the schools of the town and the district as admission is free. The taxidernist arranges for opening it only when visitors are there under prior permission.

III. Industrial and Commercial Museums

Madras Central Industrial Museum: The Madras Industries Association created a Central Industrial Museum and is maintaining it to promote Indian industries. The museum provides exhibits of small scale, cottage and co-operative industries. This is open on all days except Sundays and public holidays and admission is free.

Madras Victoria Technical Institute: Founded in 1890, this Institute has exhibits of wooden, ivory and metal carvings, besides canework, sandalwood carvings, leather works, carpets, lace and embroidery works, grass mats, pottery etc. Being a commercial museum, the Institute has created two funds to provide a few scholarships to those studying in the School of Arts and Crafts.

The exhibits including paintings of different artists and photographs of different places in the city and South India, are available for sale.

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MUSICIANS AND MUSICOLOGISTS

The Tamils had a rich musical legacy. Tamil itself is referred to as iyal, icai and natakam (nāṭakam). The seven svaras (svarā) were known as kural, tuttam, kai-kkiļai, ulai, ili, viļari and tāram. The Tamils had developed a raga (rāga) system consisting of pan (pan), tiram

(tiram), tirattiram (tirattiram) and panniyarriram (panniyarriram). "A pan was considered sampurna (sampūrna), if the seven svaras were present either in the arohana (ārōhana) or avarohana (avarōhana)". The pans were also classified on the basis of region, into mullai, manitam, neytal, palai (pālai) and kurinji (kurinji).

The Kudumiyamalai (kudumiyamalai) music inscription stands testimony to the musical talents of Mahendravarman, the Pallava king of the 7th century A.D., and he had the title Sanki majati. He was also a good player on the vina (vīnā) called Parivādinī.

The Cholas were also patrons of music. They encouraged the Tevaram (tevaram) music in temples. One of the queens of Kulottunga I (kulottunga) was called Elisai Vallabi (who was strong in the seven notes of music). The temples had musicians and dancers in their establishments. Though the country, after the Cholas, had to shift from one dynasty to another, the rulers were the Nayaks (nāyak) and the Marathas. Though there were wars, the spiritual life of the people was never affected. The religion, music, dance etc., continued to flourish.

The Nayaks of Tanjavur extended their patronage to music. Some of the rulers were composers too.

Raghunatha Nayak (1600-1634): An authority on the science and practice of Karnatic music and an expert vina player, he was "the inventor of new ragas like Javanta Sēna and talas (tāla) like Rāmānanda". The 24 fretted vina was named after him. The Tanjavur court during the period of Raghunatha (raghunātha) was adorned by vaggeyakas, vainikas, gayakas and other scholars. At the request of Govinda Diskshitar (govinda dīkshitar), Raghunatha wrote Sangīta Sudha "to reconcile the lakshya and lakhsana music". The vina came to be utilised as a concert instrument "enjoying the sole status, in which raga alapana (alāpana), thāyagīta and prabhanda were rendered with varieties of gamaka". Raghunatha refers to the "playing of raga, gita (grta) and pada (padā) on gotivadyam (gōtivādyam); it was originally called cetravina (cetravina)". The nagasvara (nāgasvara) was also known in those days.

Govinda Dikshitar's son was Venkatamakhi (vēnkatamākhi), who became the minister of Vijayaraghava (vijayarāgitava) Nayak and at the request of the Nayak king, Venkatamakhi wrote "the famous epoch making treatise on music" called Caturdandi Prakāsika. In this treatise, the author "has systematised the raga system of South Indian Music once and for all".

Vijayaraghava himself was a poet, composer and a distinguished scholar in sahitya (sāhitya) and sangita (sangita) like his father Raghunatha.

It is said that Kshētriya who visited the court of Raghunatha, visited again during Vijayaraghava's time and sang 1,000 padas in praise of Vijayaraghava. Padas which were erotic compositions like Sringara Prabhandas (sringara prabhandam) attained popularity in Tanjavur. Some of the ladies in his court were expert dancers as

well as good musicians and instrumentalists. Rangarājamma, who was the mistress of the king, could compose poems in 8 languages. She composed yakshaganas (yakshagānā) and padas. Her Mannānidāsa Vilāsamu and Ushāparinayamu are fine literary works in

Vijayaraghava was the author of 23 dramas, 5 dvipadas and one ragada. The Prahlada caritamu gives a list of the works composed by him. One of the yakshaganas called Vipranarayana (vipranārāyana) caritam, describes the devotion of Vipranarayana (Tondaradippodi ālvār).

Sahaji (sāhaji) was the eldest son of Ekoji (ēkōji) who founded the Maratha rule at Tanjavur by about A.D. 1676. Sahaji was called Abhinavabhoja of Tanjavur. He was proficient in many languages and also a great scholar in sangita and sahitya. "Music and dance had reached a high level of excellence in his days". He patronised distinguished composers of padas, yakshaganas and musicians like Giriraja Kavi (giriraja kavi), Somakavi, Rāmabhārati, Vāsudēva Kavi and Kavigiri. As a staunch devotee of Tyagaraja (tyāgarāja) of Tiruvarur (tiruvārūr) he composed many padas on the deity. He has also composed 208 padas collectively called Tyagaraja padas which are in Sanskrit, Marathi and Telugu. "Sahaji had an extraordinary skill in weaving words, and his language is majestic, his imagery polished, his sentiments fine, and his touch delicate". The Sankara Pallaki Seva Prabanda has been performed during the annual festival of Tyagaraja at Tiruvarur for over two centuries, but has lately been given up". "The opera is in fine flowing chaste Telugu". Tyagaraja Vinoda Chitra Prabhanda is in Sanskrit, Telugu, Marathi and Tamil. It contains 6 acts. This is also called Sankara Kāli Natana Vāda mahā nātaka. The following lines which seem to be palindromic, are "conceived in such a way that the sequence of the letters remains the same and gives the same meaning even if the line is reversed".

cēdaya rādu rāyadachē/pōdimi gāni gāmidi pō vādē sāhēsādēvā/rādēva rāva dērā

Kuravanji Nataka (kurvanji nataka) was popular and Tyagesa (tyagesa) Kuravanji, in praise of Tiruvarur Tyagesa was enacted in the temple. "Many Tamil operas like Būlōka Dēvēndra Vīlāsam, Atirūpāvati Kalyānam by Kuttakavi, Sankaranārāyana Kalyānam by Apatsahāya Bhārati, Chandrahāsa Vilāsa nātaka and padas composed by Rāma Bhārati and Vāsudēvakavi belong to the reign of Sahaji. His work on the Science of Music is known as Sahāji Rāgalakshanamu. "It is yet a manuscript in the Tanjavur Saraswathi Mahal Library".

His brother Sarabhoji I (sarabhōji) and Tukkoji (tukkōji), continued the tradition and patronage set by him.

Sarabhoji I lived in the literary and musical atmosphere of the court of his brother. Anandarayamakh, the minister of his brother, continued and he composed Vidyā Parinaya Nāṭaka. The other distinguished poets and composers were Girijakavi, Jagannātha, Vēdakavi etc. Giriraja wrote 150 padas on Sahaji alone and some on Sarabhoji. He had also invented new ragas and named them after his patron, Sarabharāja Chandrika, Sarabha Lalita, Sarabha Kalpam and plays, the Sarvānga Sundari Vilāsam, Rājamōhana Kuravanji, Rājakanyā Parinayam, Vādajayamu and Līlāvati Kalyānam. "All these are still in manuscript form".

Tukkoji I known also as Tulaja I (tulāja), had the monumental work, Sangita Sārāmna. Sahaji has been described by Tulaja as Sangita Tantrapriya and he called himself, Lakshya Laksha Kōvida. "It was during his period that Hindustani Sangita Paddati became popular in the Tanjavur court. He has composed a nataka in Telugu, the Sivakāmasundari Parinaya Nataka. His Rājaranjana Vidyā Vilāsa Nataka was composed in Sanskrit. "The theme of the play is highly symbolic and philosophic".

Ekoji II was the son and successor of Tulaja I. He was the author of Samkshēpa Rāmāyanam, Tyāgēsvara Kamalāmbā Parinayam, Vighnēsvara Kalyānam or Ganapati Nāṭakam.

Pratapa Simha (pratāpa simha) is said to have composed 12 dramas in Marathi on puranic (purānic) subjects. Muddupaļani was a "higly talented dancer" of his court. She was the author of Rādhikā Santvanamu and Saptapadālu. The latter "purports to be a translation of Andāl's Tinuppāvai and seems to contain some original treatment also".

Tulaja II was the son and successor of Pratapa Simha. "The credit of inaugurating a fresh era of distinguished Vainikas, saint composers, nattuvacaryas (nattuvācārya), musicians and dancers, perhaps goes to Tulaja II. His reign marks the commencement of the golden period in the history of music". Vina Tinumala Iyer was the court vidwan. Venkatasubbiah, the vocalist, was presented with five velis (vēli) of nanjai (nanjai) (wet) land. Mahādēva Annāvi of Tirunelvēli was the famous nattuvanar (nattuvanār) who was presented with a big house in the west main street and ten velis of nanjai lands. It was during his period that Vanajākshi and Muttumannar performed dances in his court. Santi Venkataramanayya, the guru of Tyagaraja and Vina Kālahasti Iyer, the maternal grandfather of Tyagaraja were in the court of Tulaja. The latter was given a gift of one veli and 8 ma (mā) at Perannur in 1771. The Trinity of Karnatic music sanctified and filled the whole of South India with their soul stirring songs. Tulaja and his successor Sarabhoji II had the greatest respect for them; but the Trinity, "being far above the general category of musicians, did not expect the royal encouragement".

Amarasimha who succeeded Tulaja II extended patronage to Ghanam Krishna Aiyer (ghānam krishna aiyer), Gopala Krishna Bharati (gōpāla krisna bhārati) and Rāmadāsa the Hindustani musician. Ghanam Krishna Iyer composed Tamil padas. Bharati composed Nandan Caritram, in the opera form. Besides, he composed Cidambarakkummi, Iyarpagai Nāyanār Caritra, Tirunī lakanta Nāvanār Caritra and Kāraikkāl Ammaiyār Caritra Kīrtanās.

Sarabhoji II ascended the throne of Tanjavur after the deposal of Amarasimha. He patronised all branches of learning. "Ghanam Krishna Iyer's maiden performance and the first debut of singing in ghanam style took place in the Tanjavur court and it was Pallavi Gopalayya (gopālayya) who approved the talent in handling the ghānamārga". Expert players on instruments like viņa, gottuvadyam, nagasvaram, bālasaraswathy, violin, sārangi, tavil, mridangam, flute, dulcimer, mukhavī nā, and clarinet received royal patronage. Sarebhendra Bhūpala Kuravanji was composed by Kottaiyur Sivakkolundu Desikar and was enacted regularly during the annual festival in the Big temple at Tanjavur. Tiruvalundur Subrahmanyam played nagasvaram, wonderfully well, that he was gifted with a silver nagasvaram by the king. In the Saraswathi Mahal Library, there are manuscripts dealing with music and dance in Telugu, Sanskrit and Marathi. "The obsolete musical forms like gitas, suladis (sūlādi), and prabhandas which are not popular at present are available in the archives of the library". Sarabhoji had a great liking for Western music and he organised the Tanjavur Band. "He collected Western musical instruments like violin, clarinet, culcimer, piano, German flute, tambourin, and harpis chord to play the western tunes on the Tanjore Band". The Sangita Mahal was used for holding music concerts and dance performances. One of the writings of Sarabhoji was Devendra Kuravanji in Marathi and "it is no less than geography of the land told in melodious songs".

Sivaji II (śivaji) was the last ruler of Tanjavur. The Tanjavur Quartette, the four illustrious sons of Subbaraya Oduvar (subbarāya ōduvār), were court vidwans. They were Ponnaiya, (ponnaiya), Chinnaiya (chinnaiya), Vadivel (vadivēl) and Sivanandam (sivānandam). Tamil dramas like Pāndekāļi Vilāsa Natakam by Nārāyana Kavi, Madana Sundara Prasādana Santāna Vilāsa by Anunachala Kavi and Bhārata Ammānai by Krishnan were composed during this period. Sivanandam was the author of padas in Tamil. Sivaji was a lover of lavanis (lāvani). He was himself a savāyi (having greater talent and skill) and acted as the final judge in lavani contests held in the court. Lavani Venkata Rao was the prominent lavani singer. A Hindustani musician of the court was Rahman and lady mridangam player was Kāmākshi. There was a nātakasālā in the Tanjavur court.

Rama Bharati was a profound scholar in Tamil and flourished during the time of Sahaji II. He composed crotic padas in Tamil in praise of Sahaji.

Vasudevakavi was another composer of 100 padas, mainly erotic, on Sahaji.

Venkatarāma Sāstri was the illustrious composer of the excellent dance dramas, the Bhāgavata-mēļa-nāṭakās, staged annually at Melattur (melāṭṭūr) near Tanjavur.

Pallavi Gopalayya, a good vocalist who flourished in the court of Sarabhoji, was an expert in singing pallavi.

Rāmaswāmy Dīkshitar was a composer of ragamalikas (rāgamālikās), kirttanas (kīrtānā) and prabhandams. His composition, 108 ragatalamalikas with the opening sahitya, Natakādi Vidala in 108 ragas and talas, brought him great honour and he was honoured by Manali Cinnaiya Mudaliar (manali cinnaiya mudaliar) with Kanakabhishekam (kanakabhishekam).

Pallavi Doraiswami lyer, a contemporary of Tyagaraja, was as his name suggests, an adept in singing pallavi and he won Bonnili Kesavayya in a pallavi contest.

Arunachala Kavirayar was the author of Rāmanataka Kirttanas. He was honoured by Tulaja and Manali Muttukrishna Mudaliar honoured him with kanakabhishekam.

Papavinasa Mudaliar (pāpavināsa mudaliar) composed Kumbhēsar Kuravanji, a fine dance drama and "many of his songs seem to be popular even now in Bharatanātya recitals".

Sri Narayana Tirtha (nārāyana tīrtha) was the composer of Krishna Līla Tarangini, "the longest and a glorious opera in beautiful Sanskrit". "It has the triple confluence namely the bhakti bhava (bhāva), raga bhava and sahitya bhava, characteristic features of kriti (kriti) compositions".

Sridhara Ayyavar (srīdhara ayyāvar) is a household name in the Tanjavur district. He composed works on nama siddhanta (nāma siddhānta), the glory of the name of the Lord. His songs of devotional nature are being utilised in congregational singing. He composed the Sāhēndra Vīlāsam in praise of Sahaji.

Bhodendra Sadguru (bōdendra sadguni) was the head of Kānci Kāmakōti Pītham as the 59th jagadguru. He has composed 8 works dealing with the nama siddhanta. He laid down the method of conducting bhajanas.

Musical Trinity: Tyagaraja, Muttusami Dikshitar (muttusāmi dīkshitar) and Syama Sastri (syāma sāstri) constitute the Musical Trinity, born in Tiruvarur. "The music of Tyagaraja is likened to the juice of the grapes which can be tasted and enjoyed at once without any difficulty. Dikshitar's music is like the juicy kernel contained in the coconut which can be enjoyed after breaking the shell. The music of Syama Sastri is compared to the plantain whose skin has to be pealed off before tasting the fruit. Each is great and unique in his own way and hence stands above comparison".

Tyagaraja: According to him, wealth is insignificant before the devout service at the feet of Rama (rāma). He adopted the path of naishkamya (naiskāmya) bhakti. His kritis, couched in dignified prose, simple and tiny, "assume when rendered a magnificent melodic proportion". "His handling of rare and apurva (apūrva) ragas served to immortalise them". Early in his life, he composed "divyanama kirttanas, simple in music but rich in feeling and these form the priceless part of South Indian bhajana". There seems to be "three different schools of disciples of Tyagaraja" who carried on his tradition. They are Umayalpuram (umayalpuram), Tillaisthanam (tillaisthanam) and Walajapet (walajapet)

schools. "The manuscripts containing the kritis of the saint composer are preserved by his worthy disciple Walajapet Venkataramana Bhagavatar and are still available in the Sourashtra Sabha at Madurai". It seems that Tyagaraja "sang devagandhari (devagandhari) raga for eight days".

Muttuswami Dikshitar was a composer of group kritis like Kamalāmba Navānnava, Abhayāmba Navānnava, Navagriha kritis, Pañcalinga stala kritis etc. They are in dignified Sanskrit. He was a Devi (devi) upāsaka. He has introduced the ragamudra invariably in all his

Syama Sastri was a devotee of Kamkshi Bangaru (bangani). Kamakshi (at Tanjavur) was the property of his family and the temple was built with an endowment of 32 velis of land, after his father, Syama Sastri became the arccaka (priest) of the temple. His compositions are noted "for their polished music, beautiful language, the rhythmic excellence and the karunarasa (kanınasa)". His svarajatis constitute the magnificient contribution to "the lakshya of Karnatic music". The Navaratna malika (mālika) was composed on goddess Mīnākshi of Madurai and it is "a precious gem in the repertoire of South Indian Music". It seems, some of his songs allow themselves to be rendered in two talas.

In the period after the Musical Trinity, specialists in singing raga, pallavi, and ghanam cropped up and some of them were Todi (tōdi) Sitaramayya, Begada (bēgada) Subrahmanya, Sankarabharana (sankarābharana) Narasayya, Naryanagaula (nārāyanagaula) and Atana (atāna) Appayya.

In the post-Tyagaraja period, there were composers and musicians of high order as Patnam Subramania Iyer, Mahā Vaidyanātha Iyer, Kunrakkudi Krishna İyer, Nārāyana Swāmi Appā, Tanjavur Krishna Bhagavatar, Fiddle Gövindaswāmi Pillai, Vinai Dhanammal (vinai dhanamāl) etc.

Subbaraya Sastri, son of Syama Sastri, studied music under Tyagaraja and he was patronised by the Zamindar of Udayarpalayam (udayārpālayam).

Annaswami Sastri, (annāswāmi sastri), the adopted son of Subbaraya, was an eminent violinist and he was patronised by Kanchi Kalyana Rangappa (kāñci kalyāna rangappa) of Udayarpalayam. His disciples were Mēlakkāra Gōvinda Pillai and Tanjavur Kamakshi, the teacher of Vinai Dhanammal.

Cinnaswami Dikshitar was patronised by Manali Muttukrishna Mudaliar. He was the brother of Muttuswami Dikshitar.

Baluswami Dikshitar was the youngest brother of Muttuswami. The above mentioned Manali Muttukrishna Mudaliar helped him to learn violin under an European violinist. Baluswami (bāluswāmi) became the Samasthana (samasthana) Vidwan of Ettayapuram published the grandson (ettayāpumam). His monumental work Sangita Sampradāya Pradaršani.

Vinai Kuppayyar was known as gana cakravarti and Narayana gaula Kuppayyar. His son was Tiruvorriyur Tyagaraja who published Sānkirtana Ratnāvali and Pallavi Svara Kalpavalli.

Paidala Gurumurti Sastri (paidala gurumūrti sastri) was an eminent composer of gitas and was known as Veyigita (vēyigīta) Paidala Gurumurti (one who composed thousand gitas) and Naluvadivēla raga (one who has the knowledge of 4000 ragas). He has referred to himself as Ghānanaya dēsya samsthapanācārya (one who systematised the gahana, naya and desya mārgās); sastrajna (master of the the science of music), raga bhī da durīna (highly proficient in the science of raga and its varieties.)

Maharaja Swati Tirunal, (mahārāja swāti tinmāl) "the illustrious royal contemporary of the Trinity" was himself a composer and musician of high standard and encouraged "artistes from far and wide". After the fall of the Maratha power, the musicians found patronage at Travancore. One of those who proceeded to Travancore was Ananta Padmanābha Gōswāmi, a famous "katha (kathā) performer". He was called Kōkhila Kantha Gōswami. Some others were Subbaraya Gurswami Oduvar, his sons, the Tanjavur Quartette, and Tanjavur Chintamani (chintāmani), a good player of sarangi, who were also the recipients of honours. His court, like that of Sahaji, became "a veritable home of singing birds".

Anai-Ayya brothers (ānai-ayyā brothers) who were patronised by Sarabhoji, composed a number of kirtanas in Tamil and Telugu and some of their Tamil compositions had been published in 1903.

Vaidisvarankoil Subbrama Iyer (vaidisvarankoil subbrāma iyer) was also a famous composer of padas in Tamil in praise of Muttukkumāraswāmi. His erotic padas were couched in melodious music.

Vinai Perumalayya (perumālayyā) in the court of Sarabhoji, "played the bhairavi raga for ten days at the rate of three hours daily without repetition" and got the village Mahipālai as a gift. He was honoured with the umbrella, palanquin and a vina decked with shining stones, when he performed in the North. Raghunatha Tondaiman (raghunātha tondaimān) presented him with a "fabulous sum of money".

Muvvanallur Sabhapatayya (muvvanallur sabāpatayyā), a composer of many padas "spent most of his time in performing abhinaya, himself singing the padas before the sanctum sanctorum of Rājagōpālaswāmi", the presiding deity of the Mannargudi (mannārgudi) temple in the Tanjavur district. His 50 padas have been published in 1883. Some of his padas are "favourite items in dance concerts". His Sītākalyāna in verse form was very popular with Harikatha Bhagavatars. He himself was one of the greatest masters of Bharatanatya. Having been endowed with handsome personality and fine voice, it seems "he put on the costumes and jewels of a woman dancer and impressed the spectators of the court (of Sarabhoji II) by exquisite abhinaya coupled with

dramatic skill". Every one believed that the dancer was a lady. Tiruvarur Kamalam and Pudukkōṭṭai Anunāļu were his prominent disciples.

The Tanjavur Quartette: It is said that "the Bharatanatya concert programme was systematised by those brothers". They composed a large number of dance forms as "alarippu (alārippu), jatisvara, svarajati, padavarna (padavama), sabda, tillana (tillana) and kirtanas", in praise of Brihadisvara and the Maratha rulers of Tanjavur. Of them, Ponnaiah was a saivite and had composed kavuttuvam, tanavama (tānavama), alarippu etc., in praise of the deity at the Big temple. Cinnayya became the Mysore Samsthana Vidwan and his patron was Krishnarāja Wodeyār. The third, Sivanandam, served in the court of Sivaji II (the last of the Tanjavur rulers). The fourth Vadivelu became the court musician and violinist in Travancore and composed ragamalika, sabdam, jatisvara, pada, tillana etc., in praise of Padmanābhaswāmi at Thiruvananthapuram.

Kottaiyur Sivakkolundu Desikar was a great Tamil scholar and his Sarabhēndra Bhūpāla Kurvanji consists of 39 kirttanas, 3 venpas (venpās), 2 akavals, 25 viruttams and 2 koccoga kalippas (kalippā). This is also known as Ashtakkodi Kuravanji. "Highly raktiragas are used in this Kuravanji". It is said that the Tanjavur Quartette first enacted this nataka in the Big temple. Anantarama Bharati has praised the literary and musical scholarship of Sivakkolundu Desikar (sivakkolundu dēsikar) in his Tiruvidaimarudur Nandinatakam.

Todi Sitaramayya and Sankarabharana Narasayya were "experts in handling the ragas after which they are named". It seems Sitaramayya mortgaged his raga due to needy circumstances and when Sarabhoji came to know of it, he paid the amount and redeemed his ragas.

Maha Vaidyanatha Iyer was conferred the title Maha (mahā) in 1856 by Kallidaikkuricci Adinam (kallidaikkuricci ādīnam), Tirunelveli district. It seems he sang the Cakravaka (cakravāka) raga in the contest. Even while he was ten years of age, he sang in the durbar of Raghunatha Tondaiman who appreciated him. Along with his brother, he composed Periyapurana (penyapurāṇa) kirttanas.

Patnam Subrahmanya Iyer could sing "with authority, beauty and bhava", the kritis of Tyagaraja. He along with Maha Vaidyanatha Iyer used to take part in bhajanas during the saptastana (saptastāna) festival. He had trained many disciples among whom was Tiger Varadachari (varadāchāri).

Gotuvadyam Sankharama Rao was a specialist in gotuvadyam like his father Srinivasa Rao who was the asthana vidwan of Tinıvāduvaturai Adīnam. It seems, on the occasion of the visit of Lord Montague to Madras in 1918, he won admiration by his performance.

Balasaraswathi Jagannatha Bhat Goswami was the first to practise on the North Indian instrument

balasaraswati or mayuri (mayūri) which is called Taus in Persian terminology.

S. Seetha observes, "Sarabha Sastri elevated flute to the status of a primary instrument; Srinivasa Rao that of Gottuvadyam; Tirukkodikaval Krishna lyer and Govindasami Pillai raised the violin to the status of a concert instrument and Jagannatha Bhat Goswami raised the Mayuri to the level of a primary concert instrument".

Lavani Venkata Rao was a famous lavani singer and composer during Sivaji, the last Maratha ruler of Tanjavur. He belonged to the group of lavani singers who held the superiority of Siva over Vishnu. He was the author of a work called Rudra Vina Yantra which explains the "derivation of the 72 permutations and combinations of svaras". Another of his work, the Bahattara mela rāgamālika was composed in the style of lavani composition using the 72 melas named from kanakangi to Vasikapriya. Maha Vaidyanatha, a staunch devotee of Siva, also composed in Sanskrit, the 72 mela ragamalikas in praise of Siva.

Varahappa Dikshit, a minister of Sivaji II, whose father Rāmaswāmayya was a vina vidwan, played the piano also. Varahappa (varāhappa) was also skilled in vina and piano. He was the commandant of the native regiment and the superintendent of all the musicians of the palace.

Group Kirttanas: A group of 8 kirttanas in 8 vibhaktis (cases) and also 9 kritis on Subrahmanya, in praise of Sodasa (sodasa) Ganapathis (ganapati) in Tiruvarur temple; 12 kritis praising Tyagaraja, 9 on goddess Abhayamba (of Mayilāduturai); Pancalinga (pañcalinga) stala kirttanas; navagraha kirttanas, Kamalamba navarnava at Tiruvarur, in praise of Brihadisvara at Tanjavur; Pancalinga kritis in Tiruvarur temple on Acalēsa, Hātakēša, Anandēša, Anınācalēša, Vāsukarmēša and Siddhīsa; 9 songs on Saraswathi, the goddess of learning; on Lakshmi; Nīlotpalamba of Tiruvarur; Minakshi of Madurai; Kamakshi of Kanchi; Mangalāmbika of Kumbakonam (kumbakonam), Rajagopala of Mannargudi; in praise of Rama - all have been sung by Muttuswami Dikshitar of which some are popular and some are not traceable. Group kritis have also been composed by Tyagaraja.

Sculptural Representations: There are beautifully carved figures holding musical instruments. At Pallesvaram, there is a figure holding the fretted vina. In the Airāvatēsvara temple at Darasuram (dārāsuram) an orchestra of flutists and a drummer had been sculptured. The stone steps in front of the temple at Darasuram give out the 7 notes of music. "The Saptasvara Vishnu or Cakkarattālvār in Tanjavur Art gallery is a beautiful bronze figure, the limbs of which when struck produce the sounds of the saptasvaras". In the Sārangapāni temple, "the four wheels of the huge stone chariot situated in the centre of the ardhamandapa (ardhamandapa) are fully covered with dancing figures holding many instruments as vina, edakka (edakkā),

barrel-shaped drum etc". At the base of the pillar No. 32 near the main entrance of Ramaswami temple at Kumbakonam there is a "figure playing vina with five frets". The pillar No. 35 has a figure playing a 12 fretted

Pancamukhavadya: This is a special instrument played during the specific hours of worship. Such vadyams (vādyam) are at Tinivanir, Tinippungur and Tinitturaippūndi. They are played upon by skilled specialists. The vadya has five faces named after the five faces of Siva and is a music cum rhythmic instrument. In Tiruvarur, in addition to the pancamukhavadya (pañcamukhavādya), there are "the barinayanam (barinayanam) and the suddhmaddalam". During the evening hours of worship attractive jatis are played in this instrument.

From the foregoing, it could be gleaned that during the 17th and 18th centuries, the kings at Tanjavur were not only composers, musicians, and musicologists but also patrons encouraging the musicians to a great extent. As the Nayaks of Tanjavur were Telugus and the Maratha rulers were Marathis, there arose composers in Telugu, Marathi and Sanskrit and of course, Tamil was neglected and lost its importance. Hindustani system of music was also introduced. By the influence of the Europeans, the Western violin, clarinet and harmonium came to be adopted and "violin has become an indispensable concert instrument". Telugu to a large extent became a fine medium of song and it was thought that "it is the language that contains musical potentialities". So much so, Tamil, the principal language of Tamil Nadu, noted for its musical lore from the Sangam days was to a certain extent, belittled and in certain circles relegated to the background and considered unsuitable for music. This disparagement created discomfort and became the cause for the creation of a movement to reinstate Tamil in its prestigeous position of the past in the musical field. It is called the Tamil Isai Movement.

Tamil Isai Movement: Sponsored by Rajah Sir Annamalai Chettiar (rājah sir annāmalai chettiār) of Chetti nad, R.K. Shanmugham Chetti of Coimbatore, T.K. Chidambaranatha Mudaliar, Kalki Krishnamurty etc., the movement was born. Annamalai Chettiar donated Rs. 25,000/- to the Annamalai University for the encouragement of Tamil Music and arranged for the conduct of a music conference in the University campus in August 1941. It was followed by such conferences in other parts of Tamil Nadu. The music department of the University not only imparted Tamil Music but also published 1,300 Tamil songs in about 230 ragas and several books on Musicology. A music academy called Tamil Isai Sangam was started in Madras in 1944. Another College for Tamil Music was opened at Rājah Annāmalaipuram. A permanent building came into existence in 1952. Many portraits of leading and reputed musicians and musicologists adorn the building. Tevaram (tēvāram) Pan (pan) Research Conferences have been held from 1949 in which one pan from Tevaram is taken for discussion and after mature deliberation, a conclusion is arrived at. As the pans were historically old ragas, attempt has been made to find out the modern ragas corresponding to the pans of the Tevarams.

Apart from the Tamil Isai Sangam, there is another Music Academy at Madras started in 1927. "The Madras Music Academy" in the words of Prof. Sambamoorthy, "has done valuable work through its annual conferences, its publications and the Teacher's College of Music". It is housed in its own building.

It is gratifying to note that there are music departments in all the Universities of Tamil Nadu and some affiliated colleges, having courses leading to the Masters and Ph.D. programmes. Music has also been included in the scheme of Government Technical Examinations.

Modern musicians of Tamil Nadu include Ariyakkudi Rāmānuja Aiyengār, Valuvūr P. Ramayya Pillai, Madurai Mani Ayyar, Muciri Subrahmanya Ayyar, Chittoor Subramanya Pillai, Pāpanāsam Sivan, K.B. Sundarāmbāl, Pālakkādu T.S. Mani Ayyar, Semmangudi Srīnivāsa Ayyar, M.S. Subbulaksmi, Madurai S. Somasundaram, D.K. Pattammāl, M.M. Dandapāni Dēsikar, P. Sambamoorthy, Kumbakonam K. Rajamanikkam Pillai, P.S. Vīrāsāmi Pillai, P. Rāmayyāh Pillai, D. Rāmānuja Aiyengar, Tiruvī limilalai S. Subramania Pillai, Sīrkāli S. Gövindarājan, M.L. Vasantakumāri, Salem S. Jayaleksmi, Bālamurali Krsna, Sabhāpati, Subbaiya Oduvār, Vināyaka Mudaliar, Subramanya Mudaliar, Tinikkadavur Sami Avyā Desikar, Dēvakkottai Ganesa Pillai, Swāmimalai Kalyanasundara Desikar, Tirukkalar Sundaresa Desikar, Palani Sailappa Ōduvār, Devakkottai Arumuga Dēsikar, Palani Subbayya Mudaliar, Vīravanallūr Sundara Oduvar, Sīrkāli Tininānasambandam, Tinividaimanidūr Nānaprakāsa Desikar, Pallattūr Ratnasabhapati, Tinıkalar Subbayya Desikar, Lālgudi M. Swaminathan, Tiruppanandāl S. Muthukkandaswāmi Desikar.

The outstanding oduvars who sing Tevarams in their pans are Cidambaram Lakshmana Iyer, Cidambaram Kanaka Sabhai Pillai, K. Sarangapāni Chettiyār, Dhamapuram Vēlāyudha Ōduvār, Dhamapuram P. Swāmināthan, Tiruvāvaduturai Visvalingam.

It is to be noted here that Karınamrita Sagaram of Abraham Panditar of Tanjavur and the Yal Nūl of Vipulanandar of Sri Lanka deserve special mention as works on music.

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MUSLIM EDUCATION

The All India Muslim Educational Conference was held at Madras in 1901 and the avenues for the education of the Muslims were discussed.

The Muslim Education Association was formed in 1902 and various forms of educational institutions were discussed. As a result, the following kinds of institutions were opened for the benefit of the Muslims of Tamil Nadu. They are Religious Arabic Madarasas, Oriental Arabic Schools, Nursery Schools, Elementary Schools, Colleges, Polytechnics and Industrial Training Institutes and Teacher's Training Schools and Orphanages.

There are about 50 Madarasas in Tamil Nadu. The earliest was founded in 1884 at Vellore. These institutions offer a seven-year course leading to Alim Hifza (memorisation of the Holy Quron). It is also taught for those who have an aptitude for it. In almost all Madarasas, boarding and lodging are free. The students concentrate on Arabic and religious learning, and are shaped as good moulavis or religious teachers.

As far as Arabic Schools are concerned, students are imparted education for Afzal-ul-ulāma (in Arabic), Munshi-e-Fazil (Persian) and Adab-e-Fazil (Urdu). Some such institutions are Jamālia at Perambūr (Madras), Danusalam at Omerabad and Beqiath at Vellore. The Oriental Arabic Schools are of a special kind in Tamil Nadu. When they go out of the school to join college, they are qualified to choose Arabic under Part I and also under Part III as optional in the undergraduate course.

There are about 200 Secondary and Higher Secondary Schools. A few of them are the best-run schools producing maximum results. There are 13 Muslim Colleges offering courses in arts, science and commerce from the undergraduate level to the Ph.D. programme. A few self-financing institutions are also run by the Muslims.

In the field of technical institutions, there are a few Engineering Colleges, Polytechnics and an Industrial Training Institute. One of the latter at Viluppuram, offers a three-year course in Civil Draughtsmanship to girls.

There are some Muslim associations to work for the cause of education in Madras, Vāṇiyambāḍi, Ilayāngudi, Kīlakkarai, Ambūr and Atirāmpaṭṭaṇam.

While inaugurating a building of the S.I.E.T. Women's College at Madras, Justice V.R. Krishna Iyer praised the service of the Muslims, saying "the S.I.E.T Women's College is one of the finest examples of democratic behaviour in secular India where an institution run by a minority community caters to the majority community".

Muslim graduates have an association of their own in Madras.

The organisation called Muslim Educational Institutes Association and Trust of Tamil Nadu is an "apex organization of all Muslim educational institutions. This body has 161 schools and 12 colleges, 57 associations, and 11 engineering and technical institutions under its control.

The Government of Tamil Nadu has classified Muslims under the Backward classes, eligible for educational concessions.

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MUSLIM WRITINGS IN TAMIL

Muslim contribution to Tamil literature is a little known chapter in the history of Tamil Literature, except the brief survey by M.S. Purnalingam Pillai in 1928. Though there are poems like arruppadai (arruppadai), andadi (andādi), pillaittamil (pillaittamil), satakam, kalampagam, kovai (kōvai) etc., "they were based upon an originally non-Indian ideology". Kamil Zvelebil says that "Muslim Tamil writings have a divided originality of their own not only in subject matters, motifs, ideology and motivation, but also in language and diction and to a great extent in style." There are literary forms which are peculiar to Muslim Tamil Literature, one of them being padaippor (padaippor) (war ballad). Literary forms with Arabic and Persian names like munajat, kissa, macala (macāla) and nama (nāma) are also found in Muslim writings. Most of their works belong to the 18h and 19th centuries A.D. Most of the Muslims had their patrons, the best-known among them was Sitakkadi (sītakkādi). His original name was Sheikh Abd-ul Quadir. He was a rich merchant and a friend of Kilavan Setupati of Rāmanāthapuram.

Some books in Tamil written by Muslims, are in Arabic characters, known as Arabic Tamil. Uwise has listed some 30 such books in his "Muslim contribution to Tamil Literature." Such books are called kitabs (kitāb). Thurston says that " a book of religious nature written or printed in Tamil characters may be left on the ground but a kitab of even secular character will be placed on a rihat (seat) and when it falls to the ground it is kissed and raised to the forehead."

Umaruppulavar and his Cirapuranam

Umaru (umaru) was born in Ettaiyapuram (ettaivāpuram) around A.D. 1665, as the son of Sēku, a trader in perfumes. He was a student of Kadikaimuttuppulavar, the court poet of Ettaiyapuram and later succeeded him as court poet. It was at the instance of the munificent Sitakkadi, that Umaruppulavar wrote the life and adventures of the Prophet Muhammad, held in high esteem by the Muslims. At the request of Sitakkadi, Seiku Sakkattulla Sāhib, an Arabic scholar provided Umaru with the necessary information for his Cirapuranam (cīrāpurānam). Cira is from the Arabic word Cīrat meaning biography and Cirapuranam means the sacred story of Muhammad."

Cirapuranam consists of 3 cantos (kandams (kāndam)), Vilatattu, Nupuvvattu and Hijurattu kandams. The first consists of 24 sections, padalams (padalam) and

1,240 verses; the second 21 sections with 1,014 verses and the third 47 padalams with 2,683 verses, totalling 92 padalams and 5,027 verses.

Vilatattu means birth and the first canto deals with the birth of the Prophet and the description of Arabia. The description of Arabia is indeed, that of the Chola country, and the land divisions are on the basis of the Tamil concept as kurinji (kurinji), mullai, marudam, neytal and palai (pālai).

The second canto deals with Muhammad's revelation through Jipuril (Gabriel). "Nupuvvattu is a Tamilised form of the Arabic word nubuvalı meaning prophecy.

In the third canto, the hejirah or migration of the Prophet from Mecca to Medina is described. In this canto, two wars that took place at Badr (Paturu) and Uhud (Ukutu) are vividly described. In the description of the bridal procession of Pattima (Fatimah), the daughter of the Prophet, the poet delienates the seven stages of the women, on the basis of Tamil tradition, who had assembled to witeness it.

V.I. Subramoniam compares Cirapuranam "in style, in imagery and in the capacity for narration with Paranjoti's Tiruvilaiyādalpurānam and calls it a monumental contribution of the Muslims of which that community and the Tamil language can be proud." As he aptly observes, "the unfamiliarity of the Muslim religious stories to the non-Muslim Tamils and the general neglect of the Muslims themselves in bringing out a popular edition with detailed notes, have prevented the Puranam from securing its legitimate and much deserved place in Tamil literature. It is more known than read."

Umaruppulavar was also the author of a Kovai on Sitakkadi and Mummanimālai on the Prophet.

"According to the title page of Nūru Nāmā, Bani Ahmed Marakkayar completed the Cirapuranam from the place where Umaruppulavar stopped".

Muslim Literary Forms: A few literary forms in Arabic and Persian terminology like munajat "have no parallel in non-Muslim Tamil literature", which the Muslim poets have contributed to Tamil letters.

Padaippor: A collection of 5 war ballads dealing with the wars waged during the early phase of Islam between the Muslims and non-Muslims, named after the leaders of the ballads are Ipunian, Ucci, Vatōcci, Tāki and Intiriyan padaippors. These ballads written in A.D. 1738 were by Acan Alip Pulavar of Pūvaimānagaram. These wars were waged by Muhammad's son-in-law, Ali, the fourth Khalifa, who was always victorious. In the end, "king Intirayan and his vanquished army embraced Islam".

Ceytattup padaippor, another war ballad, was written by Kuñcū Mūcuppulavar in A.D. 1797.

Munajat: Munjat means "uttering in secrecy". This is perhaps a collection of extempore verses. Twelve munajats were written by Ce Mu Sayyitu Muhammatu Alim of Kilakkarai (kīlakkarai). Surathin Munajat was written by Abubakar Labbai. Some of the munajats are arranged according to the different letters of the Arabic alphabet.

Kissa: It is of the type of narrating a story. Yucup (yūcup) Nabi Kissa is one that deals with the life of Yucup (Joseph) son of yakupu (yākupu) (Jacob). Another one Zaittun Kissa was written by Abdulkadar Sahib.

Masala: Masala is a literary composition in the form of question and answer. Nurumasala (nūnumasāla) of an unknown author consists of 100 questions and answers. M.M. Uwise has cited one example from Nurumasala, to show the form of the composition.

Question: There is a tree with 12 branches, each branch having 30 leaves. One half of each leaf is black and the other white and there are five flowers. What is it?

Answer: The tree is a year, its 12 branches being the 12 months. The 30 leaves are the 30 days of the month. The black and white halves of the leaf refer to night and day. The flowers are the 5 divisions of the day when the Muslims observe their daily prayers. This catechism seems to be like a Tamil riddle or enigma, vidukatai.

Another masala, the Ayira Masāla, written by Vannapparimalappulavar of Madurai, is more or less a catechism of Islam. This is also known as Atijayapurānam.

Another one, Vellātti Masāla, also known as Tavattutu (Tavaddud) the learned woman, in one of the tales of the Arabian Nights, consisting of 669 questions and answers, was written by Sheik Abdul Kadar Labbai Alim Haji Sahib of Kayalpattinam (kāyalpattinam).

Nama: Nama is a "chronicle type of composition". Mihraju Nama was written by Madāru Sahib Pulavar in A.D. 1746. This deals with the Prophet ascending the heaven. Another, Nuru Nama, meaning Book of Light by Sayed Ahmed Maraikkayar deals with the creation of the universe. It is interesting to note that the parrots repeat the prayers of Muslims at Kayalpattinam, described as the Cairo of India, by the poet.

Mastan Sahib Padal: The Mastan Sahib padal (mastān sāhib pādal) is by far the most important mystic poem in Muslim Tamil literature. The author's full name is Sultan Abdulkadar Labbai Alim and he belonged to Kunangudi (kuṇangudi).

"He was a pupil of Mugaiyidin of Kunangudi, who followed the teachings of the mystic saint Mugaiyidur, otherwise known as Sayyed Abdul Qader al Jailani who founded the Qudiriya order in Hijiri 561". The Tāyumānavar Pādalgal and Mastan Sahib's poems "have much in common."

The first satakam called Mugayidin Satakam describes his spiritual leader. Another one, the Agattisan (agattīsan) satakam describes saint Mugayidin as Agattisan of Kunangudi.

In Mugaiyidin satakam, the author describes his own simple nature by comparing himself to one who cried for ghee with butter in his bands and also to one who did not know the teacher like the blind man in the story "the elephant and the blind man" in ten stanzas. In some of the couplets or kannis (kanni) he refers to Siva, Umā, Ganapati, Nandi, Vālai and Manōnmani. "This shows the extent to which the Muslim mystic was influenced by the contemporary Hindu society of the Tamil country."

Kalangudi Maccarekancittar

Seyyed Abdul Vārid Ālim Maulana Aidross, the Kalangudi Maccarekan cittar (kālangudi maccarēkan cittar) (A.D. 1842-1951), was a native physician with knowledge in allopathy. His Tiruppadal (tiruppadal) consists of 10 satakams, Kārunya, Moksa, Kārana, Meynna, Purana, Perinba (pērinba), Vēdānta, Nādānta, Citānanda and Yadartta satakams which was printed in 1928. Every satakam consists of 10 patikams, having separate names and each one has 10 verses. In the 6th verse of the 4th patikam of the Perinba Satakam, the importance of the recital of kalimali is stated. Kalimah consists of the phrase La ilaha (ilāha) illallāhu: Muhammadur rasulu' Ilaha, which is mentioned in the Tamil verse. This means, "there is no deity but Allah; Muhammad is the apostle." "The recital of the kalimah is the first of the 5 fundamentals or pillars of the practice of Islam. This phrase contains twenty four Arabic characters." Further, Uwise says, "The term triputi (tiruputi) occures frequently in this Tiruppadal. The factors of knowledge, viz. nāta or natine (the soul as the knower), nana (knowledge) and neyam (objects of knowledge; things to be known, perceived and experienced) are known by the term triputi." He continues, "as the style of this Tiruppadal is pedantic, one would find it difficult to understand the poem, unless he knows all the intricacies of the philosophies of both Islam and Hinduism. It seems, many Arabic words and sometimes Arabic phrases also are found in his works."

Pir Muhammad: A mystic poet like some others, Pir Muhammad (pīr muhammad) was a native of Tenkāsi in the Tirunelveli district and was blind. As he died in Takkalai in the Kanyākumari district, he is mentioned as Takkalai Pir Muhammad, after the place of his death.

In the poem Nanamanimalai (nanamanimalai), he says that "with the axe of 24 letters, the uscless trees of impurities should be cut, and the mind should be made a fertile field where vali able seeds of kalimah should be sown and afterwards the weeds of five senses should be removed." The 24 letters constitute the kalimah.

Bisrailkkuram (bismilkkuram), another of his works, deals with supreme knowledge as embodied in Matnavi Sharif of Mulani Rumi, which was translated for the author by Satakkattulla Alim of Kayalpattinam. The author says that the 19 Arabic characters that constitute the phrase Bismi' ilahir rahmānirahīm denotes 19 kinds of knowledge which are described in Bismilkkuram.

The phrase Bismi' illahir-rahmānirahīm means "in the name of Allah, the compassionate and the merciful." This phrase is mentioned by Muslims at the "commencement of

meals, putting on new dress, beginning any new work, and at the commencement of books". It occurs at the head of almost every chapter of the Holy Quran. In another of his work, Nāṇappugalcci, a panegyric on Allah, the author makes reference to Siva and phrases like Hari Hara Sivanāma Sivamayam etc.

His other works are Nanakkuram, Nanarattinakkuravanji (ñānarattinakkuravanji), Nanaccudarppadigangal (ñānaccudarppadigangal), Nanappal (ñānappāl), Anandakkalippu and Tinımeññānaccaraniil. Caraniil means "the art of divination by a study of respiration." In the last cited work, the terms Idakalai and pingalai are mentioned.

As it is difficult to understand the poems of Pir Muhammd, M.A. Nayina Muhammad pavalar has written a gloss on almost all his works, a Tarparya urai on Nanamanimalai, an Avatārikai urai on Nanaccudarppadigangal, Tiraviya urai on Nanarattinakkuravanji, Akamiya urai on Nanappal and Nanavilakka urai on Bismilkkuram. As Uwise says, the commentator has opened the lock of knowledge on Nanapputtu with the key of the commentary Tiravukol urai.

Maharibat Malai (mālai) is another work of Pir Muhammad, containing three sections, the *Ponutpāl*, Anutpāl and Kāmappāl, having 37, 373 and 202 verses respectively. This contains explanation of Maharibat as described by Nabhi in his Din-ul-Islam. Maharibat may be equal to ñana of the Saivite faith.

Vannakkalanjiyappulavar: His original name was Muhammad Ibrahim. He was born in Mīsal (Madurai) district), in the 19th century. His major work was Mugaiyidin Puranam. It is said that he was also a scholar in Sanskrit and Malayalam. His work consists of 40 chapters and 2,000 verses. V.I. Subramoniam observes, "It is regrettable that few Tamilians are aware of the very existence of this Puranam." As most of his poems belong to the Vannam (vannam) class, he was called Vannakkalañjiyappulavar.

Mugaiyidin Andavarkarana Caritam (*mugaiyidin* āndavarkarana caritam), Mugaiyidin Andavarkkarana Tiruppugal; Mugaiyidin Andavarkarana Pillaittamil, Mugaiyiddin Andavarkarana Taymaga! Esal, Mugaiyidin Mālai, Satakam, Padirrandādi, Mugaiyidin Andavarkarana Munajat Bagda Kalampagam deserve mention here. The Munajat is found in the Arabic script.

Malai: This literary form means "a garland of poetry." "No less than 30 such malais have been composed by Muslims".

Mudumoli Mālai was composed by Umaru, eulogising the greatness of the Prophet Muhammad. "In this work, the poet refers to Saiva Siddhanta ideas like Mukkunam, Mummalam, Inivinai etc."

Rasūl Mālai by Sāmu Nayina Labbai, published in Arabic script, also called Nabiyyulla Mālai, is recited in every Muslim house on the occasion of Kanturi (a religious feast held to venerate holymen of Tamil Nadu),

"when alms are given commemorating the birth of the Prophet Muhammad" in the month Rabi ul aval.

Abu Sākuma Malai by Ceytakkātippulavar, relates the punishment given to Abu Sāhma who was addicted to drinking and who committed unpardonable offences, by Umaru (OMAR), the second Caliph of the Islamic empire. Abu Shahma was the son of this Caliph. This poem was composed by about A.D. 1735. There are also more poems belonging to this literary form.

Andadi

Madinattandadi by Javvāduppulavar was written sometime before 1808. His brother-in-law was Sarkkarai Pulavar. Some ascribe this poem to Sarkkarai.

Nagai Andadi: Nagai Andadi was composed by Shaik Abdulkhadar Nainar Lebbai Alim Pulavar with a commentary. It deals with the life of Kub Nāyakam Sākul Hamīd who lived in Nāgūr and died there in 1558. Each stanza has a gist, as is the case with kovai form of literary compositions. It was printed several times, the latest being in 1914.

With many literary embellishments like murrumadakku (repetition of words or lines in a stanza, each time with different meaning) like Sambandar's Tevaram Ekapādam (Verse 51), in this work, though all lines look alike, each is made up of different sets of words having different meanings. In one verse, words containing the letters k and t alone are used.

Mugayyidin Andavar Patirrandadi was composed by Ali Maraikkayar and was printed in 1878.

Padayigu Patirruttirukkandadi, written by Asanar Lebbai in 1890, has also a commentary. All stanzas are found to be in tiripu (the initial few letters excepting the first one being identical in each line).

Tirumadinattandadi: Composed by Piccai Ibrahim Pulavar and printed in 1893 with a commentary written by Gulam Kadar Navalar (gulām kādar nāvalar), the author of this andadi has also written Venpa Andadi, Yamaga Andadi and Patiruppattu Andadi on Madina (yamakam means repetitions in a verse with changes of meaning, if the words are divided).

Tiru Makkat-tiripu Andadi written by Gulam Kadir Navalar, the Vidwan of Nagore Darga, was printed in 1895.

Kārai Andadi by Sultan Abdul Kadar was printed in 1915.

Kalampagam: Out of the 85 Kalampagams in Tamil, Muslims have contributed seven. They are Makka, Madina, Tirumadina, Padayigu, Queliar, Tiru Bagdad (tiru bāgdād) and Tirukkottāru kalampakams written by Shaik Abdul Khadir Nainar Lebbi Alim Pulavar, Jīvaratnakkavirājar of Adirāmpat tinam, Piccai Ibrahim of Arasankudi (1894), Nagur Darga Gulam Khadir Navalar (on Sayyid Ahmed Ul Kabir and Kavud respectively) (in 1900 & 1882), Nagur Darga Sevanda Maraikkayar (on Mugayyiden Andavar of Bagdad whose name was Abdul

Khādir Jilāni (printed in 1589) and a non-Muslim whose name is not known (on Hazrat Nāniyār Sahib Valiulla) who lived in Kottaru (kōtṭaru) from 1753 to 1794, and also on some other Muslim poets who lived in Kottaru, respectively.

A benedictory stanza called tuva (tuvā) blessing Muhammad Kavud Maraikkayar of Nāgappattinam for his help to write and print the kalampagam in 1894 is found. The tuva consists of 61 lines in akaval metre.

Pillaittamil: Two works in this gentre, Nabinayagam-pillaittamil by Seyyad Anafiya Sahib on the life of the Prophet, and Mugayyidin Pillaittamil, written by Seyyad Available. While in the kāppuparuvam of the former, the blessings of Allah alone is invoked; in the latter, that of Allah, the angels, the Prophet, Caliphs and others are invoked. Besides, the latter has invocations alluded to Sun being drawn by seven horses and mother likened to the goddess Lakshmi sprouting out of the milky occan, when it was churned.

Another one, Andavar Pillaittamil of Javvaduppulavar, was published in 1874.

Kovai: The kovai form of literature is also found in Muslim literature. Muslim poets have some difficulty in composing kovai, for it is the literary form concerning "love". According to Islam, poets cannot describe beauty and quality of a woman as it seems to be against their religious code. But some poets have attempted to write kovais, like the one by Umaru on Citakadi.

Makkā Kōvai by Vidwan Sevanda Maraikkayar of the Nagur Darga, consists of 437 stanzas, printed in 1890.

A third one, Palaturaikkovai on Vijayan Abdul Rahmān of Nattam (Ramanathapuram district), was composed by Abdul Kādir Rāvuttar in 1911.

Shamsud Asin Kovai written by Satāvadāni Seikkuttampi Pāvalar of Kottaru and printed with notes in 1919, consists of 425 verses. The greatness and munificence of his patron are described in each stanza.

Other Literary Forms

Ammanai: Nabi Avatara Ammānai composed by Kavikkalanjiya Pulavar in A.D. 1713 and printed in 1899, deals with the birth of the Prophet Muhammad.

Seyyid Mīra Pulavar wrote Papparattiyār Ammānai in A.D. 1704. It is said that he selected the story of Caliph Ali (ibnu Abi chalib), nafrated in Cirapuranam. Ali was the 4th Caliph and son-in-law of the Prophet, who conquered the king of Yeman and married his daughter Papparattiyār. This does not contain the refrain ammānai which should be present in such poems.

Arruppadai: Only one arruppadai (arruppadai) called Pulavarārruppadai by Gulam Kadir Navalar, is available. The author directs a poet to the newly-formed Tamil Academy at Madurai, founded by Pāndithuraittēvar. This does not contain any Islamic themes. The author advises the poet to go to Madurai by train.

Esal: Ahmed Lebbai Alim Sahib has written an Esal, a conversation between the mother and a daughter, who, after death, appears in the dream of her mother, and relates her sufferings because of her bad conduct. Esal Kannigal on Nabināyagam, written by Ṣāhul Hamīd Pulavar is a discussion between two women on the "sterling qualities of the Prophet". The same author has written Mugayyidin Tāy - Makal Esal.

Cindu: A light musical literary form is cindu. Puvaticcindu is a collection of cindus in praise of the Prophet Muhammed and saints Mugayyidin and Miran. These were written by Kala Acan Alip Pulavar (kāla ācān alip pulavar). Payakampar Avatārappala Vannaccindu by Madurakavi Sheik Abdul Kadir (madurakavi seik abdul kādir), deals with the life of the Prophet. Payakampar is the Tamilised form of the Hindustani word Paighamba which means Prophet. Olināyakar Avatarac Cindu by Muhammad Ibrahim Lebbai deals with the life of Mugayyidin.

Kummi: A lyrical form, popular with women, has also been handled by Islamic poets like Madurakavi Madarup Pulavar. Of the 5 kummis, Tirukkarana Singārakkunmi by the poet Madāru, praises the greatness of the saint Ṣāhul Hamīd Oliyullah of Nagur. Another one, Ṣeik Mustafa Oliyullah Karana Alankārak Kummi, was by Muhammad Kāsim Pulavar.

Talattu: Talattu (tālāttu) is a kind of lullaby. Pañcarattina talattu is a collection of 5 lullabies written by Kalai Acan Alip Pulavar. The first deals with the anatomy of the human body, the second is in priase of Fatimah, the daughter of the Prophet, the third on the exploits of Mugayyidin; the fourth, Mirantalattu and the fifth, is Pālakar talattu, blessing the infant.

Anandakkalippu: The poets have expressed "their ecstatic joy at the realisation having gone through the long and arduous mystic way beset with difficulties" in this genre of Anandakalippu (ānandakalippu). Nana Anandakkalippu (ñāna ānandakkalippu) by Pīr Muhammad Sahib, Meynāna Anandakkalippu by Muhammad Labbai Alim (in Arabic script) are some of them.

Tiruppugal (tiruppugal) in praise of Muhammad, was composed by Kasim Pulavar of Kayalpattinam. The Tiruppugal of Sayyid Mugayyidin Kavirājar is in praise of saint Mugayyidin. The authors maintain the rhythm found in Tiruppugal of Anunagirinādar.

Kirttanais: One of the Kirttanais (kīrttanai), the Cīrā-kkīrttanai, was written by about A.D. 1811. Tirumey-ññana Arumai Karanamālaik Kīrttanaigal is a collection of kirttanais on Muslim saints. All of them are set 10 music.

Prose: "The Muslim contribution to Tamil Prose is not as noteworthy as in the field of poetry. Religious controversy forms the subject matter of many of the prose writings. There are very few on literary subjects". Some are verbatim translation of Arabic works, while a few are from Persian and Urdu. The stories of the famous Muslim court jester Abu Navas (abu navās) are collected

as Abu Navas by Miran Sahib. A handful of Tamil prose works on Muslim jurisprudence are written in Arabic script.

The Holy Quran was translated into Tamil by P. Dāvud Ṣah. A gist of the Quran is available in Tamil in Purnalingam Pillai (1942:28-38). Special mention should be made of the prose in colloquial Tamil, the Kasa sullanbiya by Kannaku Madumarudu Muhammad, which relates the history of 20 Nabis. Published in 1902, it consists of 1,000 pages. It also has a long verse in 28 lines, written in ācriya viruttam, enumerating the names of the 20 Nabis. The work is publised in three volumes.

Some poets, including Umaru, have exceeded the limits on Islam by including a few Hindu practices, as has already been noted. On this practice, V.I. Subramoniam observes, "Hardly any poet can escape the influence of time and his surroundings. The poets were educated under Hindu teachers and the people around (them) were predominantly Hindus. To gain recognition (they) had to cater to their taste also. There is little evidence in the 17th or 18th centuries, of any religious dissensions between Muslims and Hindus in Tamil Nadu. They lived in peace and lived amicably and as a result, consciously or unconsciously, Hindu influence has found a place. It lends a local colour to unfamiliar themes."

To conclude, Muslim Tamil literary works will become popular, if they are published with critical and copious notes and made easily available.

A Note on Santadi Asva Makkam

One palm leaf and another paper manuscript in two volumes, called Santadi Asva Makkam (sāntādi asva mākkam) of 4,101 verses in viruttam metre, were procured by the Tamil University in 1982-83. Composed by Syed Muhammad Annaviyār, a Muslim poet of Atirampattinam in the Tanjavur district at the beginning of the 19th century A.D., the work was well-preserved by the author's family.

The work deals with the aswamēda sacrifice of Dharmaputra, the eldest of the pañca Pāndavas, to establish his suzerainty over his legitimate kingdom and to propitiate remorse on the bloody killings of thousands of his kith and kin in the Mahābhārata war.

The work, in 22 chapters (carukkams), is edited with a gloss for the entire work by P.V. Nagarajan of the Tamil University for publication. In the meantime, the Dr. U.V. Swaminatha lyer Library, Adayar, published a manuscript available in their library in 1989, edited with notes by Jagannatachari. Of course, it has only 1,186 verses, about three-tenth of the entire manuscript.

This work is perhaps the only contribution till now, on a Hindu theme in Tamil by a Muslim poet.

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NAIDU, M.E.

Social reformer, freedom fighter, Gandhian and gynaecologist, M. Emperuman Naidu was born in Manacaud, Thiruvananthapuram, Kerala, on 29 August, 1880. Educated in Thiruvananthapuram and England, he took the medical degrees, L.R.C.P. & S. (Edinburgh), L.F.P. & S. (Glasgow) and L.M. (Dublin). Joining the Ceylon Medical Service, he worked there and returned to India to set up private practice at Kottar, Kanyakumari district, Tamil Nadu.

Attracted by Gandhian views and ideologies, he led a simple life and did much in the field of medical service to the poor. He wore simple Khadi dress till his death. He won a name as a gynaecologist in the region, but at first sight, he never appeared to be a physician to strangers, because of his simplicity.

His main plank of Gandhian politics was the eradication of untouchability and opening the doors of, and streets around the temples to the low castes, for which he actively participated in peaceful non-violent struggles.

When the Vaikkam Satyagraha was staged demanding freedom for the backward and untouchables to use the approach roads around the temple there, Naidu led a procession of high-caste Hindus from Kottar to Thiruvananthapuram in support of it. He was one of the Twelve-Member Committee under Changanasery Paramesvaran Pillai which presented a memorandum to the Government of Travancore in support of the Satyagraha that demanded the opening of the temple premises at Vaikkam to the untouchables.

A similar Satyagraha was launched in Suchindrum, the seat of the famous Thanumalayaperumal temple, demanding access to the untouchables, to the premises of the temple, in 1926. Naidu was the leader of the movement. However, it took some more time for the Government to sanction freedom to the untouchables to use the roads around the temple.

Soft-spoken, simple in dress and disposition, industrious in habits, Gandhian to the core, Naidu was an able organiser who always insisted youngsters to inculcate Gandhian ideals in adopting simplicity in travel in the lowest class in trains and ships and wearing a simple dress.

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NAINA PILLAI

A versatile Karnatic musician of the early years of the twentieth century, better known as Kanchipuram Naina Pillai, he was an adept in rendering the pallavi raga.

He was born at Kanchipuram on 25 July, 1889, as the son of a famous singer, Kamachi. His real name was Subramaniya Pillai. His mother Kamachi, and her sister Dhanakodi, were famous singers and were known as the Dhanakodi Sisters. Even from his early years, he showed keen interest in traditional Karnatic music.

Having learned music under maestros like Pondicherry Rengaswamy Iyer, Jalatarangam Ramanayya Chettiyar and Vellur Appadurai Achariyar, he himself became a master musician and concert performer.

Many a musician of repute of later years like Chittur Subramaniya Pillai, Vrinda, Mukta etc., were his students. The relationship between Naina Pillai and his students was a cordial one and in this respect, it has to be noted that Chittur Subramaniya Pillai was not the real name of the musician, but he took the first name of his teacher Naina Pillai, which was Subramaniya Pillai, out of regard and respect for his master.

The expansion, description and elucidation of the notes (ragas), especially the pallavi note, showed the ability and versatility of Naina Pillai and his pallavi explanations earned him name and reputation. He was conferred the title Layavinyasa Chakravari (emperor of explaining notes in a fine manner). In honour of this great musician, the street in Kanchipuram where he lived has been named after him as S.V. Naina Street.

He passed away on 2 May, 1934, but his contribution to Karnatic music has a long-lasting effect.

NANNUL (THE GOOD GRAMMAR BOOK)

Nannul (nannūl) is a popular Tamil grammar, consisting of two parts, Eluttu (eluttu) and Col, composed by the Jaina ascetic, Pavanandi (pavanandi). "By its simplicity, terseness and clarity of expression, it has practically displaced all other works on this subject and it has become the beginner's hand book of Tamil grammar". This treatise was written at the request of Amarābharanan Cīyagangan, a Ganga (ganga) feudatory of Kulōttunga III. Pavanandi who lived in Jananādapura (Sanakāpuram) in Mysore, is said to have written on the five-fold divisions of grammar, but only on eluttu and col are available. He has quoted verbatim (a few sutras (sūtra) (317, 396, 404 and 408) from Tolkāppiyam.

Isana Desikar (īsāna dēsikar), the author of Ilakkanakkottu (ilakkanakkottu), and one who advocated the study of Sanskrit and Sanskrit grammar, of the 17th

century A.D., regarded Nannul as a great work because no later work was equal to it.

The treatise begins with cirappu (cirappu) and podu payirams (pāyiram), which precede the (Eluttadi-kāram).

Cirappuppayiram states the eight indispensable factors of the book.

Poduppayirum: It consists of 55 aphorisms (sutras), of which 4 are in venpa (venpa) metre. The first aphorism narrates the terms. Then follow the components of poduppayiram, then the definitions of mudal (original), vali (vali) (derivative) and carpu (carpu) (collateral), the 7 kinds of madam (views), the 10 blemishes, the 10 alakus (alaku) (finery), the 32 uttis (uttī) (literary devices), the definitions of sutra, padalam (padalam), various kinds of sutras, the 7 components of annotation kandikai (kāndikai) and virutti annotations, the qualification of a teacher and the taught, the 3 grades of students, the mode of learning, naming of the book etc. It has to be noted that some are of the opinion that the sutras in poduppayiram were composed by Mayilainādar, the annotator, and not of the author, and hence, do not belong to the original work.

Eluttadikaram: Consisting of 5 sections on eluttiyal, padaviyal, uyirirnippunariyal (uyirirnippunariyal), meyirruppunariyal (meyirnippunariyal) and Uruppunariyal (uruppunariyal), it has 203 aphorisms.

Eluttiyal: It deals with the 10 divisions of letters, the definition of eluttu, mudal (primary), carpu (secondary), mudal-uyir (vowels) and mey (consonants). The 10 carpu letters, the prolongation of consonants, the shortened i, u, ai, au, m and aytam (āytam), short and long vowels, consonants, of 3 kinds of the places of articulation of letters, the matra (mātra) (measure), the initials and finals, doubling, coalescence or conjunction of letters etc. are explained.

Padaviyal: The definition of padam (words), single letter words, classification as pakupadam (that can be split); pakāppadam (that cannot be split); maximum number of letters in each, 6 kinds of verbs, the elements of words like pakudi, vikudi, idainilai (idainilai), cariyai (cāriyai) sandhi, vikaram (vikāram), changes found in panpu (panpu) (abstract nouns); words formed in the formula of nata (nata), va (vā) etc., the vikudis (terminations); the idainilai (medials) showing time, the terminations denoting time; Tamilization of Sanskrit words, are dealt with in this section.

Uyiriruppunariyal: Sandhi of words ending in vowels, 2, kinds of (punarcci) (combination) as alvali (alvali) and verrumai (vērrumai) of 14 and 6 kinds, iyalpu (no change), vikaram (change), 6 kinds of vikarams, the udampadumey (udampadūmey) - glide, interrogatives and demonstratives in sandhi, shortened initial u before a vowel, no change before a at the end of words, special rules for pala, cila, anri, inri, nāli plus uri, adu plus anni; tenku; pū; ē, ō in sandhi, special rules for numerals, panai plus kodi - are dealt with precisely.



Meymirrup punariyal (combination of final consonants): In Meymirrup punariyal (meymirrup punariyal), consonants after a short monosyllabic word, words with n and n; special rules for mīn, tēn, kuyin, in, min, pin, kan; with m as final, m of num, tam; akam, kam, urum; Tamil getting a; words with I and I as final words with v as final, tev, r, n before nl; t;n before nn - with changes or no changes are analysed.

Urupupunariyal (Sandbi of words with case endings): Coming of cariyai (euphonic increments), enumeration of cāriyais, special rule for ellām, tān, tām, ā, mā, kō, attu and special rules for the second and third cases are dealt with in this section.

Colladikaram: Peyariyal (on nouns), Vinai-iyal (on verbs), Poduviyal (general), Idai-iyal (on particles) and Uri-iyal (words on qualities) are the 5 sections of this chapter having 205 aphorisms.

Peyariyal: Dealing with words like single, compound and ambiguous ones on names, their numbers, genders and persons of pronouns, this section narrates the usages (valakku) of words as peyar (vinai), Ninai (verb), idai (particle) and uri (conjunctions). Besides, it deals with iyarcol (natural), tiricol (changed), tisaiccol (difficult words), vadacol (Sanskrit), nouns made of various objects, tanmai, munnilai and padarkkai; verbal nouns; akupeyar (metonymy) of 16 kinds, 8 cases and casal signs of each case, vocative signs, indeclinable nouns, nouns that do not admit vocative forms, verrumai mayakkam (inter-change of cases); case signs ai, and ku.

Vinai iyal: In this section, verbs are defined as finite verb, masculine etc. The first-person singular and plural, ceyku and ceykum as second-person singular and plural, viyankol (optative), vēnu; illai, undu as peyareccam (relative participles), vinaiyeccam (verbal participles), their forms, vinaikkurippu (indefinite verb) ceyyum; yār; evan; exceptions etc., are also given in detail.

Poduviyal: General rules like change in the penultimates of some nouns and verbs, idaippiravaral (interposing), 6 compounds (togainilaittodar (togainilaittodar)); 7 kinds of errors (valu), how to avoid or make them grammatical, intered interchange of gender and class, inter change of number and persons, interchange of tenses, 6 kinds of interrogatives, 8 kinds of answers, usages (marapu), epithets preceding the name, repetition of words (adukkuttodar), redundant words (irattaikilavi), usage of i, ta and kodu, Porulkol (8 modes of construction of verses porulkkol etc. in detail constitute this section.

Idaiyiyal: In this section, particles of 8 kinds, their 4 kinds of 8 kinds of kinds of significance, particle \bar{e} has 6, \bar{o} has 8, um has 8 meanings significance, particle \bar{e} has 6, \bar{o} has 8, um has 8 meanings, particles of enumeration (peyarccevven); til, man, marn, kol, amma etc., particles of the secondperson munnilai asai expletives (asai) are described.

Uriyiyal: Creatures with one sense, two, three, four and five search their actions, five senses, qualities of living creatures, their actions, qualities of lifeless matters, words implying one quality, words expressing many qualities (kadi), the synonyms of

words col and sounds ōsai are defined and explained in this section.

Commentaries

The first commentary on Nannul written by Mayilainādar, was first printed in 1918 by U.V. Swaminatha Iyer.

Another commentary is by Andippulavar of Urrankal, also known as Nakkīrar, who is also the author of Aciriya Nighantu. It is said that he composed the commentary in akaval verse form, which is not available.

A third commentary is by Sankara Namaccivayar (sankara namaccivāyar), a native of Tirunelvēli, a student of Isana Desikar, of Ilakkanakkottu, in the 17th century A.D. Arumuga Navalar (ārumuga nāvalar) first printed it in 1851 and the reprint by Navalar was in 1887. U.V. Swaminatha Iyer's edition was in 1925.

Sivanana Munivar's (sivañana munivar) commentary, Puttamputturai, revised and improved the commentary of Sankara Namaccivāyar, removing some defective portions and incorporating some of the contributions from Tsāna Dēsikar's commentary. This popular commentary has seen many editions.

A fifth commentary is by Külankaittampiran, who hailed from Kanchi (kānci). After living at Tiruvārur for some time, he migrated to Sri Lanka, became a Christian and died in 1795. His commentary on Nannul, a paper manuscript of 121 pages, is well-preserved in the British Library, London (Oriental No.2724). A. Dhāmotharan of the Heidelberg University, Wiesbaden, procured it, transcribed it carefully, the photostat of which was published by the Indology department of the South Asian Institute, Heidelberg University in 1980.

Another commentary by Rāmānuja Kavirāayar, printed in 1847, is said to contain some unwarranted alterations in the Nannul text.

Commentaries by Visakapperumāl Iyer, Arumugha Navalar and Sadagopa Rāmānachari, published in 1875, 1880 and 1896, respectively, are popular ones. While the first was reprinted in 1879, the other two have many reprints.

Translations: Rev. H. Bower translated Nannul in 1876. Its first part, including the payiram (55 aphorisms) was reprinted in 1972 by the South India Saiva Siddhanda Works publishing House, Madras. The same publishers reprinted in 1977, the translation of Rev. Lazarus on the Nannul aphorisms from 56 to the end, published in 1878.

Another translation by W. Joyas and Samivel Pillai was published between 1848 and 1850.

Pope's translation of Nannul was published in 1858.

A German translation by W. Grafe in 1942, and a Malayalam translation with commentary by M. Elayaperumal and Saravana Perumal in 1967, are also available. Rev. Beschi's Tonnillvilakkam is mainly based on Nannul.

See also: Tolkappiyam, Viracoliyam.

Bibliography: H. Bower, Introduction to the Nannul; the Tamil Text and English Translation with Appendices, Notes and Grammatical Terms, S.P.C.K, Press, Madras, 1876; J. Lazarus, An English translation of the Nannul, Books I & II, Hobart Press, Madras, 1878.

NATARAJA

Lord Siva in his manifestation as dancer is worshipped as Nataraja (natarājā). As the manifestation of the eternal energy of the five activities, pancakrityas (pancakrityā) of creation (srishti (srishti)), protection (sthithi), destruction (samhara (samhārā)), obscuration (tirobhava (tirōbhava)) and salvation or bestowing grace (anugraha). Nataraja is shown as dancing on the dwarfish body of the demon, Muyalaka, who represents ignorance (apasmārapurusha in Sanskrit), the destruction of which brings enlightenment, true wisdom and release from the bondage of existence.

Siva's upper right hand has a small drum, like an hourglass, the sound from which was the first element of creation of the universe. The upper left hand in the half-moon gesture (ardha chandramudra) bears a tongue of flame, the element of the final destruction (samhara). The lower right hand in the abhayamudra the fear-not gesture (abhaya mudra) bestows protection (sthithi) and the lower left hand in gaja-hasta posture like the outstretched trunk of an elephant points to the lifted foot which bestows salvation (anugraha). The lifted foot should be worshipped to gain salvation. The right foot planted on the dwarf symbolizes Siva's (tirobhava) obscuring energy. Thus, it can be seen that the dance of Nataraja represents the five-fold functions of the Lord.

The ring of fire surrounding the figure (the prabha) symbolizes the dance of nature which is the life-process of the universe.

or AUM which in the Devanagiri script is written

The Lord dances in the soul with a form composed of the five letters, pancakshara (pancākṣara) for the purpose of removing its sin.

In His feet is na; in his nave is ma; in his shoulders is ci; in his face is va; in his hand is ya. These letters have to be contemplated in those parts, together, Namaccivāya.

There is another form to contemplate the pancakshara. The hand holding the drum is ci; the outstretched hand is va; the abhayamudra hand is ya; the hand holding the fire is na; the foot planted on muyalaka is ma.

Thus, the dance of the Lord scatters the darkness of māya, burns the strong karma, stamps down mala and showers grace, and plunges the soul into the ocean of bliss.

The significance of these five mystic letters (ci va ya na ma) are God, his grace, soul, triyobava and mala respectively. It should also be noted, if pronounced beginning with na, one will not obtain grace. The pancakshara should be pronounced beginning with ci.

Saiva Agamas (āgama) speak as many as six kinds of tandavas (tāndava) (cosmic dances) representing His five actions - the panca krityas, the Kalika tandava for creation, the Gouri tandava for preservation, Samhara tandava for destruction, Tiripura tandava for obscuration, Ūrdhava tandava for salvation and Ananda tandava (joyous dance) collectively representing all the five. These five activities, if separately considered are those of Brahma (creation), Vīṣṇu protection, Rudra (destruction), Māhesvara (obscuration) and Sadāsiva (bestowing of grace).

These details are available in the treatise Unmai Vilakkam of Manavacakam Kadantār of Tiruvadigai, containing 55 verses in venpā metre. This work is one of the fourteen Saiva Siddhānta works, codified in Tamil.

See also: Saiva Siddhanta.

Bibliography: K. Ananda Coomaraswamy, The Dance of Shiva, Asia Publishing House, Bombay, 1948.

NATARAJAN, A.K.C.

A master clarinetist of Tamil Nadu, A.K.C. Natarajan, born in the Thanjavur district of Tamil Nadu on 30 May, 1930, was the first artiste to adopt the musical notes in the clarinet to Karnatic music.

He had his lessons in Karnatic music from veteran musical teachers like Alathur Venkatesa Iyer, Ilupam Natesa Pillai, A.K. Chinnakrishna Naidu etc. Very soon, Natarajan acquired great skill in playing different musical instruments, particularly the percussion ones. He specialised in playing the clarinet, a Western musical instrument.

He showed that the clarinet can produce musical notes suitable to Karnatic music. Though his example was followed by others, the credit of perfecting it still rests with Natarajan.

See also: Musicians and Musicologists.

NATIONAL AWARD FOR TEACHERS

It was in 1958-59 that the idea of honouring teachers at the national level was first conceived and it was decided to celebrate September 5, the birthday of S. Radhakrishnan, then Vice-president of India, as Teacher's Day.

With 229 awards (in 1958-59) Tamil Nadu, the home state of Radhakrishnan, has bagged the third highest number of awards in the country after U.P. and Maharashtra. Primary School teachers have got 141 against

87 secondary School teachers. Only one Sanskrit teacher, A.S Ranganathachari of the Oriental Middle School, Tanjavur, secured the award.

District-wise break-up

Madras	33
Tiruccirāpalli	21
Tirunelvēli	19
Chengalpet	16
Tanjāvūr	15
Salem	12
Dharmapuri	4
Pudukkōtt ai	3
Madurai	23
Coimbatore	20
North Arcot	15
Rāmnāthapuram	13
Kanyakumari	11
Nilgiris	3
Unknown	4
TOTAL	212

The share of women teachers (41) comes to 19.34%.

Every year, the award is presented. In the beginning, the cash award was Rs. 500/-; then, it was raised to Rs. 1,000/- and later to Rs. 1,500/-.

"Most of the teachers feel that the cash prize of Rs. 1500/- given to them is low and is not only insignificant but humiliating."

Bibliography: S.S. Gandhi, National Teacher's Award and those who received it - 1958 to date, The Defence Reviews, New Delhi, 1987.

NATIONAL PROFESSORSHIP

The Government instituted in 1949, a system of National Professorship to honour distinguished academicians and scholars, in recognition of their valuable contributions to knowledge. Persons of real eminence who have attained the age of 65 and who have made Outstanding contributions in their respective fields and are still capable of further productive research are considered for appointment as National Research Professors and of 5 ssors. The appointment is made initially for a period of 5 years which can be extended by another 5 years.

The National Professors from Tamil Nadu are C.V. Raman (1888-1970) for Physics in 1949, S.R. Ranganathan (1888-1970) for Physics in 1965 and T.M.P. (1892-1972) for Library Science in 1965 and Philosophy in T.M.P. Mahadevan (born in 1911) for Philosophy in 1982.

Bibliography: India 1949, 1965 and 1982, Edited and compiled by Research and Reference Division, Ministry of Inc. of Information and Braodcasting, Government of India, New Delhi.

NATURAL FORESTS

The chief natural forests in Tamil Nadu are the Anamalai forests in Coimbatore, the ghat forests of Tirunelveli (tinunelvēli), the Accāccā forests of Salem, Kollegaul and Bhavani. The sandal-wood tracts in North Coimbatore, Salem and North Arcot districts, and the red-wood forests of North Arcot and Chengalpet districts.

The most valuable timber trees are the teak, rose wood, vēngay, ācca, satin-wood and iron-wood.

The teak and rose wood are in abundance in the forests of South Coimbatore. The teak is also found in the forests of Madurai, Salem and Tirunelveli districts.

Acca is found on the banks of the river Kaveri in the Salem and (North) Coimbatore districts:

Besides, sandal is found in Coimbatore and Salem districts and the Jawadi and Kollimalai hills in the Salem and North Arcot districts, respectively.

Amongst other trees, mention may be made of tamarind, gall-nut, soap-nut, babool and white acacia.

Bamboo and palmyra are abundant in the coastal districts, especially the Tirunelveli district.

Artificial Plantations: The casurina plantations are abundant in North Arcot, South Arcot and Chengalpet districts.

In the Nilgiris, the eucalyptus and wattle plantations extend over a large area.

"Coffee estates extend in nearly an unbroken line along the summits and slopes of the Western Ghats from the northern limits of Mysore down to Cape Comorin. The only portions of the area within the limits of the Madras Government are the Wynad tract and the Nilgiri hills."

Coffee cultivation is also done in Shevaroy hills in the Salem, the Palani and Cirumalai hills in Madurai, Tirunelveli and Coimbatore districts.

Madras Act VIII of 1878 was passed to check illegal movements of coffee in small quantities on the roads, without duly attested passes.

For tea cultivation, there are only a few plantations. Most of them are on the Nilgiris.

Tobacco is grown in most of the districts except perhaps in the hill ranges.

In 1991, tea production has reached 185.6 million kg above the target of 106 million kg set by the Government, thus increasing the National output. National nubber production has also increased.

Coffee has shown a bumper crop of 2,10,000 tonnes in 1991-92, enabling an export of 84,000 tonnes in 1991 and it increased to 95,000 tonnes in 1991-92.

The cardamom crop yield during 1990-91 was 4,750 tonnes, having exported about 750 tonnes.

The harvest of pepper to the tune of 52,000 tonnes during 1990-91 has increased to about 70 thousand tonnes in 1991-92.

Bibliography: P.N. Chopra, Gazetteer of India, vol. I, Publication Division, Government of India, New Delhi, 1973; S. Perumalswamy, Economic Development of Tamil Nadu, S. Chand and Co., Madras, 1990.

NAYAKS OF MADURAI

Viswanatha Nayaka (viswanātha nāyaka), considered to be the founder of the Nayak (nāyak) Kingdom of Madurai was the son of Nagama (nāgama) Nayaka, a trusted servant of Krishnadeva Raya (krisnadeva raya), the emperor of Vijayanagar. When a Chola (cola) prince invaded the Pandiya country, the latter appealed for help to Krishnadeva Raya, who sent Nagama Nayaka to the South. Nagama, who defeated the Chola prince, did not hand over the principality to the Pandiya prince, who in turn reported the matter to the Vijayanagar emperor. The latter sent Viswanatha to punish the recalcitrant Nagamma Nayaka, who was defeated and taken as prisoner to Vijayanagar. On the order of the emperor, Viswanatha took the reins of the Government at Madurai. In A.D. 1530 Krishnadeva Raya died and was succeeded by his younger brother Achyuta Raya. When Viswanatha died in 1564 just a year before the collapse of the empire at Talikotta (talikotta), Krishnappa (krisnappa) became the Viceroy of Madurai. He became independent, with the collapse of the Vijayanagar Empire.

Krishnappa Nayaka I (A.D. 1564-1572): During his reign, the revolt of Tumbicci Nayaka at Paramakkudi (paramakkudi) was suppressed. The Tiruvadi (tinuvadi) Chera (cēra) king was also defeated. He led an expedition to Sri Lanka, killed the kandian (kandian) king and occupied Kandi. Ariyanatha (ariyanātha) was his minister.

Virappa Nayaka (A.D. 1572-1595): Son and successor of Krishnappa Nayaka I, Virappa (vīrappa) Nayaka seemed to have suppressed the rebellion of Mahabali Vanadarayan (mahabali vānādarāyan) at Manamadurai (mānāmadurai). Ariyanatha continued as minister and in addition, he had Krishnappa Nayaka also as another Dalavay (dalarāy). His was a peaceful and prosperous reign. He was loyal to the Vijayanagara emperor. He built the Kambattadi mandapa (kambattadi mandapa), the thousand pillared mandapa (mandpa), the Tirunana Sambandar (tirunāna sambandar) Shrine, and the northern tower (gōpura) of the Madurai temple. About A.D. 1592, the Jesuit missionary, Fernandez established a mission at Madurai and "worked in vain for about fourteen years without being able to convert anybody."

Krishnappa Nayaka II (A.D. 1595-1601): As the eldest son of Virappa, Krishnappa seemed to have ruled jointly with his father for a brief period. During his reign, Ariyanatha died. According to Rangachari, the latter

"gave the Nayak Kingdom the strength and its security, its organisation and its resources."

Muttukrishnappa Nayaka (A.D. 1601-1609): On the death of Krishnappa the throne was usurped by Kasturiranga (kastūriraniga). But within a week, Muttukrishnappa, the son of Visvappa regained the kingdom. During his time, the Marava (marava) country was established under the Setupatis (sētupati). "The entire civil and criminal jurisdiction of the fishery coast had been seized by the Portuguese and the valuable revenue arising from the pearl fishery had been assumed by the Governors appointed by the Portuguese Viceroy". During his reign, a Christian mission was established by de Nobili, who was successful in converting high caste people to Christianity. A copper coin with Tiruvengada (tiruvērigada) on one side and Muttukrishnappa on the other, is available.

Muttuvirappa Nayaka I (A.D. 1609-1623): Venkata I (venkata), the Vijayanagara emperor died during this period, resulting in a war of succession. Muttuvirappa (muttuvirappa) allied with the rebels while Tanjavur supported the loyalists, who became victorious. Muttuvirappa changed his capital to Tirucci by about A.D. 1616. It seems that the king of Mysore invaded Madurai, but was defeated.

Tirumalai Nayaka (A.D. 1623-1659): Brother and successor of Muttuvirappa, Tirumalai became the king at Tirucci, but changed his capital to Madurai. He organised the defences of his kingdom with the help of Ramappayyan (rāmappayyan), his ablest Brahmin Dalavay. The Mysore army invaded Madurai, advanced as far as Dindugal (dindugal) but was repulsed. As the Travancore ruler refused to pay tribute, Tirumalai undertook on the refused to pay tribute, Tirumalai (24.35. undertook on expedition and subdued him in 1634-35. When dispute arose in Ramanathapuram (rāmanātha-Setungi) between Sadaikadeva (sadaikadeva) (Dalavay Setupati) and his brother "Tampi", Tirumalai supported Tampi, whose reign was unpopular. Tirumalai, then restored Sadaika. Though he ruled the country wisely, he was murdered by Tampi. During Tirumalai's later years, Mysore invaded and committed atrocities by cutting the Setupati to take all committed atrocities by eministed asked Setupati to take the lead and a pitched battle ensued at Dindugal. The Madurai forces pursued the defeated Mysore army and cut off their noses. Along the coast, the Dutch and the Portuguese fought against each other. Tirumalai remained neutral. The missionaries suffered persecution, de Nobili met Tirumalai and got freedom of action but of of action, but of no avail. He died in 1660. A great builder, Tirumalai built the Pudumandapa. Vandiyur (vandiyur) teppakkulam (tank) was his creation. The unfinished Rājagōpura was begun during his reign. He built a grand palace on the south-east of the temple, called Tirumalai Nayakkar Mahal.

Muttuvirappa Nayaka II (A.D. 1659): He ruled only for 3 or 4 months. During his short reign, he had to face invasion, but the enemy withdrew after receiving some money.

Chokkanatha Nayaka (A.D. 1659-82): He became king at the age of 16, and freed himself from the conspiracies of the Dalavay and his supporters the Rayasam (rayasam) and the Pradhani (pradhani), by murdering the former and blinding the latter. He had to fight with Bijapur, and suppress the Setupati who refused to help him against Bijapur. In the 6th year of his reign, he shifted the capital to Tirucci. In the war with Vijayaraghava of Tanjavur, the latter died in the battle together with his son and the women of his harem entered fire. Chokkanatha (chokka- nātha) appointed his foster brother Alagiri (alagiri) as the Viceroy of Tanjavur, but soon the brothers had differences and Alagiri lost Tanjavur, when Venkaji (venkāji), brother of Sivaji (śivāji), sent by the Sultan of Bijapur, placed Sengamaladās, a member of the Tanjavur family on the throne. Within a short time, Venkaji himself became king of Tanjavur.

In the meantime, Chokkanatha was imprisoned and dethroned and his foster brother Muttu Alakadri (muttu alakādri) was made king in 1678 by Rustumkhan (nistumkhān), a Muslim adventurer. But, shortly afterwards, Muttu Alakadri was deposed and Chokkanatha was restored. Mysore laid siege on Tirucci in A.D. 1680 and Rustumkhan was murdered. Chokkanatha freed himself from Rustumkhan and organised an alliance among Madurai, Tanjavur and Gingee (gingee) against Mysore. The Mysoreans were driven out by Gingee, who took the major share of the spoils, laid siege on Tirucci. Chokkanatha was not able to survive the shock.

Muttuvirappa Nayaka II (A.D. 1682-90): Son and successor of Chokkanatha, Muttuvirappa, known as Ranga Krishna Muttuvirappa inherited a much reduced kingdom and within a few years, he recovered possession of his territories. Mangammal (mangammal) was his mother. The Setupati became powerful. John de Britto, a Portuguese was the chief of the Madurai mission. He left India in A.D. 1688. Muttuvirappa died of small-pox in 1690.

Vijayaranga Chokkanatha: Vijayaranga (vijayaranga), the growned. the posthumous son of Muttuvirappa, was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, we was crowned, when we was crowned, when we was crowned, we was crowned, when we was crowned, which we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, when we was crowned, which we was crowned, which we was crowned, when we was crowned, which we was crowned, which we was crowned to the contraction of the contrac when he was 3 months old. As his mother, Multammal (muttanimal) committed suicide, Mangammal, his grand mother became the regent. She bought off the Muslims and we became the regent. and was loyal to them. She also bribed the Mahrattas. She resisted the aggression of Mysore successfully. She undertook an expedition to Travancore to collect the arrears of tribute. In Ramanathapuram, Kilavan Setupati became independent. She was considerate towards her Muslim independent. She was considerate towards her Muslim subjects. "A copper plate inscription of 1692 records records a grant for the maintenance of a mosque in the name of her grandson. In 1701, she made a gift of some villages. Villages near Tiruccirapalli for a Mohamadan Darga."
She is said a proper structure of the said and the said She is said to have met with a tragic death in A.D. 1706.

Vijayaranga Chokkanatha (A.D. 1706-1732): Vijayaranga Chokkanatha (A.D. 1706-1732): Vijayaranga Chokkanatha ranga ruled independently after Mangammal's death. He was death independently after Mangammal's death. He was deeply religious and indifferent to the affairs of the State. Solve the state of the state o State. Salem and Coimbatore were occupied by Mysore.

Accord:

A D 1710, a temple According to an inscription of A.D. 1710, a temple servant follows. servant fell down from the tower of the Madurai temple,

as a protest against undue taxation. The king died in 1732 and was succeeded by his wife, Minakshi (mīnāksi) who adopted a prince called Vijayakumara (vijayakumāra).

Minakshi (A.D. 1732-36): Her short reign was marked by internal strife, Bangaru (bangāru) Tirumalai, the father of her adopted prince, plotted to depose her. The Nawab of Arcot sent Safdar Ali, his son and Chanda Sahib his son-in-law, with a large army to conquer Tanjavur and Madurai. Chanda Sahib became an arbitrator between Bangaru and Minakshi. Dindugal, held by Bangaru was stormed and Chanda Sahib marched towards Madurai, which fell into his hands. Then he treacherously imprisoned Minakshi in her own palace at Tirucci, where she committed suicide and the Nayak dynasty came to an end.

Administration and Social life under the Nayaks

The Central Government was conducted by the king, assisted by the ministers. The ministers were the Dalavay (Chief Minister), the Pradani (the finance minister), the Rayasam, probably the head of the Secretariat) and others like pokkisham (treasurer) etc. At times, the offices the Dalavay and Pradani were held by the same person.

Ariyanatha (Mudaliyār) was Dalavay under the first four Nayak kings. Ramappayan held the post under Tirumalai Nayak and Narasappaiya under Mangammal.

The nature of the Government, greatly depended on the person of the king. Under powerful rulers, the kingdom rose to greatness. The kingdom was divided into Palayams (pālayam), ruled by Palayakkars (pālayakkār). They paid annual contributions, maintained a small army at the capital for guarding the 72 bastions at the Madurai fort. Some of them were powerful and tried to become independent.

It seems that local autonomy continued with the village as the unit of administration. The kingdom was divided into nadus (nādu), cimai (cīmai) or makanam (mākānam) and the village called gramam (grāmam), mangalam (mangalam), kuricci (kuricci) etc. The village officer was called maniyakkaran (maniyakkaran) or ambalakkaran (ambalakkāran). Land tax was half the produce of land, to be paid in cash. The tribute from poligars (palayakkar) was one third of the produce of the palayams. Revenue from pearl and chunk fisheries and various taxes formed a part of the income of the Government.

The coastal area was left under the control of foreigners like the Dutch and the Portuguese.

Local justice was administered by the village officers. Most suits were for debt. Litigants pleaded in person or through a friend. Cases involving religious and social rights were dealt with by the king or his officers. The pradani appeared to have judicial powers. Arbitration was mainly used in deciding cases. In criminal justice, ordeals were in vogue.

A large number of Telugus immigrated and settled in and around Madurai during this period, leading to the absorption of house customs and manners of the Telugus by the Tamils. Kanarese people also migrated to the Tamil country. The Sourashtras (sour-astras) came to Madurai and rose to prominence. They are skilled in the art of weaving. Their language is Patnūli or Khatri, a dialect of Gujarati.

Ancu jati Kammalar: Ancu jati Kammalar (añcu-jāti kammālar), the five classes of artisans were prominent and enjoyed the privilege of using the elephant, the double cauris, white umbrella, palanquin etc., There was probably a caste levy or jātivari, house tax or vīttu-ppanam and poll tax or al panam (āl panam).

The nobles enjoyed some privileges and some of them were conferred with titles. Tandikai (palanquin), Sirasupattam (golden turban band), Ranakankanam (war bracelets), Nigglaum (a golden string), viramani (vīramani) (golden waist-belt), pagal divatti (dīvatti) (day torch) etc. were some of the titles.

The cost of living was very low and a fanam (one sixth of a rupee) could fetch 8 marakkals (marakkāl) of rice and the people had a contended life.

The period of Nayaks was one of great activity in various fields of literature. A large number of Tamil works were written. Purānattinunalai wrote the Chokkanādar ulā; Anadāri wrote the Sundarapāndiyam, which gives an account of Madurai Tīnuviļaiyadals; Paranjōti Munivar wrote the Tiruvilaiyadalpuranam (tinuviļaiyādalpurānam), Sevvaiccūduvār wrote the Bhāgavatapurānam in Tamil, Kumaragurupurar composed Maduraikkalampakam, Mīnakshiammai Pillaittamil etc.

Ramappaiyan Ammanai, a ballad, of an anonymous author belongs to this period. Ativīrarāma Pāndiya of Tenakāsi wrote the Naidadam, the Kāsikāndam, Kūrmapurānam, Lingapurānam etc. and also Verrivērkai Veratungarāma Pāndiya wrote Brahmōttarakāndam and some (andādis). According to Robert de Nobili, the Jesuit missionary, there were more than 10,000 pupils in Madurai, undergoing education with free boarding and lodging.

The temple at Madurai and its environs are standing monuments to the great building activities of the Nayaks of Madurai.

Some of the Nayak kings were Saivites and some were Vaishnavites. Christianity was propagated in the Madurai region by the Portuguese missionary, Father Fernandez by about 1592. Robert de Nobili, an Italian, preached around 1606, made some conversions and built a church. He founded the Madurai mission. John de Britto, a Portuguese worked around 1680.

Sculptures at Pudamandapam: There are ten portrait sculptures in the Pudumandapam, built by Tirumalai Nayak, and the temple authorities have provided labels to the figures. A.V. Jayachandran, after examining the

portrait figures, has indicated the names in the following order.

1. Nagamma Nayaka 6. Virvappa Nayaka II

2. Visvanatha Nayaka 7. Kasturirangappa

3. Krishnappa Nayaka I 8. Muthukrishnappa

4. Vīrappa Nayaka I9. Muthuvī rappa5. Krishnappa Nayaka II10. Tirumalai Nayaka

See also: Nayaks of Tanjavur.

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NAYAKS OF TANJAVUR

The Nayakas (nāyaka) (chieftains) of the Vijayanagar Empire, appointed as Governors in the southern areas, became independent rulers at Tanjavur and Madurai. Of them, Timmappa Nayaka, the loyal doorkeeper of Krishnadeva Raya (krisnadēva rāya), was appointed as the Governor of Tondaimandalam. His son Sivappa Nayaka founded the Nayak kingdom of Tanjavur in A.D. 1532, which flourished for about two and a half centuries.

Sivappa Nayaka (A.D. 1532-1560): When Achyuta Rāya succeeded to the Vijayanagar throne, Sivappa served him. By marrying the sister-in-law of the emperor, he became close to him. In 1532, he became the ruler of Tanjavur.

The Vallam fort was taken over and the Tirucci fort was handed over to the Nayaks of Madurai during his time. He repaired the Sivaganiga tank at Tanjavur. He built great prakaras (prākāra) of the temple at Vriddhācalam and Kāncipuram. Tiruppati and Srīranigam temples were covered with gold. It was during his time that the Portuguese settled in Nagappattinam (nāgapāttinam), where they built two churches.

Achyutappa Nayaka (A.D. 1560-1600): Achyutappa, the son and co-ruler of Sivappa from 1560-1580, ruled independently till 1600. His minister, the famous Govinda Dikshita (gōvinda dīkṣita) paid great attention to the development of agriculture by improving irrigation. The battle of Talikōtta, 1565 was fought during his time and as a royal ally, Achyutappa helped the Vijayanagar emperor. He won victories over the Portuguese and the Nayak ruler of Madurai. The construction of the chief tower of the Anunāchalēswarar temple at Tinuvannāmalai began during the time of Krishnadeva Raya was completed by Achyutappa. He set up, at the expense of the down-trodden subjects, agraharams and made gifts to the Brahmins. The famous Mahāmahantank in Kumbakonam (kumbakōnam) was renovated by

his minister. When Achyutappa died, 370 women of his harem committed "ritual suicide."

Raghunatha Nayaka (A.D. 1600-1633): Being his favourite son, Raghunatha (raghunātha) was preferred by Achyutappa, who imprisoned his eldest son, the claimant to the throne. When his father died, Raghunatha ascended the throne, after killing his elder brother. He was a distinguished general. A civil war broke out over the succession to the Vijayanagara throne, which was usurped by Jaggaraya (jaggarāya), who had the support of the Nayaks of Madurai and Gingee, after the emperor Sriranga (sriranga).

With the help of Yeccama Nayak, Raghunatha destroyed the army of Jaggaraya, at Toppur (toppur), near Tirucci in a pitched battle in which the latter was killed. Then Raghunatha crowned Ramarāya, an young boy of Sriranga, as the Vijayanagara emperor.

He built the Ramaswami (rāmaswāmi) temple at Kumbakonam, a gem among the Tanjavur Nayak buildings, to commemorate his victory. He was a great devotee of Rama (rāma). He built a Rama temple at Srirangam and another at Rāmesvaram. He subdued Cholaga, the ruler of the terrain north of the river Kollidam. Raghunatha inflicted a crushing defeat on the Portuguese fleet. The Dutch got Tengapatnam in A.D. 1610 from him, who patronised foreign trade and permitted the Danes to settle and erect a fort at Tarangampādi.

He was a great poet in Telugu and Sanskrit and composed many Kavyas (kāvya) and Yakshaganas (yaksagāna), but Tamil was neglected. Govinda Dikshita, the priest and minister of his father, continued during the reign of Raghunatha also. Being a great musician, Raghunatha invented a vina (vina), named after him, as Raghunātha vīna. He composed new ragas (rāgā) and experimented new talas (tāla). Rāmabadrāmba wrote the play Raghunathabyudayam in Telugu, which has been published in 1934 by the University of Madras. His portrait sculpture is available in the Ramaswami temple at Kumbakonam.

Vijayaraghava Nayaka (A.D.1633-1673): Vijayaraghava (vijayarāghava) born in 1593, succeeded his father in 1633. The play Raghunāthābyudayam mentions that he had an younger brother, called Rāmabhadra, who took part in the battle of Toppur. Proenza, in one of his letters in 1650. in 1659 has stated that he had two brothers whom he imprisoned after pulling out their eyes to remove all desire and after pulling out their eyes to remove all the desire and after pulling out their eyes to remove all the desire and after pulling out their eyes to remove all the desire and after pulling out their eyes to remove all the desire and the desir desire on their side of succeeding him. Sriranga-III, the last Vijayanagara ruler "wished to bring the recalcitrant Navals" Nayaks of the realm to a sense of discipline and duty and invaded to the realm to a sense of discipline and duty and invaded to the realm to a sense of discipline and duty and invaded to the realm to a sense of discipline and duty and invaded to the realm to a sense of discipline and duty and invaded to the real management of the real managem invaded the southern regions with a large army." When Ginges Vijayaraghava Gingee and Madurai opposed Sriranga, Vijayaraghava opposed 32 opposed Tirumala: Nayak of Madurai. At the instigation of Tirumala: Nayak of Madurai. of Tirumalai Nayak of Madurai. At the (golkonda) attacked in Nayak, the Nawab of Golkonda (golkonda) attacked Sriranga from the rear, who withdrew from his southers. southern campaign. Now Golkonda invaded Tanjavur, and V: and Vijayaraghava concluded a treaty with the Nawab of Golkonda invaded and Vijayaraghava concluded a treaty with the Nawab of Golkonda invaded invade Golkonda. Then Bijapur marched on Tanjavur and

Vijayaraghava hid himself in jungles and surrendered when the hide out was found out. In the meanwhile, Tirumalai Nayak died in 1659 and his successor Muttuvīrappa Nāyaka II, for strategic reasons, improved the defences of Tiruccirapalli (tiruccirapalli). This alarmed Vijayaraghava who induced Bijapur to attack Tirucci. "The invading army which found Tiruccirapalli rather impregnable turned their wrath on Tanjavur and captured it easily. Mannargudi and Vallam were also seized." The treasures kept at Vallam were carried away by the invaders, but the kallars (kallar) robbed it and seeing the misery of the Nayak, a portion was restored to him. Tanjavur again came under the occupation of the Bijapur generals for about two years from 1662. When famine and pestillence affected Tanjavur, the Nayak remained "peacefully in the woods," and the Bijapur generals left. In a war with Chokkanatha (chokkanātha) of Tiruccirapalli in 1673, because Vijayarāghava refused to give his daughter in marriage to Chokkanatha, Tanjavur was besieged and occupied by the Tirucci army under Venkatakrisnappa Nayak, the ablest general of Chokkanatha. Vijayaraghava and his son Mannarudasa died fighting. All the female members of his family were assembled in an apartment which was blown up. Chokkanatha appointed his foster-brother Alagiri as the Viceroy of Tanjavur.

Alagiri: Alagiri has the idea of becoming independent and addressed Chokkanatha Nayaka for that. In the meanwhile, Venkanna (venkanna), a scheming rāyasam (writer) in the court of Alagiri, came to know of the incident, when the seraglio of Vijayaraghava was blown up; Sengamaladas (sengamaladas), a four year old prince, at the behest of his mother, a spouse of Vijayaraghava, was transported secretly to Nagapattinam to be brought up by a rich merchant. The scheming Venkanna went to Bijapur with Sengamaladas and requested the sultan to help them to make the legitimate prince, the king of Tanjavur. The sultan sent Ekoji (ēkōji), his general to depose Alagiri and enthrone Sengamaladas. Alagiri was not able to get any help from Tirucci. In the battle at Ariyalur, Alagiri was defeated and Ekoji crowned Sengamaladas as the king of Tanjavur. He camped for sometime at Kumbakonam.

Sengamaladas: On becoming king, he appointed his guardian, (the merchant) as his minister, which disappointed Venkanna, who instigated Venkaji (venkāji) to march on Tanjavur and to become the king. Sengamaladas left Tanjavur in panic and hid himself in the forest. Venkaji entered Tanjavur without any opposition and became king.

The Nayak rule of Tanjavur from 1532, thus gave place to the establishment of the Maratha rule.

See also: Maratha Rulers of Tanjavur, Nayaks of Madurai.

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NAYANMARS

The Saiva saints who lived prior to Appar and Sambandar, those who lived during the time of Appar and Sambandar (Narasimhavarman I) and those contemporaneous with Sundarar have been dealt with already. But those who lived before the time of Sundarar but after the time of Appar and Sambandar, are described below:

Tirunilakantar: A potter of Cidambaram, owing to excessive devotion Tirunilakantar (tirunilakantar), used to worship Siva, chanting the sacred name Tirunilakantam (tinuni lakantam). Hence, he came to be known as Tirunilakantar. He used to offer free of cost, tiruvodu (tinuvodu) (begging bowl) to anyone devoted to Siva. One day he went by chance to the house of a harlot and his wife suspecting his fidelity sulkily said, "On the name of Tirunilakantam, please keep away from me". On hearing this, he took a vow to keep away not only from her, but also from all women and left off carnal pleasure. Many years passed by, and he became very old. The couple did not desist from their devotion and service to the saints. Lord Siva, in order to make public the pious conduct of the saint, came in the form of a Sivayogin (sivayogin) and entrusted his begging bowl to the saint for safe custody. After some days, the Sivayogin came and asked for his bowl. The bowl was missing, and the saint offered a new one. But the yogin became wild and asked the saint to swear his innocence by holding his wife's hand and dipping in the tank. Both of them holding the ends of a stick plunged into the tank and when they rose up they were young. After living in piety for some more time, they attained beatitude.

Iyarpakaiyar: Belonging to the merchant caste of Kāvērippūmpattinam, he would offer anything to anyone
without saying "no" to them. Once Lord Siva came in
disguise as a venerable person and requested the saint to
offer him his spouse. The saint prostrated before, offered
him his spouse, and bade him go. The relatives of the
saint attacked the new comer with fury, but the saint
fought against and killed them, and asked the new comer
to go. On his return, he heard a cry, "O saint Iyarpakai
(iyar pakai), please do come". The saint rushed to the
spot and the new comer vanished. Then the Lord
appeared, mounted on the bull and blessed the couple
and their dead relatives with beatitude.

Ilayankudimarar: An agriculturist of Ilaiyankudi (ilaiyankudi), this saint used to feed the devotees of Siva with dishes of six flavours. He became poor day by day; but he did not abstain from his service. On a rainy night, the saint had nothing to eat, and he and his wife were extremely hungry. They could not even sleep. Then Lord Siva came in the guise of a devotee and asked for food. The saint requested the devotee to wait, ran to his field where he sowed that day and collected the seeds. He gave the paddy to his wife and supplied fire-wood by dismantling the roof. His wife prepared rice and dish with greens. When the saint approached the devotee, he appeared as a mass of fire and bestowed beatitude.

Meypporul: A feudatory of the Pallavas at Kōvalūr, he believed that Tiruvedam (tiruvēdam - guise of Siva) as meypporul (meypporul - true wealth) and hence his name, Meypporul Nayanar (nāyanār).

Muttanāthan, his enemy tried several times in vain, to defeat the saint. So he planned to win him by deceit. He hid his sword in a palm leaf manuscript, and came to the palace of the saint as a devotee, who was given a free entry. He met the saint in his private chamber, asked the queen to leave and told the saint that he had come to reveal him the spiritual truth found in a rare Agama. The saint bowed down and the cheat killed him with his sword. Datta, the bodyguard. rushed to kill the newcomer, but he was prevented. The dying saint bade Datta to lead the new comer out of the palace safely. After explaining to those who assembled there the importance of the truth of Siva, he left the mortal coil and attained bliss.

Enadinathar: Enadinathar (ēnādināthar) of Eyinanīrhad an enemy, called Atisuran (atisūran). Both were masters in imparting sword-fight. Once, Atisuran was defeated by the saint. The next day he approached the saint again for a combat, besmearing his forehead with vibuti (vibūti) (sacred ash). The saint became bewildered at the sight of the sacred ash and thought that Atisuran should not be blamed as one who had killed an unarmed combatant. So he held a sword pretending to fight. Atisuran struck him down and the saint attained salvation.

Anayar: Anayar (ānāyar) of Tirumangalam, a fine flutist, used to tend a herd of cows. Once he saw a blossomed konrai (konrai) tree. It reminded him of Siva with matted locks. So he went to the tree and began to play pancakshara (pancāksara) on his flute. On hearing the music, all the movables and immovables in the universe began to melt. The music was also heard by Siva who bestowed grace on him.

Rudra Pasupati: A Brahmin saint of Tinuttalaiyūr, he used to stand in the water upto his neck, adore the feet of Siva, chant the pancakshara and recite Sri Rudram, incessantly throughout day and night. By this act of devotion he reached Sivaloka.

Tirunalaippovar: Nandanar (nandanār) of Atanūr, a Harijan, had a craving to have a darsan of Lord Nataraja (naṭarāja) and because of tight schedule, he used to say, "I will go to Cidambaram tomorrow". Hence he was called Nalaippovar (nāṭaipōvār - one who would go the next day). He dug a tank at Tiruppungūr, to have the darsan of Siva there and Nandi, the bull, also gave way. His land-lord allowed him to proceed to Cidambaran after several tests. There, he entered into a bonfire and came out as a saint with sacred thread and matted hair to the golden hall, worshipped the Lord and attained bliss.

Tirukkuripputtondar: A washerman of Kāncipuram, he used to serve the devotees of Siva by guessing their

intentions. He used to render free service to Saiva devotees by washing their clothes. Once, Lord Siva came in the form of a Saiva mendicant and requested him to wash his clothes and return them by the setting of the sun and told that if he could not keep his word, his body would be affected. The saint accepted, but there was heavy rain. At sunset, everything was wet and the devotee was shivering. The saint got perplexed and dashed his head against the stone when Lord Siva intervened, desisted him and blessed him with beatitude.

Murkkar: A Vellala (vellāla) of Tīnvērkādu (near Madras), Murkkar (mūrkkar) was an adept in gambling. He used to play dice with money and earned a lot to feed Saiva devotees. Once he visited Kumbakōnam, where also he earned money and fed the devotees. While once at the dice, a gambler made foul and the saint stabbed him. Thenceforth, he came to be called Murkkar (wrathful). Continuing his service of feeding the devotees, he attained the feet of the Lord.

Cirappuli: A Brahmin saint of Akkūr (near Mayilāduturai), Cirappuli (cirappuli) used to feed Saiva devotees with ardent love. He used to besmear his body with vibhuti, recite the Vedas (vēda) and perform Vedic sacrifices. He would unceasingly chant the pancakshara. Thus he attained the feet of Siva.

Gananathar: Gananathar (gananāthar) of Sirkali (sīrkāli) used to worship Siva in the Sirkali temple. He maintained a flower garden, made different kinds of flower garlands and trained the Saiva devotees in the art, by providing them the necessary tools. He used to worship with devo-tion the feet of Sambandar, and finally reached Kailas, to become the chief of Siva ganas (ganā).

Athipattar: A fisherman of Nāgappaṭṭinam, he used to set free the best fish at the first catch daily as oblation to the Lord. It was the will of the Lord that he caught only one fish every day and that being the first catch, he used to let it free. Hence he earned nothing and became poor. One day, he caught a golden fish decked with gems, which also he let off. This selfless act, enabled him to reach the lotus feet of Siva.

Kalikkampar: A native of *Pennākadam*, he used to feed Saiva devotees daily. Once a devotee who was formerly his servant, and who became an ardent devotee of Siva after leaving the service came to him while the saint was washing the feet of the devotee. The saint's wife who was pouring water, found that he was none other than their former servant. So she was not inclined to pour water. The saint got wild, cut the hands of his consort, washed the feet of the devotee and fed him. Continuing his devotion and service to the devotees, he got the blessings of the Lord

Kaliya Nayanar: He lived in *Tiruvorniyūr* and belonged to the *Sakkarappādiyār* (owning an oil press) caste. He served the Lord by lighting all the lamps in the temple and as a result he became poor. Then he became a worker in an oil-press, and with the wages he got, he continued his service. When he could not get an employment

in an oil-press, he wanted to sell his wife, but none came forward to purchase. So when the time to light approached, he decided to use his blood to light the lamps and was about to cut his throat. Then the Lord held his hands and blessed him with salvation.

Sakti Nayanar: He belonged to Virinjiyūr and used to worship the feet of the devotees of Siva and chant the pancakshara incessantly. If he should hear anyone talk about Saiva devotees with reproach, he would cut their tongue with a knife. By doing this ferocious act, he attained beatitude.

Kari Nayanar: A native of Tīrukkadavūr, Kari (kāri) Nayanar, an erudite scholar in Tamil, wrote a minor poem, the Karikkovai (kārikkōvai). He went to the courts of the three crowned kings of Tamilagam (tamilagam) and by the exposition of his poem, he got presents. With the money, he made the temples to flourish. He gave everything to Saiva devotees. His devotion enabled him to attain bliss.

Vayilar: Vayilar $(v\bar{a}yil\bar{a}r)$, a Vellala of Mylapore entertained always the feet of Siva in his mind, and transformed it into a golden temple. He illuminated that golden temple by the light $n\bar{a}n\bar{a}$. He bathed the Lord with the water, $\bar{a}n$ (happiness) and the oblation was love to humanity. By such acts, he attained the feet of the Lord.

Munaiyaduvar: A vellala of Nīdūr, Munaiyaduvar (munaiyāduvar) was skilled in warfare and those who were unable to give a tough fight, sought his assistance. He sided those, who offered the largest booty, and gained victories. So he was called Munai-aduvar (fights in battle). By the huge wealth he earned, he fed Saiva devotees and attained bliss.

Idankaliyar: A chieftain of Kodumbāļūr belonging to the Vēlir clan, he was ruling his territory, while a saint there used to feed Saiva devotees daily. Once the saint was unable to get money to feed the devotees. So he stole paddy from the granary of Idankaliyar (idangaliyār). The guards caught him red-hand and produced before the chief. The saint explained the position to the chieftain who released him and proclaimed that his granary might be used freely by the Saiva devotees. Then he ruled his land for a long period, helped the growth of Saivism and attained beatitude.

Nesa Nayanar: Nesa (nēsa) Nayanar lived in Kāmbili, a town and belonged to the weaver caste. He used to meditate on Siva in his mind, chant the pancakshara by mouth and gave alms by his hands to Saiva mendicants. He gave clothes, kīļudai (a long strip of cloth to be used as girdle) and loin cloth to devotees of Siva and worshipped them. By this pious act, he attained bliss.

See also: Saiva Siddhanta

Bibliography: M.S. Purnalingam Pillai, Ten Tamil Saints, G.A. Natesan and Co., Madras, 1924; Surendranath Dasgupta, A History of Indian Philosophy vol.V: The Southern Schools of Saivism, The University Press, Cambridge, 1945.

NEMINADAM

Neminadam (nēminādam), a concise grammatical treatise, written by Gunavira Panditar (gunavira panditar) consists of two parts, Eluttu (eluttu) in 24 venpas (venpa), Col in 51 venpas and others, in 4, totalling 99 venpas. Col consists of 9 sections, mostly on the model of Tolkappiyam Colladikaram (tolkāppiyam colladikāram). The author of this treatise was a disciple of Vaccanandi of Kalandai in Tondaimandalam. He has also written a treatise on poetics called venpa-pattiyal (venpa-pattiyal) or Vaccanandimalai (vaccanandimālai) named after his preceptor. Similarly, Neminadam was named after Neminada, the 22nd Tirthankara, whose shrine was at Mylapore in those days. Gunavirapanditar lived during the reign of Tribhuvanadeva or Kulottunga III. As this is a short treatise, this is also called Cinnul (cinnul). This has a fine commentary, by an unknown author.

Eluttu: In this part, 7 particulars of eluttu (letter), the number, name, order, mātra (time), articulation forms and combinations are treated. Venpas 10 and 11 give some peculiar Sanskrit sandhis and the annotator has explained how Anugan becomes ānugatan, how Dasaradan becomes Dāsaradi, how Siva becomes Saivan, how Buddhan becomes Bauddhan and how Inudigal becomes ānidam. He has further given examples like Kulam + Uttungan. Under venpa 11, dealing with negation, cañcalam becoming asañcalam, bayam and kalangam becoming abayan and akalangan, upamām becoming anupamam, Kōsalai becoming Kausalai, are given as examples. The glides are given in venpa 13. In other venpas, rules for special sandhis are given.

Col: In the second venpa of the first section, the author has said that he would be dealing with 2 tinais (tinai), 5 genders, 7 flaws, 8 cases, 6 compounds, 3 persons (I, II & III), 3 tenses, 2 usages (worldly and poetical) and accordingly he has given rules in the subsequent venpas. Arutāpatti (assumption of something for another) is referred to and explained in the scholium by quoting the relevant Tolkappiyam aphorism. Venpa 47 speaks of ākupeyar (metonymy), but its divisions do not find a place in the text. Nouns which take the vocative case and the vocative signs are given in detail as in other grammars like Tolkappiyam and Nannul (nannūl). Change of words like yār becoming ār, yānai becoming ānai, nīyīr becoming nīr are given in venpa 60, the other rules are in consonance with Tolkappiyam and Nannul.

The annotator has extensively quoted the aphorisms from Tolkappiyam to substantiate the venpas of this treatise and every rule given herein, except those found in venpas 10 and 11 of Eluttu, are found in Nannul. This grammar, being concise and terse, ought to have been very popular in the pre-Nannul days and later probably it lost its popularity.

See also: Nannul, Tolkappiyam, Viracoliyam.

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Grammatical Literature in Sanskrit, The Journal of Oriental Research, Madras, 1934.

NEO-HINDUS

"The pre- and post-independent periods of India witnessed the emergence of several religious movements". In the pre-Independent period, since 1800 the growth of the Brahma Samaj, the Arya Samaj and the Ramakrishna Mission was conspicuous. Since 1947, in the post independent period, there appeared the Sai Baba Movement, the Ananda-marg Movement, the Siddhayoga Movement, the Chinmaya Mission, the (of Divine Life Society, Transcendental Meditation Maharshi Maheshyogi), the International Society for Krishna Consciousness, the Divine Light Mission of Guru Maharaj Ji and Neo-Sanyasa Movement (of Rajneesh), besides the Theosophical Society at Adayar and the Aurobindo Ashram at Pondicherry. The Ahmadiya Movement is considered to be an Islamic religious reform movement in modern India.

Most of these movements had some impact on the Tamils also, but it may be perceived that movements like the Ramakrishna Mission, the Sai Baba and the Transcendental Meditation have more followers than the rest in Tamil Nadu and some "have not received the attention they deserve". Some of them were founded in North India, some have moved away from the position associated with the founder, some adopted "a much more open attitude to Western learning than the views of its founder would lead us to believe". The Theosophical Society was "founded by Westerners for the propaganda of Eastern wind of Eastern wisdom, specially Hinduism". The Transcendental Meditarian dental Meditation and the Hare Krishna movements originated outside and made their presence felt in India largely through a Western following. "Although the followers of Hara Western following." followers of Hare Krishna Movement are primarily Westerners they all Westerners, they observe orthodox practices more faithfully than those by fully than those by many movements mooted in India. Almost all of them have established contact beyond India and "such international the and "such internationalization has speeded up an process of the transformation of Hinduism from up ethnic into a universalistic religion". Some have set up schools and college a schools and colleges. These movements are patronized "essentially by the "essentially by the urban middle classes, both lower and upper". Status of middle classes, both lower and upper". upper". Status of womer neemed to have been raised; women hold position women hold positions of control and management.
"Brahma-kumari management and management "Brahma-kumari women are considered spiritually superior to men" superior to men".

The Brahma Samaj

The Brahma Samaj, "a theistic society, opposed to polytheism, mythology and idolatry" was "the first and most influential of all the modern religious movements in India. Ram Mohan Roy, its founder (1828), had been acquainted with the Christian missionaries. From his writings about Christianity, Ram Mohan seemed to be an Arian ("holder of the doctrine of Arius of Alexandria who denied full divinity of Christ") or Unitarian ("one

who maintains against the doctrine of the Trinity that God is one person". Trinity is the union of three persons, the Father, Son and the Holy Spirit in one God-head). He came to be closely associated with the Baptist missionaries William Adam and William Ates, and translated the New Testament into Bengali. Though the latter fell out, Adam continued to finish the translation and found "that there was indeed no proof of the Trinity found in the New Testament". Adam and Ram Mohan were opposed by the Christians and Brahmins of Calcutta. By 1928, Ram Mohan and his closest friends thought that a reform within Hinduism was necessary.

"The service begins with two or three Pandits chanting in the Cathedral style some of the spiritual portions of the Veda (veda). They are then explained in the vernacular. The conclusion is by singing hymns in both Sanskrit and Bengali accompanied by instrumental music," was the form of Brahmo worship. Ram Mohan died in England and was buried in 1833 in a Unitarian churchyard in Bristol.

By 1839, Debendranath Tagore started the Tattvabodhini Sabha, a reform movement roughly parallel to the Brahmo Sabha. This movement was "to stem the rapid growth of Christianity while familiarizing the Hindu population with its own spiritual tradition". It merged with the Brahmo Samaj in 1859.

Debendranath Tagore and 20 others took on oath on 21 December 1843, binding them to the tenets of the Brahmo Sabha, the theological position of which are the

God is a personal being with sublime attributes.

God has never become incarnate.

God hears and answers prayers.

God is to be worshipped only in spiritual ways. Hindu asceticism, temples and fixed forms of worship are unnecessary.

Repentance and cessation from sin are the only ways to forgiveness and salvation.

Nature and intuition are the sources for the knowledge of God.

Keshab Chunder Sen was the next leading figure to turn the Samaj into a national religious form. "From the moment he had entered the Brahma Samaj, he had taken the vow of finding in it a religion of life as opposed to a religion of finding in it a religion of life as opposed to a came "under one church and one God, all caste distinctions." distinction would "naturally perish in the uncongenial atmosphe" His teachings atmosphere of religious brotherhood". His teachings were public of religious brotherhood. The essence of were published in the *Indian Mirror*. The essence of Brahme: Brahmoism, according to him was "Love God as thy father of the Brahmo father and man as thy brother". He defended the Brahmo Movement "against the incursions of Christianity". There was a self-regarded the incursions of Christianity and the condensation of the condensati was a split in the Samaj in 1866. Debendranath's faction came to be samaj in 1866. came to be known as the Adi or original Brahmo Samaj.

His more to Bengal". He was "well received" in Madras, Bombay and Poona. In 1870 "well received" in Madras, Bombay and the Indian 1870 "Keshub's impact reached beyond the Indian shores transport of the Region Marriage shores. He travelled to England. The Brahmo Marriage

Act was passed in 1872 which "allowed Brahmos to ignore the old practices of caste associated with marriage". By 1877, he advocated bhakti or "traditional Hindu devotionalism". He developed "meditative disciplines". A crisis arose when he arranged the marriage of his daughter which was "a breach of the Brahmo Marriage Act in regard to age". Many of Keshub's followers left and established the Sadharan Brahmo Samaj (sādhāran (general) brahmo samaj) which is "active to the present day". By 1881 Keshab's group called itself the Navavidhan or church of the New Dispensation. He died in January, 1884. Some of Keshab's followers like Bijaj Krishna Goswami "wanted to propagate Brahmoism among rural and less educated peoples". Pratap Mazumdar, Keshub's cousin and associate not only travelled throughout India but also to England and America in 1874 and 1884. He was also present at the Chicago World Parliament of Religions in 1893. He died in 1905.

Sivanātha Sāstri and Ananda Mohan Bōse were the prime movers in the Sadharan Brahmo Samaj which maintained "the traditional Brahmo practices of faith in a personal God, belief in practising congregational prayer, and "emphasised brotherhood and opposed caste distinctions". The members were urged to use their moral energy to promote the "spiritual regeneration of the race". These seem to be the backbone of the existing Samaj to the present day. The Philosophy of Brahmoism was written by Pandit S.N. Tattvabhushana, from Madras.

The Arya Samaj

A powerful movement predominant in Punjab and the United provinces and spread to Africa, South East Asia, South Pacific etc., the Arya Samaj (ārya samāj) was founded by Swami Dayananda (dayananda) Saraswati. Born in an orthodox Saivite Brahmin family in 1824 and named Mūla Sankara, he could not reconcile himself with the "rituals and beliefs accepted by his parents" even as a boy of 14. Unwilling to get himself married, he left his house in 1846 and wandered as a sanyasi (sanyāsi). He met an ascetic, Paramānanda who initiated him in 1848, giving him the name Dayananda Saraswati. He became a disciple of Swami Virjānand in 1860, who taught Panini's (pānini) grammar with its commentary and Vedanta sutras (vēdānta sūtra). He began to preach against idolatry and rejected the puranas (purana), priestly privileges, other rituals and deities. In 1872, he went to Calcutta and met Keshab Chandra Sen of the Brhmo Samaj. Thereafter he began to wear regualr clothes and speak in Hindi, instead of Sanskrit. In 1874 he completed his "ideological treatise", the Satyartha Prakasa and founded the Arya Samaj at Bombay in 1875. He went to Delhi in 1877 and then to Lahore, established the Samaj and stayed in Punjab upto July, 1878. In 1882, he formed the Gauraksana Sabha (cow-protecting association). In October 1883, he fell seriously ill and died. The watchword of Dayananda was Back to the Vedas".

The basic ideological principles of the Samaj are the following:

God is the primary cause of all true knowledge and everything is known by its name.

God is All-Truth, All Knowledge, Eternal, Holy and the cause of the Universe. To him alone is worship due.

The Vedas are the books of true knowledge and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

One should always be ready to accept truth and renounce untruth.

All actions ought to be done comfortable to virtue, i.e. after a thorough consideration of right or wrong.

Do good to the world by improving the physical, spiritual and social condition of mankind.

All ought to be treated with love, justice and due regard to their merits.

Ignorance should be dispelled and knowledge diffused.

No one ought to be contented with his own good alone

but everyone ought to regard his prosperity as included in that of others.

In matters which affect the general social well-being of the whole society, one ought to discard all differences and not allow one's individuality to interfere but in strictly personal matters every one may act with freedom.

The leading theological ideas of the Samaj are many. They are given below.

Aryas invite both men and women to study the Vedas; there are three eternal existences - God, soul and elemental matter. The soul undergoes transmigration according to the law of karma; forgiveness is altogether impossible, the soul, even when released from transmigration is not absorbed in God. The doctrine of divine incarnations is denied. Idolatry and killing animals in sacrifice or offering food on the altar to God including sraddhas (srāddhā) are condemned. The fire sacrifice is retained and pilgrimage should be given up as superstitious.

The Dayananda Anglo Vedic College was founded in Lahore to perpetuate his memory in 1887.

There was a split in the Arya community in 1892, "into the college or cultured party". as opposed to "the militants" or "the vegetarian or Mahatma party". The former being progressive, stood for modern education and freedom in diet, while the militants favoured the ancient Hindu education and stood for vegeterianism. Since the split, there had been "duplicate organizations". There seemed to be missionaries and preachers, some being paid and others honorary. "They have their Tract Society, their Women's Arya Samaj, the Young Men's Arya Association and their orphanages". The false interpretation of the Vedas and the attempt to retain much that is old and outworn" are some of its weaknesses. Before World War I, Suddhi campaigns were conducted among various untouchables". An All India Suddhi Sabha was formed in which the Arya Samaj took the leading part. The Militant Aryans performed new "Vedic life-cycle rituals of birth, marriage and death".

Dayananda established an organisation called the Parōpakārini Sabha in 1880. In 1909, Sarvadēṣik Arya Pratinidhi Sabha was convened. The Arya Samaj had overseas expansion also. By 1911 there were 2,43,000 Samajs and in 1947, the Samaj must have had about two million members including those from Tamil Nadu.

Aurobindo and his Ashram

Sri Aurobindo, born in Calcutta on 15 August, 1872, was sent to London for eduation in 1879. He joined the King's College, Cambridge in 1890 and studied for 2 years.

He passed the open competition for Indian Civil Service in 1890 but as he did not attend the riding examination, he was disqualified.

In January, 1893, he left England. He was in Baroda between 1893 and 1906 serving in various capacities, and lastly as the Vice-principal of the Baroda College. In 1906, he moved to Calcutta as the Principal of the Bengal National College.

In 1907, he was prosecuted for sedition for presiding over the National Conference at Surat.

In May 1908, he was arrested in connection with the Alipur (ālipūr) conspiracy and was in detention for one year as "under trial prisoner" and was released in May, 1909. While in jail he spent his time reading the Gita (gīta) and Upanishads and was practising intensive meditation and yoga (yōga).

In February 1910, he went to Chandranagore and on 4th April he sailed for Pondicherry. There he devoted his time exclusively to *spiritual work* and sadhana (sādhana). Arya, a philosophical monthly which he began publishing in 1914, got stopped from 1923.

He started 2 weeklies, the *Karmayōgin* in English and *Dharma* in Bengali. They had good circulation and seemed self-supporting.

At Pondicherry, his practice of yoga became more ard more absorbing and the very principle of his yoga was "to realise the Divine and attain a complete spiritual consciousness". When he began his yoga, "his sadhana was confined to the assiduous practice of prāṇayāma". He began this practice without a preceptor.

In January 1908, he met Visnu Bhāsker Lēle, a Maharashtriyan yogi, who instructed him "how to reach complete silence of the in.nd and immobility of the whole consciousness". Aurobindo was able to achieve it in 3 days. This resulted in the "lasting and massive spiritual realisation" and it also opened to him "the larger ways of yoga".

In 1908-9, while he was in the Alipur jail, he had "constant vision of the Omnipresent Godhead". The walls of the prison seemed to him Vasudeva (vāsudēvā) and the trees, Vasudeva spreading shade over him. He saw the presence of Vasudeva even in the sentry and the prisoners.

Before his arrival in Pondicherry in 1910, Aurobindo had fully realised 2 of the 4 great realisations on

which his yoga and spiritual philosophy are founded, the first being the silent, spaceless and timeless *Brahman* while meditation with *Lele* and the second, the cosmic consciousness and the Divine in all beings. The other 2 are the supreme reality with the static and dynamic *Brahman* as its two aspects and the higher planes of consciousness leading to the *Supermind*.

By 1912-13, an abiding realisation and dwelling in Para Brahman (Supreme Reality) was attained.

"The descent of the Godhead of the Overmind and the highest of the planes between mind and supermind into the physical" had happened, by 24 November, 1926. The descent was preparatory to the descent of the Supermind itself by which "the perfection dreamed of by all that is the highest in humanity can come". From 1926, Aurobindo worked spiritually to bring about the supramental descent and in 1950 "he left his physical body to hasten its advent".

In the Alipur jail, the divine message was that the world is real because it is *Brahman* which he realised as the central truth of Hinduism. His realisation affirmed that the world is real and Divine, hence work in the world is good and valuable.

The Mother: Mirra Richard met Aurobindo and found herself attracted to his spiritual interest and yoga in 1914. Aurobindo affirmed that the Mother was the "incarnation of the descent of the Super mind itself". She stayed with him from 1920 onwards.

She was in charge of the Aurobindo Ashram founded officially on 14 November, 1926 until her death in November, 1973.

Born as the second child of Maurice Alfassa, a banker of Paris on 21 December, 1878, and named as Mirra she was a brilliant student and "above the human even in childhood". She had experiences of occult and spiritual maturity from her early age. She returned to India on 24 April, 1920, after spending the years of First World W. World War in France and Japan. "With her arrival, the number of the sadhakas coming to Aurobindo began to increase and it fell to the Mother to organise it. When in 1926 Sri the whole 1926, Sri Aurobindo retired into seclusion, the whole spiritual spiritual and material charge of the Ashram devolved on the Mother" the Mother". Aurobindo and the Mother collaborated in "establishin." establishing the Super-mind upon earth and it had been left to the stage of the super-mind upon earth and it had been left to the stage of the stage left to the Mother to complete when he died in 1950".

During the Mother to complete when he died in 1950". During the Mother to complete when he died, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years of her physical existence, she was "pre party last years" have been party last years of her physical existence, she was "pre party last years" have been party last years of her physical existence when her party last years which was not all the party last years of her physical existence when her party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which was not all the party last years which years which was not a pre occupied with the task of drawing the supra mental light and force into her material consciousness in order to bring about 18 bring about its complete transformation".

According to Aurobindo, the universe is the real manifestation of sat and not an illusion as the māyavādins claimed. It is a progressive evolution of cit nescience of matter to highest consciousness. The Supreme Saccitananda (saccitānanda) unmanifest, Saccitananda in manifestation, Super-mind (absolute in its active aspect), Over-mind or maya (māyā) (that "sets up each truth" of Super-mind "as separate force and idea", Intuitive mind,

Illumined mind, Higher mind, Mind (the level of the human being currently), Psyche or soul (animal life), the Vital (the organic level represented by plant forms), and Physical (matter, the extreme involution and most inconscient)", are the involutions.

Sri Aurobindo-Ashram

When Aurobindo retired into seclusion to pursue his sadhana undisturbed in 1926, the functioning of the Ashram fell on the Mother. Now the Ashram consists of 1900 inmates including the 700 students of the Sri Aurobindo International Centre of Education and about 200 casual visitors. There are 400 buildings spread over the town, around the main building of the Ashram where Aurobindo and the Mother lived. The inmates have dedicated themselves to the teachings of Aurobindo and the Mother. All are engaged in meditation, concentration, work and service of a spiritual nature. Each sadhaka does work as perfectly as possible.

The buildings are well-kept by the house maintenance service". Besides, there are water supply, electricity and sanitary services. Though most inmates do their own washing and cleaning, some works are attended to by the domestic service at fixed hours.

The furniture service with two carpentry workshops, look after the needs of the inmates and furnishing the rooms. While the tailoring section supplies clothing, the laundry washes them. The footwear service supplies new footwears and mend old ones.

A common kitchen and dining room, which can cater to over 2,000 people at a time, are functioning. Food is served "with no spice," 3 times a day. The Ashram has its own flour and oil mills and a bakery. It owns paddy fields sufficient enough to meet its rice needs. Sugarcane, coconuts, vegetables and fruits are obtained from other fields and gardens. Dispensaries of allopathic, homeopathic and ayurvedic systems, function and there are workshops instructing and executing automobile and machinery works like foundry, welding and spray painting. In short, the Ashram is like a self-contained township.

A big library with over 85,000 books in 25 languages, is available. A scheme of physical education is also functioning. The Ashram is administered by the Sri Aurobindo Ashram Trust, managed by a Board of five trustees. The Centre of Education is a part of the Trust. The visitor's service looks after the conveniences of the visitors who can stay in the guest houses. The Ashram is supported by the devotees and admirers of Aurobindo and the Mother.

Sri Aurobindo International Centre of Education: Hundred and fifty teachers and 700 students constitute the centre having scope for nursery to advanced levels of education in humanities, sciences etc. The institution "affords inspiration for the development of the physical, the vital, the mental, the psycho and the spiritual aspects and the sense of unity of mankind". The mediums of

instruction are English and French, and diplomas are awarded.

Auroville: On 28 February, 1968, the Mother inaugurated Auroville, "the City of Dawn". At the foundation ceremony, youths from 124 countries came to deposit a handful of earth from their countries into the marble urn "symbolic of human unity" as the "purpose of Auroville is to realise human unity".

The town is planned for 50,000 residents on a site of 11,000 acres on the outskirts of Pondicherry. At present there are about 350 persons from 16 countries, belonging to various walks of life, working on the Auroville project. There are small residential communities which are named as "Promise, Peace, Aspiration and Hope". A major programme of village integration and the upliftment of the rural life of the area had been undertaken.

Auroville belongs to nobody in particular; Auroville belongs to the humanity as a whole; but to live in Auroville, one must be a willing servitor of the Divine consciousness; it will be the place of an unending education, of constant progress and a youth that never ages; it wants to be the bridge between the past and the future, taking advantage of all discoveries from without and within, towards future realisations; it will be a site of material and spiritual researchers for a living embodiment of an actual human unit, form the Charter on Auroville issued by the Mother.

"In the first few years, Auroville grew rapidly under the Mother's guidance and its significance came to be recognised not only by India but also by UNESC() and various countries of the world".

To commemorate Aurobindo's birth centenary in 1972, his complete works were published in 30 volumes and to commemorate the Mother's birth centenary in 1978, her works were issued in 15 volumes. Some of the works of the Mother in French have been published by the Institute de Recherches Evolutives, Paris.

Satprem, the confidant of the Mother, who lived near her for 19 years, has recorded their conversations in the Mother's Agenda. He has written biographies of Aurobindo and the Mother in 3 volumes.

The Divine Life Society

Swami Sivananda (sivānanda) had founded it at Rishikesh on the banks of the river Ganges at the foot of the Himalayas. Born in a Brahmin family in 1887 at Pattamadai (Tamil Nadu) as Kuppuswamy, seems to be a descendant of Appayya Dīksitar of the 17th century. He was a "good athelete and a first rate gymnast" at school and college. After graduation, he joined the Tanjāvūr Medical Institute. It is not known, whether he completed the course. However, he worked as an assistant in a pharmacy at Madras and later went to Malaya as a medical practitioner and became wealthy. But suddenly leaving all his wealth, he came to India, became a

wandering mendicant and reached Rishikesh. There, he was initiated to sanyasa by Paramahamsa Viswanatha Saraswathi on 1 June, 1924, and thenceforth came to be known as Sivananda. He was at Lakshmanjhula for some time where he opened a free dispensary. In 1925 he came to South India, met Ramana Maharsi at Tiruvānnāmalai. He visited several places before returning to North India. He went on a pilgrimage to Mt. Kailās in 1931 and from 1933 he spent his time in "delivering thrilling lectures during the day and kirttans at night". His public lectures attracted disciples like Swami Paramananda (of Rama Krishna Mission) and Swami Atmananda of (Mataji Omkāresvar). He moved in January 1934 from his Swargāsram about 1.5 km north of Rishikesh to the land gifted by the king of Tehri Garhwal where he built an Ashram. The organisation founded by him, the Divine Life Society, had the Trust officially registered with the Government of Uttar Pradesh in 1936.

The aims and objectives of the Divine Life Society are to disseminate spiritual knowledge, by publishing books, pamphlets and magazines, propagating the name of the Lord by arranging spiritual discourses and conferences, establishing training centres for the practice of yoga for moral and spiritual sadhanas, doing such acts that may be conducive to the moral, spiritual and cultural uplift of mankind; to establish and run educational institutions; to help deserving orphans and destitutes; to establish and run medical organizations and to take such other steps for effective moral and spiritual regeneration in the world. Sivananda's writings of about 340 books and pamphlets have been published from 1929 to 1963. From 1930 to 1939, 22 books on yogic systems were published. A commentary on the Bhagavat Gita in 1939, Mind: Its mysteries and control and a commentary on the Brahma Sutra, both in 1946 were published. They are par excellence. Divine Life Society Magazine, a monthly journal, was published from 1938. The Sivananda Publication League was founded in 1939 and the All World Religious Federation was established in 1945. In 1946, a World Parliament of Religions was also organised.

As a medical practitioner, he continued his interest in medicine and treating the sick. A building for Sivananda General Hospital was constructed in 1950. The college of Yoga and Vedanta (vēdānta) founded in 1948 and later renamed as the Yoga Vedanata Forest Academy had two main departments as Sāstrañāna and Sadhana (theoretical and practical).

Some of the ascetics who joined the Sivanada order were Sridhar Rao (Swami Chidananda). Subbaraya Putturaya (Swami Krishnananda), Swami Vishnu Devananda, Swamy Satchidananda and Dr. Chellamma Madras (Swami Sivananda-Hridayananda). All of them were "bright, talented and charismatic individuals, excellent examples of modern sādhus".

Sivananda undertook an all India tour in 1950 and at Madras, he stressed the basic unity of all faiths. He left his mortal coil in 1963.

The Sai Baba Movement

Sai Baba (sāi bābā) belonged to Shirdi in Maharashtra, was known from 1872 and died in 1918. He combined the elements of Hindu and Muslim worship in his rituals, of which an important part consisted of maintaining a fire in a hearth, like the Siva yogis. He was known for miracles, as well as therapeutic thaumaturgy. He was also an adept in the art of healing. He used "the ash of his hearth as a sacramental substance" for these purposes.

He was followed by *Upāsini Bābā*, a Brahmin, and he was succeeded by *Gōdāvari Māta*, a female ascetic.

The movement flourished during the time of Satya Sai Baba who was born in *Puttaparti* in 1926. While he was about 14 years, he suffered a fit and this was explained "as his having left his body to rescue a devotee". As a boy, he was called *Satya Nārāyaṇa Rāju*. He claimed in 1940, that he was an *incarnation of Sri Baba* of Shirdi. He claimed that he was an *incarnation of Siva* in 1963. He has magical powers that attract devotees. His followers belong mostly to the middle class. It is said that "Satya Sai Baba has a larger following than any of the contemporary god-men of India".

The Hare Krishna Movement

Known also as the International Society for Krishna consciousness (ISKCON), it seems to be popular in India and abroad. Started in 1965 by Bhakti Vedānta Swāmi when he went to USA at the age of 70, this movement may not be considered as a new one because the Krishna cult has roots in India. But it is new in the sense that it represents the appearance of the tradition for the first time in the West. Moreover, it has come to India to "interact with the original tradition", in 1970. In Bombay and Brindavan, 2 temples have been constructed with contributions from the US. "The Hare Krishna Movement raises some of its members to the status of a Brahmin. As Brahminhood is determined by birth in a Brahmin family, it seems, some resent the Western devotees being awarded brahminical status". This movement is "devotionoriented".

Brahmo Samaj in Tamil Nadu

When Raja Ram Mohan Roy founded the Atmiya Sabha in A.D. 1875, his activities included "opposition to rituals, to casteism and to image worship". It seems, one Subrahmanya Sastri of Madras went to Bengal to argue with him and the details of the discussion are published in Hindi, English, Bengali and Sanskrit. The Bengali publication, the Subramanya Sastri Sabit Bichar and Anapology for the pursuit of Final Beatitude in English finding a place in a Tamil book, Raja Ram Mohan Roy Caritra Sangraham, can be mentioned.

In 1864, Keshab Chandra Sen came to Madras on a lecture tour. As a result of his lectures V. Rajagopalacharlu and Salem B. Subbarayalu Chettiyar, two lawyers of the Madras High Court started the association, Veda Samajam which started Tattva Bodhini

a journal to explain the Brahmo doctrine. Another one, the Viveka Vilakkam, was also published.

One Sridharalu Naidu of Gūdalūr went to Calcutta in 1865, became an ardent disciple of Keshab Chandra Sen, "shared with them their poverty and privations," learnt Bengali, received instructions from Sen and returned to Madras, took charge of the Samaj on the death of Salem Subbarayalu Chettiyar. He published the Tamil and Telugu translations of Debendranath's Brahmo Dharma in 1870. A translation of Model Forms of Divine worship of Keshab Chandra Sen was also published.

Doraisami Iyengar, a friend of Sridharalu Naidu, was in charge of the Purasawakkam branch of the Samaj. He composed verses in praise of Brahmo ideals and even renounced his sacred thread. After his death, there was decline and in 1870 Kasi Viswanātha Mudaliār, a retired District Munsif took charge of the Samajam, started Brahma Dīpika, a monthly journal, and wrote the drama, Brahma Samaja Nātakam, mainly intended to be read. He also wrote another play, the Punarvivēka Dīpikai.

For spreading the Brahmo tenets, Salem Pagadala Narasimhalu Naidu, the editor of Salem Sudēšābhimāni started in 1878, took immense endeavour to propogate Brahmo tenets. He wrote Brahmo Catechism and Brahmōpāsana Paddhati in 1882 and 1892 respectively. He accompanied Shiv Natha Sastri's tour of Tamil Nadu in 1879 and 1881.

Brahmo Samaj branches exist in Madras, Salem, Coimbatore, Vellore, Vandavasi, Cuddalore and Tirunelyeli.

Subramanya Bharati compared the Brahmo Samaj to a great tree "spreading its branches all over India and giving the shade of peace and fruit of knowledge to all those who came under its influence".

The Brahmo Samaj movement attracted only a few Tamil intellectuals. It failed to take root in Tamil Nadu, because casteism is deep-rooted in the South and ardent adherence to idol worship is prevailing.

Some publications of the South Indian Brahmo Samaj are the Manidar Kadamai (1893) (idol worship, religious rites etc., were condemned), Veda (1894) which stated that non-Brahmins have a right to read the scriptures, Parisuddha Astika Madam (1897) which condemned idol worship, superstition and pilgrimage to sacred places, and Dīkṣa (1898) which depicts the vows to be undertaken by the Brahmos.

See also: Ramakrishna Mission, Theosophical Society.

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NEW TEMPLES OF THE PALLAVAS

Two of the temples, Pallavanesvaram (pallavanēsvaram) and Mahendrapathi (mahēndrapathi) were sung by Sambandar, in the Tevaram (tēvaram). The Siva temple of Pallavanesvaram, Kaverippumpattinam (kāvērippūmpattinam), was not sung by Appar or Appar's decad might have been lost, or this temple might have been built after he had visited places like Saykkadu (sāykkādu), near to this temple. It is surmised that this temple might have been built by Mahendravarman I (mahēndravarman), after his conversion to the Saivite faith.

Another temple, Mahēndrapathi, was also not sung by Appar, but it has a decad of Sambandar. This temple also is supposed to have been built by Mahendravarman I.

kuram Temple: The first temple built in granite slabs, the Siva temple at Kuram (kūram) near Kanchipuram (kūram), was constructed by Paramesvaravarman I (paramēsvaravarman), the grandson of Narasimhavarman I and the father of Rajasimha (rājasimha). This temple, Vīdyāvinīta Pallava Paramēsvara Griham is noted in the Kuram plates. It is mentioned that lands were acquired, one for the brick-kiln and tiles for the construction, and the other for daily worship, respectively, at Paramēsvara mangalam. Provision was also made for expounding the Mahabharatha (mahābhāratha) in the temple. The super-structure of the temple was of brick and mortar, now the top and many portions of which have collapsed.

The Shore temple at Mamallapuram: An inscription of Rajaraja I (rājarāja) in this temple states that there were 3 temples on the sea-shore, one behind the other and they were the Kshatriya Sikhāmani Pallavēsvaram, Rājasimha Pallavēsvaram, and the Jalasayanam". Two of them have been washed away and only two balipitas (balipīṭa) and one flag post of stone are available. Around the balipitam, the surnames of Rajasimha are found. The third temple is that of Vishnu (viṣṇu) in reclining position and this has been sung by Tirumangai (tirumangai) Alvar (ālvār). In front of this temple, there is another one dedicated to Siva with 6 storeys arranged in a pyramidal form. There is a sanctum within, and in the circuit there are 9 small temples.

Mukunda Nayanar Temple: This is the simplest of the surviving temples of Rajasimha at Mahabalipuram (mahābalipuram). Built of hard reddish sandstone, it is very simple, without any ornamentations. It has a mukha

mandapa (mukha mandapa) wherein there are two plain cylindrical pillars. In the garbagrina, there is the original Somaskanda (sōmaskanda) pane!, which was probably worshipped. The cylindrical Linga (linga) there might be a later-addition.

Olakkanesvara Temple: This west-facing temple at the top of the hill at Mahabalipuram, built in fine whitish grey granite, was converted into a base for a light-house in the 19th century A.D. In the devakoshtas (devakostā) are found the images of Dakshinamurthy (daksināmūrthy), Ravananugraha (rāvānānugraha) etc.

Talagirisvara Temple: The Talagirisvara (tālagirīsvara) temple, on the top of the hill, built of local reddish granite, at Panamalai, was built by Rajasimha according to an inscription. The central shrine contains a Somaskanda panel. A sixteen-sided Linga at the centre of the floor there and 3 similar Lingas in the lateral shrines, are found.

The Kailasanatha (kailasanātha) temple at Kanchipuram built of sandstone, is the largest Pallava temple complex. An oblong ardha mandapa (ardha mandapa) on the east leads to the garbagriha.

The garbagriha has a Somaskanda panel on its rear wall. There is also a six-faceted Linga of 2.5 m in height made of black-stone. An ambulatory around the Sivalinga (sivalinga) about a metre wide, is blocked on the left side, and one should crawl through a hole at the bottom to go through the passage.

The walls of the vimana and attached shrines contain rich iconographic forms.

There is a shrine in front of the Rajasimha's mandapa (mandapa) of Mahendravarman III, son of Rajasimha. It is an oblong dvitala (dvitala) one with a tower-like vimana (vimāna). The vimana and mukha mandapa face east. The shrine contains Somaskanda panel on the rear wall and also a Linga at the centre of the sanctum.

In the prakara (prakāra) or circuit, 58 small shrines and many sculptures can be seen. In cells (to the south) sculptures south), sculptures of Durga, Bhagavati, Garudaruda (garudānīda), Narasimha, Trivikrama Samudramadana, Sivatandava (sivatāndava), Siva cutting off the fifth head of Protestandava), Siva cutting off the war, fifth head of Brahma, Kiratarjuna (kirātārjuna) war, Jalandharayadha dama, Kiratarjuna (kirātārjuna), Jalandharavadha, destruction of Daksha's yajna (yajna),
Brahma with his a Brahma with his consort, Tripurantaka, Kalari (kalari), Gajantaka (gajāntaka), Gangadhara (gangādhara) and Urdhyatandaya (a. " Urdhvatandava (ūrdhvatāndava) and (to the north) Chandesanugraha (ūrdhvatāndava) and (to the north) Gaurisankara Chandesanugraha (chandesānugraha), (gaurisankara), Samhara-Tandava (samhāra-tāndava), Vishnu with Saidani (samhāra-tāndava), Vishnu with Sridevi (sridevi) and Bhudevi (bhudevi),
Brahmanugraha (landra-landava (samhara-landavi),
Brahmanugraha (landra-landava (samhara-landavi),
Brahmanugraha (landra-landavi) Brahmanugraha (brahmānugraha), Indranugraha (indranugraha) nugraha), Ravananugraha, Kalyana Sundara (kalyana sundara), Ilmasakita (kalyana Sundara) sundara), Umasahita (umāsahita), Vishapaharana (visā-paharana), Vinadhara paharana), Vinadhara (vīnādhara), Lingodhbhava (lingodhbhava), Gangadhara (vīnādhara), Lingodhbhava (lingodhbhava) bhava), Gangadhara, Somaskanda, Bhairava, Bikshatana (biksātana) and D. (biksātana) and Ravana (rāvana) and Vali (vāli) worshipping Atmalia shipping Atmalinga (ātmalinga), are available.

The small shrines have Simhapada (simhapāda) or Vyalapada (vyālapāda) pillars.

The prakara has been extended in the east where the main tower entrance is located. There are 6 small shrines to the left and 2 to the right of the tower. Somaskanda, Lingodhbhava, Kalari, Yogamurti (yōgamurti), Samhara Tandava, Gajasamhara, Tripurantaka, Dakshinamurti. Kshetrapala (kṣētrapāla), Harihara are some of the sculptures found there. There are Sivalingas with Somaskanda panels behind them, in each of these shrines.

Two northern rows of shrines were built by 2 of Rajasimha's queens, while the 5th one by Rangapathaka, his chief queen.

The Kailasanatha temple, the most important construction of the Pallavas, has a very impressive vimana. Its architectural qualities are best visible when viewed from outside, either from the south or north-west. The Airavatesvara (airāvatēsvara) temple at Kanchipuram, with a sandstone vimana, contains some later features; yet, certain features belong to Rajasimha's time. There is a Linga in the sanctum and Somaskanda panel on the rear wall.

The Piravatamesvara and Airavatesvara Temples: Tripurantakesvara (tripurantakēsvara), Matangesvara (matangēsvara) and Muktesvara (muktēsvara) temples belong to the time of Rajasimha.

Muktesvara temple: Very famous during the time of Pallavamalla, known as Dharmamaha-devisvaram (dharmamahā-devisvaram), it was considered to be the temple where the Saiva saint Tīrukkuripputtondar, worshipped the Lord. An idol of the saint is available in this temple. The saint, a washerman of Kanchi, used to serve the devotees of Siva by guessing their intentions. His service of free washing of clothes of Saiva mendicants was once tested by the Lord leading to the beatitude of the saint, the account of which is described elsewhere.

Vaikundaperumal: The Vaikundaperumal (vaikundaperumāl) temple at Kanchi, known also as Paramesvara Vinnagaram (paramēsvara vinnāgāram), was built by Nandivarman Pallavamalla, a staunch Vaisnavite, whose contemporary was Tirumangai, one of the 12 Alvars. The Panels in this temple depict the succession of Nandivarman Pallavamalla.

West, built of sandstone. The 3 floors built with granite have 3 cells for the 3 forms of Vishnu - sitting, standing and reclining. The ground floor has a garbagriha, surrounded by two ambulatories. The first floor has 2 ambulatories and the second has one.

In the first tala of the ground floor, Vaikuntanatha (bhaktānugraha), Trimurti (trimūrti), Bhaktanugraha (bhaktānugraha), Garudaruda, Buddhavatara (buddhāvatāra), Bramhanugraha, Narasimha, Vishnu as Siva's teacher, Krishna, Govardhana, Vishnuvaraha (visnu-

varāha), Vaikuntanatha etc., are some of the sculptures found.

In the second tala of the first floor, Gajendra moksha (gajēndra mōksa), Rama and three brothers on a chariot, Garudaruda fighting Madhu and Kaitaba (kaitaba), Ashtabhuja (asṭabhuja) Trivikrama, Kodandapani (kōdandapāni), Caturbhuja Vishnu fighting a demon, Krishna and Balarama (balarāma), Ashtabhuja Vishnu on Garuda fighting demon brothers, Ashtabhuja Narasimha, Krishna killing Dhēnukāsura etc., have been depicted. In the ardha mandapa, Brahma, Adivaraha (ādivarāha), Vāmanāvatāra etc. are found.

Kailasanatha temple: The Kailasanatha temple of Tiruppattur (tiruppattūr) that can be assigned to the later part of Nandivarman's III reign, faces east and built entirely of sandstone. It has a mukha mandapa having a flight of steps. The cell has a Linga. It is square and the base and height are in such a ratio as to give grace and stature. In the south is Dakshinamurti, west - Lingodbava, and north - Siva in Ashtabhuja tandava pose. The dvarapalas (dvārapāla) have 4 arms.

Sundara-Varadapperumal: The Sundara-Varadapperumal (sundara-varadapperumāl) temple at Uttaramerur (uttaramentr) with a square tritala (tritala) vimana, facing west, has 3 garbagrihas, one above the other, each, having its own mukha mandapa. The adhishtana (adhistāna) is built of stone, and the walls, in brick and mortar. There are flight of steps to reach the garbagrihas, in the first and the second floor. The central part, one above the other, are dedicated to the standing, sitting and reclining forms of Vishnu. The 3 lateral shrines in the first and the second talas, are attached to the vimana walls. The forms of Vishnu found in the lateral shrines are Satya, Achyuta and Aniruddha on the south, west and north respectively, in the ground floor and Narayana (nārāyaṇa), Yoga Narasimha (yōga narasimha), and Lakshmi Varaha, respectively, in the first floor. Thus, there are 9 forms, all in painted wood, as prescribed in the Vaikānāsa Agama.

The inscription in the temple, built during the 10th regnal year of Dantivarman praises the designer-architect, *Paramesvara peruntaccan*.

The Kailasanatha Temple of Uttaramerur with a square vimana having 3 talas, facing west, has a Linga with a pedastal of large black stone, which is worshipped.

Adikesavapperumal: The Adikesavapperumal (ādikēsavapperumā!) temple at Kuram, an east-facing tritala vimana, one with a square sanctum, has an inscription of the 12th regnal year of Vijaya-Danti Vikramapanman.

Varadarajapperumal: The Varadarajapperumal temple at Alampakkam (ālampākkam) village founded as Dantivarma-mangalam, built of sandstone is a two-storeyed one, with the āditala built solidly with a flight of steps to reach the second storey, has a large seated sculpture of Vishnu, as Vaikuntanatha with his two consorts. The temple is called merrali (mērraļi), as it is on the west of the Kailasanatha temple.

Tirunagesvara: The Tirunagesvara temple at Kēlampā-kkam, now a ruined one facing the east, has a vimana of the (gajapratista) type. It marks the close of the Pallava style of architecture using stone slabs which was first begun by Paramesvaravarman at Kuram. There is a cylindrical Linga in the sanctum.

Vaikuntavasa: The Vaikuntavasa temple at Kiliyanūr has an inscription dated on the 3rd year of Nandivarman III mentioning it as the Tikaittiral-Vīshnugriha. The original structure is mostly ruined.

In the Tiru Virattanesvara (tiru vīrattānēsvara) temple at Tiruvadigai, the present main vimana may be assigned to the time of Nripatunga. Some assign it to the period of Paramesvaravarman II.

Virattanesvara: The Virattanesvara temple at Tinuttani built by about A.D. 890 by Nampi Appi, has a verse in venpa metre, said to have been composed by Penumānadiga! (Aparājitavarman) stating that the temple was built by Nambi Appi. It has a gajapratista vimana.

During the time of Nandivarman III, a new temple was built at Tirukkattuppalli (tirukkāttuppalli) in the Chengalpet district, by one Yaña Bhatta. Nandivarman gave the village Tirukkattuppalli as devadāna to this temple to conduct daily service without break by the Vēlūrppālayam plates in his 6th regnal year.

See also: Medieval Pallavas, Later Pallavas.

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NINE GROUPS OF SAIVA SAINTS

In Tiruttondattogai (tiruttondattokai), one of the decads sung by Sundarar, he has mentioned the names of 62 Saiva Saints, with some epithets and also as belonging to nine groups.

- 1. The Tillai Val Antanar. The Brahmins of Cidambaram, 3,000 in number, who used to conduct the worship of Lord Natarāja.
- 2. Poyyadimai illāda pulavar: The poets whose devotion was never false.
- 3. Pattarāyppanivār: Those who are pious and who render service to Siva and his devotees.
- 4. Paramanaiyē Pāduvār: The devotees who sing only the praise of Siva.
- 5. Cittattaiccivanpālē vaittār: Those who are absorbed in the contemplation of Siva.
- 6. Tiruvarur Pirandar (tiruvārūr pirandār): Those who are born at Tiruvarur.

- 7. Muppodum Tirumēni Tīnduvār: Those who conduct the daily service by touching the Sivalinga during the 3 parts of the days.
- 8. Mulu Nīņu Pūsiya Munivar: Those devotees who besmeared themselves with the sacred ash (the vibūti).
- Appālum Adicārndār: Those who reached the feet of the Lord (Siva) outside Tamil Nadu and those who belonged to the Saiva faith before and after the days of Sundarar.

Of these groups of Saints, the first is mentioned in the first line of the first stanza, the second in the first line of the 7th stanza and the rest, in the entire 10 stanzas.

See also: Tevaram Triad.

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OPHIOLATRY

Serpent worship (ophiolatry) is prevalent throughout South India; people of the upper strata consider it a sin to kill a serpent which is said to bring ill-luck to the killer. Those who do not believe this may kill it, but in such cases, it is buried with offerings of milk.

A Tamil verse mentions that the house of those who perjure in the courts of law would be occupied by the cobras: sēdankudi pugumē manroram sonnār manai.

The hood of the cobra seems to have a nāman, sangu (conch) and cakrā (disc). Snake charmers tame them with charms (mantrās) and herbs. It is said in Nāladiyār (66) that the hood would shrink on throwing the sacred ash at it (idu nī rrāl pai avinda nāgam).

It is said that a hooded cobra which has lived over a century without biting even once in its lifetime, forms a red precious stone (carbuncle) which it would emit during nights on the ground and in the radiation of the gem it would go in search of prey (Akam 72). It is also believed that if cow-dung were to be thrown on the gem covering it fully, the cobra, would instantaneously die as it could not regain the gem in the darkness. The nosering of Bhagavatiyamman in Kanyākumari is believed to have been made of such a carbuncle."

It is known that the snakes are afraid of thunder-bolts, as a result of which they become weak and the gem falls down from their hoods (Akam 92)

We find serpent slabs under the trees and within the temples in most of the villages. It is related that snakes were living under the *manudu* trees and offerings were made to propitiate them and the gods dwelling in them (Perumpan: 232-233).

In Malaipadu Kadām (198-202), we are informed that there were snakes inhabiting the caves on the way, and that the way-farers, especially women, should lift

their hands to worship the snakes so that they might not do any harm.

From the foregoing, it can be concluded that serpent worship was in vogue during the period.

Naga (nāga) (serpent) stones are installed under the pipal trees and worshipped. Mounds or ant-hills where they reside are also worshipped by women. Milk is poured with broken eggs into their holes. These offerings are believed to expedite conception, prevent abortions and immature births. Barren women also make a vow to instal a naga-stone, if they are blessed with a child.

The great festival in honour of serpents is the Nāgapañcami, which is celebrated on the 5th day of the bright fortnight in the month of Avani (August). Nagas are made of gold, silver, wood, sandal, earth or cow-dung according to one's financial status and worshipped with full devotion. Snake charmers may also be present with live serpents to which offerings are made.

Special temples for serpents are rare and at Nagercoil there is one. In the Tamil month, Tai (January-February), a festival is celebrated for ten days. The idol of the five-hooded serpent with maids on either side is taken out in procession through the streets.

In Tiruppāmburam, sung by Sambandar, Nagaraja (nāgarāja) is installed and that is also the deity for procession.

Further, Adisesha (ādisēsa) (Nagaraja) is said to have worshipped Siva in the temples at Edagam, Kodunkunram, Tirukkudandaikkī ikkottam, Tiruccirremam, Tirunāgēccuram, Nāgapattinam, Tenkudittittai and Tiruvātpokki.

Ant hills, which are haunted by snakes to eat the white ants and have made them their permanent habitat, are worshipped by pouring milk into their holes. The worshippers even swallow the mud of the ant hill. As the serpent might have excreted its venom on the ant hill, and as its venom being its own antedote, the ant hill mud, if swallowed may help to recover from snake bite.

At Tiruvārūr, Siva is called Purridamkondār (the Lord with the ant hill as abode). As a Sivalinga was found in a mound with serpent holes, the present temple was constructed over that mound.

rājan, Nāgappan, Nāganāthan, Nāgalingam, Nāgarattinam, Nāgammāl, Nāgalaksmi, Adisēsan etc.

Called Aravābharanan. Vishnu (visņu), is often depicted reclining on the serpent Adisesha (Ananta). Krsna is said to have danced on the multiple hooded kāliya.

hills, obtained from a snake, a glittering cloth which he 95-99). It is related that Ay (ay), the ruler of the Podiyil presented from a snake, a glittering cloth which he 95-99).

Garudohambavana: Garuda (gantda), the mythical bird and the vehicle of Vishnu, said to be the deadly enemy of snakes, can cause death to snakes even by casting its shadow on them. It is believed that one who could propitiate garuda through contemplation could cure snake bites. Thinking that he is garuda and by incantation of the gantda mantra, he acquires power to remove the venom. This practice is garudohambavana (garudōhambāvana) which means thinking himself as garuda. Tirumūlar alludes to this practice as follows:

Garudan unwam karudum alavil Pani vidam timdu payam kedum

"As the Garuda's form in mind is built Fast fades the venom with its deadly result".

The Siva temple at Sankarankōil in the Tirunelvēli district, known as Pāmpu-koil, has ant hills wherein cobras reside, which are worshipped daily by offering milk. The devotees fulfil their vows by rolling around the temple during the festival in the month of Adi (July-August).

South India is not the only place where serpent worship is prevalent. It is spread widely over most part of the whole world, for after all ophiolatry was born out of fear for the deadly venom of the snake.

See aslo: Dendrolatry, Zoolatry.

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ORIGIN OF THE PALLAVAS

Vincent Smith in his Early History of India, held the Persian or Parthian origin for the Pallavas.

Venkayya viewed that the Pallavas be identified with the Pahlavas or Palhavas, who formed a distinct element in the population of Western India.

In the second edition of the Early History of India, Vincent Smith gave up his theory of Persian origin for the Pallavas and remarked that the Pallavas were a tribe, class or caste, possibly in the Vengi (vēngi) region.

L. Rice in his Mysore and Coorg from Inscriptions, pointed out that the Pallavas were identical with the Pahlavas.

Though Prof. Jouveau-Dubreuil did not connect the early Pallava kings with the Pahlavas, proposed that they were connected with Suvisākas, who were connected with the Pahlavas.

Rāsanāyagam is of the view that the original home of the Pallavas was Manipallavam. Ilantiraiyan, who was lost in a ship wreck and found ashore with a coil of

tondai creeper, was the first Pallava king from whom the dynasty had its origin.

Alexander Rea suggested that the word Pallavan may, by being split into $P\bar{a}l$ and avan may mean a milkman. So they might have originated from a cowherd tribe.

Some connected the Pallavas with the Kurumbas (kurumba) and Gopalan has not accepted this identification.

As the Pallavas had encouraged the study of Sanskrit to a great extent, and as they had issued charters in *Prākrit* and Sanskrit and as they adopted gotras (gōtra), it may be viewed that they did not belong to the Tamil country and that they were aliens.

The Satavahanas (sātavāhana) held sway over the whole of the Deccan from the river Narmada in the north to the river northern Pennai in the south. The Satavahana kingdom was divided into many parts, the Vishnukundins (viṣnukundin) ruling the terrain north of the river Gōdāvari, the Salankayanas (sālankāyana) in the Vengi country, Ikshuvakas (ikṣuvāka) and Brihat-balayanas (brihat-balāyana) in the Krishna (krṣṇa) and Guntūr districts, Chutnagas (chūtnāga) in the south-west of the Satavahana country and the Pallavas having sway in the region south of the river Krishna. When the Satavahana authority became weak, the chieftains began to show tendencies to become independent and in the long run it materialised. The Pallavas extended their domain towards the South as far as Kāñci.

Bibliography: R. Gopalan, History of the Pallavas, University of Madras, Madras, 1928; K.A. Nilakanta Sastri, A History of South India, Oxford University Press, Madras, 1965.

PAINTINGS OF THE SANGAM AGE

Beautiful painted jars of stone from the distrit of Chengalpet, Pudukkōttai and the deltas of the rivers Kāvēri and Tāmraparni ascribable, probably to about 10,000 B.C. have been excavated.

Prehistoric rock paintings that may be assigned to the megalithic age (about 2500 years old) have also been found in the South Arcot district.

Prehistoric paintings are found in Mallappādi in Dharmapuri district, on a hillock, called Aiyanārmalai in the Sēttavari village, 5 km from Vēttavalam, near Tirukkovilūr.

The paintings have been executed with skill and artistry, depicting deer, buffalo, bear, tiger, fish, figure of hands etc. The outline in some of them are done with red ochre, the inner portions being filled with white pigments and the rear with red lines. In another rock, inner parts of fish are depicted with geometrical designs. A faded human figure with a baked head is also found.

In Kīlavālai, human figures in groups have been painted on rocks. One of them seems to ride on a horse and another with a horned head dress. A few symbols below the paintings are like the graffiti on megalithic pottery.

Paintings of the Sangam Period: Tamils of the Sangam (sangam) Age have a continuous tradition of the art of painting from a remote past.

Painting is called *ōviyam* or *ōvam* in Tamil and the painters *ōviyar* or *kannulvinaiñar*. Paintings on cloth screens are called *oviya elini*.

Puram 59 refers to a king as one who died in Chittiramādam, a palace with paintings.

The temple of Lord Muruka at Tirupparankunram having a Chitramandapa with many paintings, is described (Pari 19). The story of Indra turning into a cat at the sight of Gautama and Akalikai turning into a stone due to the curse of Gautama, are depicted. The zodiacal sign, Irati and Kāman, were also depicted.

In Pari 10, it is said that the painting of a tiger at a huge mansion was so realistic that it scared away a passing elephant. From Cilappatikāram, it is learnt that the curtain used in bedrooms and theatres, and the cloth cases of musical instruments like lutes were painted with figures of beautiful flowers and creepers.

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PALLAVA COINS

The emblems appearing on the Pallava coins are the bull and the two-masted ship on the obverse and on the reverse, one of the emblems like swastika, the sacrificial lamp, the cakram (wheel), the bow, the fish, the umbrella, the caitya, the horse, the lion, the chank (conch), the sacred vase etc.

Some coins bear the legend Sribhara or Srinidhi and the bull. As Sribhara and Srinidhi are the surnames of Rajasimha (rājasimha), they may belong to his reign.

Some have the bull and the legend Srinidhi of Sribhara on the side and a fish or double fish on the other. The Pandiyan (pāndiyan) emblem of fish in the Pallava coins probably indicates the Pandiyan recognition of the Pallava supremacy.

Some coins have bull over which the legend Manapara (mānapara) is inscribed on one side and the chank on a pedastal within a rayed circle on the other. Rajasimha had a surname, Atimāna, which may be equated with Manapana and on that basis, Minakshi attributes them to the reign of Rajasimha. As there is

conch on one side, they may belong to a period, when the Pallavas were Vaishnavites (vaisnavite).

Coins with two-masted ship and the bull may belong to the Pallavas, and the ship may perhaps denote their maritime activities.

Some coins have the lion emblem. Though the Pallava kings had adopted the lion emblem as the seal of their copper plates issued from Andhrapada, their crest was the bull from the reign of Simhavishnu. So they may or may not belong to the later Pallavas.

Gold coins are also referred to in the Pallava epigraphs. Kanam (kānam), Palankasu (palankāsu), Tulaippon (tulaippon), Vīdēlvidugupon are found in the Tamil inscriptions. Pon may be a gold coin of certain weight. Palankasu is considered to be of greater fineness. Tulaippon, having a hole at the centre is believed to have been certified as genuinely fine gold coin. Kalancu (kalañcu) is considered to be a coin of kalancu in weight. Kanam is one tenth of a kalancu.

There are 6 small gold coins in the coin chest of suggested that they belonged to Mahendravarman (mahēndravarman). The legend is read as katha citra (kathā citra). If katha is the abridged form of kataka, synonymous with Kādava, and if citra is the shortened Mahendravarman I, then those coins, as Minakshi suggests, can be considered as belonging to Mahendravarman I.

Bibliography: C.Minakshi, Administration and Social Life under the Pallavas, University of Madras, Madras, 1938; Walter Eliot, Coins of South India, Trubner and Co., London, 1886.

PALLAVA POLITY

The Pallava kingdom was divided into units called vishaya, rashtra (rastra) and gramas (grāma). In the territories, kottam (kōṭṭam), nadu (nādu) and ur (ur) are the divisions.

The king was the head of the Government. Charters, the ton, brother or the cousin succeeded. by a prince of the collatoral line. The Pallava rulers claimed descent from Etahma, as can be seen in their copper plates.

were som of he imperial titles borne by them and conferring a new name at the time of coronation was also in vogue. Rajasimha (rājasimha) had the new name Abhialias Pallavamalla bore the name Nandivarman. They the qualities of kings.

Most of the Pallava kings were learned and Mahendravarman (mahēndravarman) was the author of a Sanskrit play. Rajasimha was a great siddhāntin and Pallavamalla is said to have mastered all sāstras.

The bull was the emblem of the Pallavas. It symbolised not only their religion but also their patience. They had a separate emblem, the lion to mark the seals of grants issued from the war front. The Khatvanga (khātvānga), a club or staff with a skull on the top, a weapon of Siva, was inscribed on the banner, which also signifies their religion.

The royal seal also had the bull. It seems, Nandivarman Pallavamalla was invested with the power of issuing orders under the name *Vidēlvidugu* i.e., an order sent with the victorious bull mark.

The Pallava kings had amatyas (āmātya) and mantrins. A mantrin was generally a diplomat while an amatya is a counsellor. Brahmasrī Rājan was the Prime Minister of Nandivarman and the Kāsākkudi plates praise him. The ministers were also conferred with titles of royalty.

The Pallava treasury had adequate funds and Kōsa-Adyaksha, the officer in charge, is described in Tandantōtṭam grants. Mānikkappandāram kāppān is also mentioned as the officer of the treasury in an inscription. Another officer called Kodukkappillai, probably in charge of gifts is also mentioned.

The Pallava Judiciary, was constituted by a Adhikarana (adhikarana), the superior court and Karana, the lower court, which probably dealt with criminal cases. There is also a reference to Dharmāsana which probably dealt with civil cases.

Whenever a village or part of a village is endowed, the tax free lands were excluded. The endowed lands were measured correctly in the presence of the village officials and demarcated their boundaries, by shrubs, stones etc., as the phrase generally used is kallum kalliyum nāṭṭi.

There were hereditary palace servants; the goldsmith was always there to make ornaments and to engrave the grants. There were poets singing the praise of the king and drafting the contents of the copper plate grants, especially the *prasasti*, the preamble of the records.

The army of the Pallavas consisted of elephant corps, cavalry and infantry. Generals (senapatis (sēnāpati)) are also mentioned as the heads of the armed forces. Musical instruments of war like kadumuka-vāditra (trumpet), samudra ghōsha (war drum) etc., are mentioned. The Pallavas had a well-organized army. Besides, a well-organised fleet was also maintained. The Pallava ports like Māmallapuram, Nagappattinam (nāgappattinam) were active for commercial and naval purposes. Simhavishnu (simhavisnu) seems to have vanquished the army of the Simhala king. Narasimhavarman sent two naval expeditions to Ceylon to help its

prince Mānavanman. The Pallava fleet was very strong in those days.

Local Administration: Nātṭar, the elite of the Nadu, Ūrār of the village, and Ālvār members of the village assembly had to look after the local administration. The members of the village assembly are also denoted by the term Perumakkal. Those who looked after the affairs of the temple are called Amirtakanattār.

Some tax-free villages called Brahmadēyam were gifted to Brahmins. Villages endowed to temples called Devadana (dēvadāna) were also tax-free ones. The tax free lands given to the Jainas, were called palliccantams.

Taxation: Revenue from agricultural lands formed the bulk of the income of the Government, but no definite statement is available about the king's share. *Irai* is the common term used to denote land tax.

The manufacture of salt was perhaps the monopoly of the State.

Kallanakkanam was perhaps a small payment to the Government on the occasion of the marriage of the subjects and Kusakkanam was the contribution paid by the potters. Tattukkanam, was a professional tax on gold-smiths and Visakkānam, was a tax paid to Viyavan, the headman of the village. Pāraikkānam on washermen, Puttagavilai on cloth vendors, Ilampūtchi on toddy drawers, Idaipūtchi on cattle breeders, Pattigaikkānam on ferrymen are some other taxes. Taragu was a fee of a certain percentage out of the money received by middle men in trade and commerce, as brokerage. Sekku on oilpresses and Tari on looms, are also levies. Tirumugakkanam was probably a sort of postage payment in cash for bringing royal writs. Neyvilai on the sale of ghee, Kattikānam, on possession of weapons or on blacksmiths, Netumpārai on drummers, Eccoru on landholders to feed the tax collectors Mannipadu, a kind of fine etc., were also imposed and collected. Senkodi (senkodi) kanam (kāṇam) was a tax paid for cultivation and sale of senkodi, a medicinal plant. Kannīttukkānam was a tax on the cultivation and sale of kanisarankanni, a medicinal plant. For cultivating flowers like manukkolundu, kuvalai and sengalunir, a tax was collected. Though these were small taxes, they might have yielded enormous income to the exchequer.

Extent of Land: Lands were denoted as nivartana, pattika (pattika), patti (patti) or padagai (padāgai). Lands were measured by an individual starting from a particular point returns to it after going round the field. The boundary covered by him is called nivartana. Nivartana usually consisted of 20 rods or 200 cubits. Pattika or Patti meant a piece of land sufficient for the fold of sheep. Nivartana and patti are synonymous terms. Padagai is used in the sense of cultivable land, which comprised of 240 kulis (kulis) of land. Vēli and kuli were the most common land measures. Kuli is a unit which varied from 13.38 to 53.5 sq.m. In measuring lands kols (kōl) or rods of different sizes were used. Naming of fields was also in vogue.

Irrigation Facilities: Irrigation facilities were well provided by the State and many tanks came into existence during the reign of the Pallavas. These tanks, named after the kings or distinguished chieftains like Raja (rāja) tataka (taṭāka), Tralaya (tralaya) tataka, Mahendra tataka, Citramegha (citramēgha) tataka, Paramesvara (paramēsvara) tataka, Vairamegha (vairamēgha) tataka etc.

Raja Tataka: Cārudēvi made a grant of four nivartanas of land near Raja tataka to Narāyaṇa of Dālūra.

Tralaya tataka: In the village of Tenneri (tennēri) near Kanchipuram (kāncipuram), it is mentioned in the Kāsā-kkudi plates. Tenneri might have been corrupted into Tiraiyanēri and later Tralaya.

Mahendra Tataka: This is in Mahendravādi, on whose bank stands the Mahendra Vishnugriham, excavated by Mahendravarman I.

Citramegha Tataka: On the bank of this tank is the cave temple of Māmandūr of Mahendravarman I. This tank even now irrigates throughout the year.

Paramesvara Tataka: Recorded in the Kūram plates, this tank constructed by Paramesavravarman I to irrigate all the lands of the village, Paramēsvaramangalam.

Vairamergha Tataka: The famous tank at Uttiramerur in the Chengalpet district, it might have been named after Vairamegha, the surname of Dantivarman.

Some more tanks for irrigation purposes were dug, as Tondaimandalam was a rain-fed region. Vāliēri, named after Vāli Vadugan alias Kalimūrkha Ilavaradiyan of Dantivarman period at Kunrāndār kōil (Pudukkōṭṭai), Mārippidugu ēri at Alampakkam of the same period, Vellēri and Tumbān ēri at Gudimallam (North Arcot District), Kavērippākkam ēri of the reign of Nandivarman III of Tellāru fame, Manudadēri at Wandavāsi, Kanakavalli tataka at Kāṭṭuttumbūr in the Vellore taluk, are worth mentioning. Most of these tanks were either rainfed or fed by rivers through channels.

Wells were used for drinking and lift irrigation purposes. Royal charters record the grant of permission to dig wells. In Tinuvellārai, near Tirucci, a well called Mārippidugu Penunkinaru constructed by Kampan Araiyan in the 5th regnal year of Dantivarman is about 37 sq m. The shape of the well is that of a swastika with four entrances which still exists. Now it is called the Nālu mūlaikkēni.

Special committees called *en variyams* to manage and maintain tanks, canals, wells etc., existed and endowments for the maintenance of irrigation works, consisted of cultivable lands, gold and paddy.

Famines: The continuous warfare between the Chalukyas (chālukā) and Pallavas exhausted the State's exchequer, affecting the economic stability of the kingdom. Added to this the failure of seasonal rains resulted in famine. The Avanthi Sundari Kathāsāra of Dandin describes the pathetic condition of the famine hit South India, as a whole.

Periyapuranam (periyapurānam) mentions about a severe famine in the Chola (cōla) country during the time of Appar and Sambandar. They prayed to the Lord at Tiruvilimilalai, who gave them each a gold coin a day to fefeed the devotees of Siva for a long time. Another famine reported in the same work was the one at the time of Kōtpuliyār, a contemporary of Sundarar.

The famine referred to by Dandin ought to have afflicted the country between A.D. 686 and 689. It is said that Vajrabōdhi, a Buddhist monk, came to Kanchi (kānci) and Narasimhapōtavarman (Rajasimha), the king implored his help and prayers brought on rain.

Cultivation of lands: Rice being the staple food, major part of the lands was used for cultivating paddy. Besides agriculture, coconut, palmyra and areca palms were also grown. The cultivators of these palms got good income and there was always a great demand for coconuts used for domestic and religious purposes. Every Devadans and Brahmadeya villages had royal permission to raise coconut groves. In other villages, a part of the produce was to be given to the State. One fourth of the trunks of all old trees should also be given to the king. In Devadana and Bhahmadeya villages, coconut and palmyra trees were not allowed to draw toddy. Taxes like sarruyari, panampāgu, kadai adaikkāy (on areca nut) were collected from cultivators. Besides, the kings had a right to get one fourth of the old areca palms. Cotton was also cultivated. A portion of the cotton-thread known as padāngaļi, should be given to the king before being woven.

Erection of monuments: Building of small shrines or temples over the tombs of the dead were common in those days. In Satyavēdu in the Chengalpet district, there is a temple called Matangan Palli (mātangan palli) which was probably built on the remains of Mātanga, a pious Saiva devotee.

Rājāditya, the chief of Cōlapuram in the North Arcot district, built a Siva temple in memory of his father, Pṛthivi Gangarāyar.

Hero stones with inscriptions recording the names and heroic deeds of the warriors, called virakkals (vīrakkal) as well as bas reliefs of heroes belonging to the later Pallava period, are available. When the Pallava kingdom was subjected to constant attacks, from the neighbouring countries towards the close of their rule, some warriors died, resisting the m.

At Senniva kkal near Lalgudi, a virakkal bearing the figure of a Brahmin with an inscription, speaks of a raid by a Jana chi ftain resulting in the destruction of a matha (m.i.ha). To save the matha, the Brahmin Sattimuradeval tought and died. Another from Olakkur records the death of a magician while defending the town from the onslaught of the enemies. The hero who died is represented by a standing figure advancing with a drawn sword in his right hand. Another hero-stone in Melpatti in the North Arcot district records the death of one Vanaraiyar in a scuffle with Pirudi Gangaraiyar of Kava-

nnūr. Two heroes who died in a cattle raid at Ambur, were honoured by the erection of memorial stones.

The ancient custom of madal erutal is found in the pāsuram (literary work) of Tirumangai Alvar (tirumangai ālvār). According to Tolkāppiyam, women were strictly prohibited from this practice. Tirumangai Alvar does not tell that this custom was prevalent in his time, but he has sung on it, as if he is a lady, proclaiming the grief in order to win the love of the Lord.

Religious Policy: The Pallava subjects were Saivites, Vaishnavites (vaisnavite), Jainas and Buddhists. Pallava kings were generally tolerant towards all religions but there were exceptions.

The Pallanköil copper plates record the royal grant of the village Amansērkai (Sramanāsrama), situated in Perunagaranādu as palliccandam to Vajranandi kuravar of Paruttikunru (modem Tirupparuttikkunram) in the vicinity of Kanchipuram. The grant of some land in Tāmar as palliccandam has also been recorded. These were granted in the 6th regnal year of Simhavarman III, father of Simhavishnu who was in all probability a Vaishnava.

Simhavishnu's son Mahendravarman I is said to have persecuted Appar, when he was a Jaina. But when he became a Saivite, he demolished the Jaina monastery at Pāṭaliputra (modern Tinuppādirippuliyūr) in the South Arcot district, and built a Siva temple at Tinuvadigai, naming it as Gunabharavī svaram, with that material.

Another religious persecution during the time of Nandivarman III, Pallavamalla, a Vaishnavite was that of Tirumangai Alvar, who plundered the Buddha Vihara at Nagapattinam (nāgapattinam) and with the golden image of the Buddha there, he built the fourth prakara (circuit) of the Ranganātha temple at Srī rangam. From the Udayēndram grant, it is presumed that the lands belonging to the Buddhists (whose observances were not in accordance with the law of Dharma) were confiscated and granted to Brahmins. Religious persecution during the time of Pallavamalla is confirmed by a panel inside the Vaikunta Perumā! temple built by him. Besides, the Alvars (āllvār) propagated against faiths like Jainism and Buddhism.

The life of the people centered around the local temple and we find hundreds of temples being sung by Nāyanmārs and Alvars. All stone inscriptions during the period record gifts to them either by the kings, chieftains or by the devotees.

The servants of the temples from the Arcakas (arcākā) (priests) down to those who gathered flowers were termed talipparivāram.

Temples were built of stone from the time of Paramesvaravarman and adequate provision was made for their upkeep and worship. Those who performed the daily service or puja (pūja) in Siva temple were called Archakas kurukkal or Siva Brahmanas and those in the Vishnu temples, bhattars (bhattar), Kūlankilār is mentioned in the Triplicane inscription of Dantivarman,

which means the "proprietor of the temple" or the temple priest. Great care was bestowed usually on the selections of archakas. He must be a brahmachāri, able to recite the Vēdas and of good character. There were tattalikottuvār, probably the musical troupe. There were a number of women dancers attached to the temples, called adigalmāri who were known also as mānikkattār and kanigaiyār. There were Tīruppalikkottuvār, the blowers of ekkālam, the uvaccan (drummer) and those who looked after the flower gardens.

Human Sacrifice: Human sacrifice was also known in those days. On the back wall of the *Draupadi ratha*, the goddess Durga is depicted standing with four ganas $(gan\bar{a})$ attending on her. There are two devotees at her feet, one appears to hold his tuft in the act of cutting his head with a sword and the other standing and praying at her feet.

In the Varāha mandapa, we find Durga with an umbrella and two devotees, one about to cut his head off and the other offering wine in a small cup. Again in the lower cave at Tirucci, there is a goddess, the devotee on one side applying his sword to his neck, and the other kneeling before the goddess. At Pullamangai, a kneeling person before the goddess cutting a piece of flesh from his thigh, probably as an offering, can be seen.

It is impossible to identify the individuals who are represented in the panels as offering heads to the gods and goddesses. The practice of head-offering was probably to propitiate the goddess by offering the precious gift possible.

See also: Later Pallavas, Medieval Pallavas.

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PALLIPPADAI

Shrines built on the relics of saints, heroes or kings, pallipadais (pallipadai) are many in Tamil Nadu, though only some that have attained celebrity are in vogue.

Aditya Chola (āditya cōla) died at Tondaimānād near Kālahasti in A.D. 907. A temple was erected over his remains by his son Parantaka I (parāntaka), called Adittēsvara or Kōdandarāmēsvara. Provision to feed 1,000 devotees for seven days during the Purattāsi (September-October) festival was also made.

Ariñjaya is said to have died at Ārrūr, a place that cannot be identified. His grandson, Rājarāja I built a memorial shrine at Mēlpādi (in the North Arcot district) called Arijnayēccuram and made endowments for its maintenance. This shrine, now called Cōlēccuram is in ruins.

The Pañcavanmādēvī svara in Rāmanāthan kōil, was built by Rājēndra on the remains of Pañcavan mādēvi, his queen. It seems that an attempt to erase the

word Pallippadai was made later (as people began to disapprove the practice later).

In this connection, it is to be noted that one Mādangappalli at Satyavēdu in the Chengalpet district, was built at the fag end of the Pallava regime. Further, such sepulchral shrines built over the first pontiffs of Dharmapuram and Tinuvāduvaturai maths in the Tanjāvūr district and Nāna prakasar math in Kāncipuram are worshipped by devotees. The Vaidyanāthaswāmi shrine at Poonamalle, near Madras and Māyuranātha shrine at Rājapālayam in the Kāmarajar district belong to this type. There are a few more such shrines in Tamil Nadu.

See also: Pallava Polity.

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PANDIYA COINS

The Mysore Archaeological Department for the year 1937, has given a description of 25 coins of the Pandiya (pāndiya) period. Eighteen of them have also been reproduced. Information about some of them are as follows:

- Obverse: Crude standing king.
 Reverse: Under the moon 3 line Tamil legend read by Elliot as Korkai Andār constitute one coin.
- 2. Obverse: Within a circle of dots, a standing king and Tamil cu reversed to the right.

 Reverse: Fish with a lamp stand on each side and Tamil legend around which reads Samarakolakalan (samarakolākalan), make another coin.
- 3. Obverse: With two upright fishes.
 Reverse: A lamp stand with the legend, Samarakola-kalan are the contents of the 3rd coin.
- 4. Obverse: Within a ring of dots, a standing king.
 Reverse: Within a ring of dots between two lamps, two fishes and above them the legend in two lines, Virapāndiyan, constitute the 4th coin.
- 5. Obverse: A very crude standing king.
 Reverse: In a circle of dots, a tusker elephant to the left with lowered trunk and lifted tail and Tamil mabetween conch and discus on top. The letter maperhaps stands for Mārravaman in this coin.
- 6. Obverse: Between a small sun and moon, two fishes bent onward with a crozier in the middle. Above the crozier is a crescent surmounted by a royal umbrella supported by chamaras. Reverse: Within a circle of dots, a king standing with

joined hands in worship. Around is a fragmentary legend in Tamil which can be read as Sundara Pandiyan. The umbrella is held over the Pandiyan symbol. These

constitute this coin.

- Obverse: Within a ring of dots, two upright fishes with a crozier between them and a crescent above. Reverse: Under the crescent, the Tamil legend in three lines, Sundara Pandiyan, are available in this coin.
- Obverse: In a linear ring, two upright fishes with strung bow to the left and a weapon to the right and a figure below.
 Reverse: In a linear ring, a three-line Nandi-Nāgari legend Sri Panda harapa (probably Pandiya nripa (nripa-king)). These are the contents of a Pandiya coin.
- 9. Obverse: In a linear ring, two upright fishes, to the left of the fishes is a discus; to the right a conch and they spring out of floral creepers.

 Reverse: In a linear ring, three-line Kannada legend Sri Pandiya danañjaya, (Māra Varman Sundara Pandiyan was the sister's son of Hoysala Vīra Somēsvara: Hence there might be some Kannada influence at Madurai) as seen in this coin.
- 10. In another coin on the obverse: In a circle of dots, two fishes crossed with dagger, discus, trident and conch. Reverse: Four-line Tamil legend which reads Kāñci Valu um Penumān. (The legend probably means the great one who conquered Kāñci).
- 11. Obverse: Upright fish between discus and conch.
 Reverse: Garuda in the form of a man with joined hands standing to the right of a lampstand, make another Pandiya coin.
- 12. In yet another coin on the obverse: In a circle of dots, kneeling to the right on a fish with an open mouth is a Garuda in human form with wings and arms in the posture of flying.

 Reverse: In a ring of dots, a three-line Tamil legend which reads Samara Kōlākalan.
- 13. Obverse: In a circle of dots of fish, and Garuda to the right.

 Reverse: In a ring of dots, three-line Tamil legend which reads Bhuvanekaviran (bhuvanēkavīran), were the contents of a Pandiya coin.

From the inscriptions, we are able to know the names of coins issued by the Pandiyas. During the time of Srīmāra Srī Vallabha, a coin named after his surname, Avanipa Sēkharan Kōlagai was issued. Māravarman Sundara Pandiyan I issued the coin Ellam Talaiyanan. During the reign of Sadaiyavarman Vīra Pandiyan who became king in A.D. 1253, a phanam called Valal vali tirandan Kuligai, was issued. A gold coin with two fishes on one side and on the other the legend Sn Varaguna in Grandha script, is found. Diramam, a silver coin, was also used. One and a half diramam was equal to one palankasu (palankāsu). In the 11th century A.D., one kasu (kāsu) was equal to 6 diramam at Kanchi while 40 years later one kasu became equivalent to 7 diramams at Rāmanāthapuram. Danapālan Kuligai and Palam Cöliyakkāsu were also current. One hundred Coliyakkāsu were equal to one panam. Buvanekaviran, Kothandaraman etc., were also the legends found in some Pandiya coins. Seven and a half new akkams were equal to one Ilak kāsu, according to an inscription of Parantaka I, after his

conquest of the Pandiya Country. There was one akkasālai, probably a mint, at Koṛkai, the Pandiyan port town.

See also: First Pandiyan Empire.

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PANDIYA NADU UNDER VIJAYANAGAR

Madurai was conquered by Vijayanagar in A.D. 1377. Sultan Sikandar Shah was killed in a duel by Kumara Kampana (kumāra kampana), the son of Bukka.

Kumara Kampana was the first Viceroy and his nephew followed him during the time of Harihara II (1379-1404).

Lakkana (lakkana) and Madana, the two brothers, were in charge of the Tamil country under Dēvarāya II (A.D. 1422-1449) and by about A.D. 1440, Lakkana was given the title, Viceroy of Madurai and Lord of the Southern Ocean, but very soon he had to go back to the headquarters.

When Krishnadeva Raya (krishnadeva raya) came to the throne in A.D. 1509, Madurai became the region of warring chieftains. He sent Vira (vīra) Narasimha as viceroy of the Chola (cōla) country and ordered Nagama (nāgama) to organize the Pandiya (pāndiya) country, in 1525. Nagama was a strict administrator. Vira Narasimha rebelled during the last years of Krishnadeva Raya.

Once a Chola prince, Vīrasēkhara, invaded the principality of the Pandiya prince. Nagama defeated the Chola prince and drove him away but, he did not hand over the principality to the Pandiya prince. The Pandiya prince appealed to the emperor Krishnadeva Raya who ordered Nagama to restore the principality to the Pandiya prince. But he did not obey.

Krishnadeva Raya got enraged and sent Viswanatha (viśwanātha), the son of the rebel, to proceed against his father. A large army was sent and Nagama was captured and sent to Vijayanagar. The emperor forgave him and made Viswanatha the Viceroy of Madurai in A.D. 1529.

With the cooperation of Ariyanatha (ariyanātha), his Dalavay (daļavāy) and Kēsavappa Nāik, Viswanatha built temples for Lord Sundarēsvara and Mīnākshi. He spent large sums of money on public utility.

Krishnadeva Raya died in 1530, by which time Tirucci came under the authority of Madurai. Viswanatha took steps to guard Tirucci. In the South, Ariyanatha had to fight a federation of Panca (pañca) Pandiyas, who did not like the alien rule and Viswanatha won them by compromise and included them under his Palayam (pāṭayam) system. The Tenkasi (tenkāsi) Pandiyas became the feudatory of Madurai. He won the rebellious Kambam-Gūdalūr country and included them

in his palayams. It seems that there were altogether 72 palayams under him.

"The Poligar (poligar) - pālayakkār was given complete powers of police and judicial administration. He was the master in his sphere. In return for this, he was to pay a tribute to the Nayak (nāyak) one third of the income from land and spend another one third on troops, which his master would require in the event of war".

Viswanatha died in 1564 and his son Kumāra Krishna became the Viceroy of Madurai, when Ramaraya (rāmarāya) was the emperor at Vijayanagar. Perceiving the consequences of the growing power of Vijayanagar, the Muslim kings joined together, marched against the former, and at the battle of Talikota (talikōta) in 1565 the Vijayanagar forces were defeated. Rama Raya who was taken as a captive, was executed. As a result, the fabric of the Vijayanagar empire was shattered.

The vassals including Mysore, Madurai and Tanjavur became independent. A rebellion also broke out in Madurai to overthrow Krishnappa (krsnappa) Nayak.

Several poligars revolted against Krishnappa under the leadership of Tumbicci Nayak. The Dalavay Kesavappa, sent to quell the rebels was defeated and killed. His son, Chinna-Kesava, went with a large army, succeeded in suppressing the rebels and Tumbicci was killed.

Krishnappa Nayak succeeded in establishing an independent rule in A.D. 1565. He equipped his army with the fugitive soldiers and escaped during the battle of Talikota with enormous arms and ammunitions.

As a result of Vijayanagar rule, Telugu nobles in large numbers came to the Tamil country and became the holders of big estates or palayams. A large-scale immigration of men and women speaking Telugu and Kannada, also took place. The Saiva deities of Madurai, brought back from Travancore and Kampana, endowed numerous villages to the temple. With the help of Gōpanna, Vaishnavism also got a new life. The impact with Islam liberalised Hindu thought. These were some of the effects of Vijayanagar rule in the Tamil country.

See also: Nayaks of Madurai, Nayaks of Tanjavur.

Bibliography: R. Sathianatha Aiyar, History of the Nayaks of Madura, Oxford university Press, Madras, 1924; S.A.Q. Husaini, The History of the Pandya Country, Selvi Pathippakam, Karaikkudi, 1962.

PANDIYAN AGGRESSION ON KERALA

Kadungon's (kadungon) grandson (during the first Pandiyan empire), Celiyan Sentan (A.D. 630-642) is said to have assumed the title, Vanavan (vānavan), probably as a result of his victory over the Kerala (kēraļa) king.

Māravarman Arikēsari (A.D. 642-700), his son and successor, is credited with victories over the Kerala king, many a time and captured his nearest relations according

to the Velvikkudi (velvikkudi) grant. Puliyur (puliyūr) (probably Vilinam (vilinām)), perhaps an important city in the West Coast, was conquered and he then proceeded to Koli (kōli), Uraiyur (uraiyūr), because the Cholas might have helped the king of Kerala. His son, Kōccadaiyan Ranadīran (A.D. 700-730), was called Tenna Vanavan because of his father's victory over the Cheras. Cēramān Perumāl, a Chera king ruling from Kodungallūr, visited the Pandiya country along with Sundarar and was the guest of the Pandiya king during this period. He was succeeded by Arikesari Parānkusa Māravannan alias Rājasimha I. He is said to have effected repairs to the fort at Kudal (kūdal), Vanji (vanji) and Koli. Vanji may perhaps refer to Karuvūr and Koli to Uraiyur.

He was succeeded by Neduncadiyan Parantakan of the Velvikkudi grant. He is said to have killed the Venadu (venādu) chief and destroyed his capital Vilinam on the sea coast, the fort walls of which were very high and strong as those in Sri Lanka.

But the Venadu chief allied himself with Karunantadakkan, the Ay (āy) chief and recovered Vilinam. Hence, the Pandiyan king invaded Kerala and destroyed Arivi-yūrkōtta and recaptured Vilinam, which was recovered by the Venadu chief after defeating the Pandiyas.

His successor, Srimāra Srivallabha, is said to have invaded Venadu. The Venadu chief who was defeated at Kunnūr and at Vilinam, retreated to Kollam. His son, Parāntaka Vīranārāyanan, had a matrimonial alliance with the Kerala king, perhaps with the daughter of Stānu Ravi. Thereafter, Pandiya-Kerala friendship lasted for about a century and a half.

See also: First Pandiyan Empire.

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PANDIYAN KINGS OF THE SANGAM AGE

Pre-Sangam period

Vadimbalambaninra Pandiyan (vadimbalambaninra pāndiyan), known by the names Nilamtarutivuril Pandiyan and Pandiyanmākīnthi, reigned for 2,400 years according to the commentator Naccinārkkiniyar. Tolkānpiyam was presented for approval in his presence. He has to his credit, the digging deep the river Pahnuli and the conduct of a festival for the sea-god. He lived at the end of the 1st Sangam (sangam) and has been eulogised in Puram 9.

Palyagasalai Mudukudumipperuvaludi (palyāgasālai mutukudumi peruvaļuti) referred to in the Velvikudi (vēlvikkudi) grant is credited with the conduct of many a Vedic sacrifices. He is mentioned in Maduraikkānci, one of the ten idylls. He was improvised by Kān-kilār,

Nettimaiyār, and Nedumpalliyattanār. He was a great devotee of Siva.

Sangam Period

Mudattiru Maran (mudattiru māran) ruled with Kapatapuram (kapāt apuram) as his capital, the terrain between the river Kumari and Tāmrapami, after the submergence of Kumari nāddu considered as the last of the 59 kings of the second Sangam (sangam) period, Along with the poets, and others, he moved towards the west when the terrain with Kapatapuram was devoured by the sea, camped at Manalūr and marched to Madurai, where he inaugurated the third Sangam. His poems are found in Narrinai, one of the eight anthologies.

Mativanam (mativāṇan), who was also a poet, contributed to Tamil, a treatise on dramatics, called after him as Mativanan Nāṭakattamil.

Porkaippandiyan (porkaippāndiyan), a law-abiding king, whose story is related in Cillappatikāram and Palamoli 400, a didactic work.

Kadalulmaynda Ilamperu Valudi (kadalulmāynda ilamperu valudi) has to his credit, the 15th verse in Pari, and the 182nd verse in Puram.

Pandiyan Arivudai Nambi (pāndiyan arivudai nambi) extemporized in Puram 184 by Pisirāntaiyār, who has sung the Narr 15, Kur 230, Akam 28 and Puram 188.

Ollaiyur tanda pudappandiyan (ollaiyur tanda pudappāndiyan), the victor of Ollaiyur, had Māvan, the chief of Maiyal, Āntai of Eyil, Anduvan Cāttan, Ādan Alisi and Iyakkan, as his comrades. His consort was a poetess. When she wanted to immolate herself on the funeral pyre of her husband, she was advised to abstain. Her extempore verse is Puram 216.

Ariyappadaikadanta Nedunjeliyan (āriyappadaikadanta nedunjeliyan) put Kōvalan to death and fell down dead when he realised his fault, while the queen also left her mortal coil. He was also a poet, as the author of Puram 183. He seemed to have won a victory over the Aryans.

Chitra-Madattuttunjiya Nanmaran (chitra-mādattuttunjiya nanmāran): When Nedunjeliyan died, he was
succeeded by his son Verrivēl Celiyan who was residing at
Korkai. He was crowned when Chēran Cenkuttuvan led
an expedition to the Gangetic region for fetching suitable
stone from the Himalayads for the effigy of Kannaki
(kannaki). He conducted a festival in honour of Kannaki
who was apotheosised. Maduraikkūla Vānikan Cīttalaic
Cāttanār has sung his prowess in Puram 59.

Talaiyalankanattucceruvenra Nedunjeliyan (talaiyalankanattucceruvenra Nedunjeliyan): The son and successor of Nanmāran, he was very young at the time of his accession and encountered the confederacy of seven at a pitched battle at Talaiyalankanam (talaiyalankānam) and vanquished them. He was also a poet and Puram 72 is authored by him. He is the hero of two idylls, the

Maduraikānji by Mankudi Marudanār and Nedunalvādai by Nakkīrar.

Kanappereyilkadantha Ukkirapperuvaluthi (kānappēreyilkadantha ukkirapperuvaluti), the son of Nedunjeliyan of Talaiyalankanam, had amicable terms with Māri Venkō and Rājasūyam vētta Peru Narkilli, the Chera and Chola kings respectively. He caused the redaction, of Akam by Uruthira Sanman. He was the author of Narr 98 and Akam 26.

Prince of Collateral Families

Karunkai Olval perumpeyar Valudi (karunkai olvāl perumpeyar valudi) was the contemporary of Karikāl-peru-valattān, and was sung by Irumpidarttalaiyār, in Puram 3.

Pannadu tantha Maran Valudi (pannādu tantha māran valudi), whose contribution is available in Kur 270, caused the redaction of Narrinai by someone whose name is not available.

Nalvaludi (nalvaludi) was the author of the 12th stanza on the river Vaigai in Pari.

Kudakarattuttunjiya Maran Valudi's (kūdākārattuttunjiya māran vaļudi) prowess is extolled in Puram 51 and 52.

Ilavanthikaippallittunjiya Nanmaran (ilavanthikaippalli ttuñjiya nanmāran) was sung by Nakkirar in Puram 56.

Kuruvaluthi (kuruvaluthi) was the author of Akam 150.

Velliyambalattuttunjiya Peruvaludi (velliyambalattuttunjiya peruvaludi) was sung by Kārikkannanār of Kaveripūmpattinām in Puram 58, who was a close friend of the Chola king Kulamurrattuttunjiya Perumtinumāvalavan.

Nambi Nedunjeliyan on whose pathetic death, Pēreyin Muruvalār improvised an ode in Puram 239.

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PANS OF TEVARAM AND RAGAS IN KARNATIC MUSIC

Paṇ	Tinı- murai	Pati- kams	(Day/nig	e of singing ht & Na <u>ligai)</u> Night (Dawn)
1. Andāļi- kkurinci	III	124, 125 54-82	Saila Dēsākshi & Sāmā Gāndāri	56 ¹ / ₄ -60 Day 3-6
2. Gānd- hāram	IV VII	2-7 71-75		Doy 24-27
3. Gāndhāra Pañca- mam		1-23 10-11 77	Kēdāra Gauļai	Day 24-27

4. Indalam	II IV	1-39 16, 17,	Lalita Pañcami or Nādanāma-	Day 9-12
	1.01		kriya	
5. Kausikam		1-12 43-55 97	Bhairavi	Day 6-9
6. Kolli	VII III IV	24-41 1	Navarōsu	Night 41 ¹ / ₄ -45
	VII	31-37		
7. Kollikka- uvānam	III VII	42 38-46	Sindhukannada or Navarōsu	Night 41 45
8. Kuriñci	I IV VII	75-103 21 90-94	Malagiri or Harikāmbōji	Night $52\frac{1}{2} - 56\frac{1}{4}$
9. Megharā- gakkuriño		129- 135	Nī lāmbari	Night 48.75-52½
10. Natta- pādai	I VII	1-22 78-82	Harikāmbōji or Nāṭṭai	Day 18-21
11. Natta- rägam	II VII	97-112 17-30	Pantuvarāļi	Day 15-18
12. Palam- pancurar	IV n VII	14, 15 47-53	Sankarā- bharaṇam	Day 21-24
13. Palanta- kkarāgan	I	47-62 12, 13	Suddhasāvēri	Night $33\frac{3}{4} - 37\frac{1}{2}$
14. Pañca- mam	III VII	56-66 97-100	Agiri	Day 27-30
15. Piyandai kāndārai	k-II n IV VII	83-96 8 76	Navarōsu	Day 3-6
16. Pura- nī mai	III VII		3 Bhūpālam Srikanti	Day 0-3
17. Sādāri	III IV	67-117 9	Panduvarāļi	Day 15-18
18. Senturut	ti VII	95	Madhyamāvati	At any time
19. Sīkā- maram	II IV VII	40-53 19, 20 86-89	Nādanāmakṛiyā	Night $37\frac{1}{2}-41\frac{1}{4}$
20. Takka- rāgam	I	23-46	Kannada kāmbōji or	Night 30-33 ³
21. Takkēsi	VII I VII	13-16 63-74 54-70	Kāmbōji Kāmbōji	Day 12-15
22. Viyālak- kurinci	18 2 2		8Sourāshtra	Night 45-48 ³
23. Sevva <u>li</u>	IV	22-79	Ēdukula Kāmbōji	At any time
Notes				

Notes

- Appar's Tirunērisai and Tiruviruttam may be changed in Navarosu (night 41¹/₄-45).
- 2. Appar's Tirukkuruntokai may be sung as the pan Indalam (Day 9-12).
- 3. Tinuttandakam may be sung in Piyakadai at any time.
- Takkarāgam and Kausukam were designated by the term Thevāravardhani in Sangī taratnākara by Sārangadēva.

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PAPER CURRENCY

The 3 Presidency Banks at Calcutta, Madras and Bombay, established under the control of the Government, issued notes for many years for private circulation.

Under the *India Act IX of 1843*, the *Madras Bank* issued notes of 10 rupees denomination and above for about a crore of rupees. They were neither made *legal tender* nor had a reserve against these issues. The circulation of the notes extended only to a short distance.

When Mr. Wilson became Governor, he wanted to issue Government paper currency to be a legal tender with reserves to protect them by law. He wanted cash reserve for at least one-third of the value and divided the area into 17 currency circles. Within each circle, the notes were to be encashable at certain places, the gain to the Government being "economy of coining and economy of transport" of coins. Mr. Wilson died before his scheme was pushed through.

Mr. Laing who succeeded Wilson, reduced the number of currency circles to 3 - Calcutta, Madras and Bombay, and wanted the circulation through the *Presidency Banks*. The Secretary of State for India wanted the management to be directly under the Government and hence some delay.

C. Trevelyan succeeded Liang in 1862. The *India*Act of 1865 fixed the number of circles as 10 and made
Rs.10/- as the lowest value of notes. This Act repealed by
the *India* Act III of 1871 instituted five-rupee notes also.

The average circulation of notes in 1862-63 was four and a half million (throughout India) as against 41 lakhs in Madras, which rose to 99 lakhs in 1872-73 and 1,3 million in 1882-83.

The India Act XX of 1882 "divided the whole country into circles of issue" and made one city or town in each as the place of issue of notes. According to this Act, a currency note was the legal tender within the circle of issue. All notes were legally payable at the Presidency town within which, the town of issue is situated. Suitable measures were taken in the Act for providing for careful audit of currency accounts and for the preparation for publication in the monthly gazettes of Madras, Calcutta and Bombay an abstract of the accounts of the departments, showing the whole amount of notes in circulation and amount of Government securities held by the department and amount of coin and bullion reserved.

The department in Madras Presidency was divided into two circles of issue, the Madras and Calicut circles.

Formerly, there were the Tiruccirappalli and Cocanada circles, but the former was abolished in 1872

as the Bank of Madras withdrew its branch from that place.

It was the practice of the Government to receive notes of any issue in payment of its dues and the railway companies also received notes of any issue for the payment of fares and freights.

There were *Public Loans* issued by the Government of India viz., 3.5% loan of 1853-54; 4% loan of 1829 to be discharged in 1882 and 4.5% loan of 1871 to be discharged in 1881. Interest was paid half yearly on 15th March and 15th September. Many such loans were floated.

A new kind of security, termed Stock Notes, was also issued by the Government of India. They were of four denominations, viz., Rs. 12.5, Rs. 25, Rs. 50 and Rs. 100/-. They were issued at par, the interest being 4% per annum. Coupons were attached to them for payment of interest, nine for Rs.100/- and three for the rest. These Stock Notes were transferable from hand to hand without endorsement. They could be deposited in the Government treasury where land revenue was payable. The interest was paid annually on presentation of the notes on or after 1st February at any of the treasuries situated within the circle to which the note belonged. The notes could be discharged after 20 years from the date of issue.

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PARANTAKA I AND HIS TEMPLES

Parantaka I (parāntaka), the son and successor of Aditya I (āditya), inherited the Chola kingdom built by the latter by his prowess and conquests extended from Kalahasti (kālahasti) in the north and the river Kaveri (kāveri) in the south, when he ascended the throne in A.D. 907. During his long reign of 48 years, he had caused the construction of many temples. Parantaka I has over 30 temples to his credit, some of them being the specimens of the best type of architecture.

Pullamangai: Known also as Pasupati Koil (kōil), there are 5 inscriptions of Parantaka and this temple might have been built of stone in the 3rd year of Parantaka (A.D. 910). "This is the earliest and the finest and the most perfect building of Parantaka's period".

The temple faces east and is a tritala (tritala) rectangular with square sikhara and stupi (stūpi). There are panels of about 65 miniature sculptures depicting Gaja Samhāra, Kāliya, Andakāri etc. Sambandar has sung a decad on this temple.

Tiruccennampundi: One of the Vaippustalas mentioned in Appar's Tiruttandakam (tiruttandākam) as Sadaimudi (near Kōviladi), the temple at Tiruccennampundi (tiruccennampundi) has inscriptions of Parantaka I from his 14th to 37th regnal years. This ought to have been rebuilt

of stone around A.D. 921. The vimana (vimāna) is almost in ruins. An inscription of Nandivarman III is also found.

Erumbur: Known also as *Uramūr*, Erumbur (*erumbūr*) in South Arcot district, 5 km from *Sēttiatōpe* has a east facing temple with an inscription of the 28th year of Maduraikonda (*maduraikonda*) Parakesari (*parakēsari*) which mentions that the temple was constructed of stone by one *Irungōlan Gunavān Aparājitan*.

Tirunamanallur: Known as Tirunamanallur (tirunā-manallūr), it was called Rājādittapuram during the Chola period. It was the birth place of Sundarar and has a decad of Sundarar. This temple was built of stone, according to the inscription of the 28th year of Parantaka, by his son Rajaditya (rājāditya). There is a stalapurana (stalapurāna) by Rāsappakavirāyar.

Gramam: Called Tirumundiccaram in the Tevaram (tēvāram) hymns, Gramam (grāmam) has a Tiruttandakam of Appar. This temple was built of stone by Vellankumaran, a Kērala general of Rajaditya in A.D. 943. It has the inscriptions of Parantaka I from his 23rd to 41st year.

Tiruppaluvur (KI lappaluvūr): This has a hymn of Sambandar. "On the north wall of the central shrine, there are two inscriptions of the 5th year of a Rajakesarivarman (rājakēsarivarman). They record gift of land for offerings by Mahimālaya Irukkuvēļ alias Parantakan Vīracōlan to the Paramēsvarar of Tiruppaluvur (tiruppaluvūr). This chief was a Chola feudatory of Parantaka I and his son and successor Gandaraditya (gandarāditya). The 40th year inscription of Parantaka I records a donation of a gold lamp by one of his queens, Adittan Karralippirātti, in A.D. 947. This ekatala (ēkatala) temple having a round sikhara faces east. The door frame has "vegetable decoration". Another temple, called Māravānīsvaram of which only walls are found, contains 3 inscriptions of Parantaka I.

Govindaputtur: It has the Tevaram (tēvāram) hymns of Sambandar and Appar, one decad each. Appar mentions Govindaputtur (gōvindaputtūr) as Gōvandaputtūr and the name of the temple as Visayamangai. Inscription of the 22nd year of Parantaka I is found. The temple was rebuilt of stone by Ambalavan, a chieftain of Uttama Chola. The palm leaf containing Sambandar's verse beginning with vālga antanar was placed in the running water of the river Vaigai by him and it went against the current. Because of its divinity, this verse has been engraved, as a preamble to an inscription of the 2nd year of Rajendra III (rājēndra).

Tiruvavaduturai: It has the hymns of the Tevaram triad, Sambandar one, Appar 5 and Sundarar 2 decads. Sambandar was presented with a purse of 1,000 pieces of gold for the performance of Yaga by his father by the Lord of the temple of Tiruvavaduturai (tiruvavaduturai). It was here that Tirumūlar was in yōga for several years and composed the Tirumandiram (the 10th Tirumurai (tirumurai). Sēndanar (canonised in the 9th Tirumurai) has sung Tiruvisaippā on this place. An inscription of the 28th year of Maduraikonda Parakesari (Parantaka I)

states that the temple was rebuilt of stone by one Karralippiccan (karralippiccan) and that the king made a gift of 500 kalancu (kalancu) of gold. The portrait sculpture of Karralippiccan is found in this temple.

Uyyakkondan Tirumalai: Called Tirukkarkudi in the Tevaram hymns and sung by the Tevaram triad, one decad each, the temple at Uyyakkondan Tirumalai (uyyakkondān tirumalai) on a hillock faces west. There is an inscription of the 10th regnal year of Parakesarivarman.

Tirukkalavur: Called Tirukkarugāvūr in Tevaram hymns Tirukkalavur (tirukkalavūr) has one decad each of Sambandar and Appar in the Tevaram. This temple has an inscription of the 14th regnal year of Parantaka I.

Tiruvamattur: Near Viluppuram, Tiruvamattur (tiruvā-mattūr) has the temple sung by the Tevaram triad, Sambandar two, Appar two and Sundarar one decads, respectively. It is an ekatala construction with inscriptions of Parantaka I ranging from his 15th to 41st years. A sepulchral shrine of Dandapāni Swāmigal who died in A.D. 1900, is also there. Irattaippulavar has authored a kalampakam on this temple.

Tiru Andarkeil: Known as Vadugūr and sung in the Tevaram of Sambandar, whose (one) patikam is available. There are 3 inscriptions of Parantaka I and they refer to the temple as Tiru Andarkoil (tiru āndārkōil) in Tribhuvana Madevi (mādēvi) Caturvedimangalam (caturvēdimangalam). Tribhuvana Madevi was a queen of Parantaka I.

Kilur: Kilur (kīlur) on the banks of the river south Pennār is part of Tirukkovalur (tirukkōvalūr) [Tirukkovilur (tirukkōvilur)] in South Arcot district and has been sung by Sambandar and Appar, one decad each. It is one of the Ashtavirattanams (astavīrattānam). Though there are some inscriptions of Vījayālaya, the rebuilding of the temple may be assigned to Parantaka. The temple faces west. The famous Kapilakkal is in the middle of the river in the vicinity of this temple. There is a stalapurana. The episode of Meypporul Nāyanār is connected with this place.

Tirumalpuram: Known in the Tevarams as Tirumārpēru, Tirumalpuram (tirumālpuram) near Kanchipuram (kāncīpuram) has 2 decads of Sambandar and 6 decads of Appar, one of which contains only 2 verses. This was considered to be the place where Vishnu (viṣnu) worshipped Siva and got the Cakra. There are inscriptions of the 13th and 37th years of Parantaka I.

Punjai: Called as Tirunanipalli (tirunānipalli) in the Tevaram, Punjai (punjai) was the birth place of Sambandar's mother. It was the third place visited by Sambandar after he was blessed by Lord at Sirkali (sīrkāli). This has one patikam each of the Tevaram triad. By singing a patikam, Sambandar converted the barren lands at Punjai into fertile ones. "This is considered to be one of the finest of temples. The parts of the pillars are shapely with graceful decorative details". This was probably rebuilt of stone around A.D. 940.

Tondaimanad: A sepulchral temple at Tondaimanad (tondaimanād) near Kalahasti, called Kōdandaramēsvara and Adittēsvara, was built on the spot where Kōdandarāma or Aditya I died, and was constructed in the 34th regnal year of Parantaka I. "This is a tangible expression of the filial piety of a dutiful son".

Tiruvidaimarudur: The Mahālingasvami Temple at Tiruvidaimarudur (tiruvidaimarudur) was rebuilt of stone by Parantaka I in about A.D. 910. An inscription in the temple of his 4th regnal year, states about the copying and re-engraving of old inscriptions in the garbhagriha. Tiruvidaimarudur has been sung by the Tevaram triad, Sambandar 6, Appar 5 and Sundarar one decads, respectively. This place is famous for the sacred bath in the river Kaveri in the month of Thai on the pusam day. This is called Madhyārjunam (Srisailam being Mallikārjunam and Tiruppudaimarudur in the Tirunelveli district being Putārjunam). It is said that Pandiya (pāndiya) Varaguna atoned from the sin of Brahmahatti at this temple. The image of Pattinattar (pattinattar) and that of Bhadragiriyar are found in the east and west gopuras (gopura). There is a stalapurana by Sivakkolundu Desigar.

Allur: The Pancanadisvarar (pañcanadīsvarar) temple at Allur (allūr) near Tirucci contains the inscription of the 6th year of Parantaka I. It is dvitala (dvitala) in style and was remodelled by Rajaraja I (rājarāja). The Pasupatīsvara temple here contains the 37th year inscription of Parantaka. This is ekatala in style with bulbuous sikhara built by Parantaka I.

Andanallur: Tiru Alanduraimahādēvar temple at Andanallur (andanallūr) has 10 inscriptions from the 10th to 25th years of Parantaka and that of the 11th year states that Sembiyan Irukkuvel (sembiyan irukkuvēl) alias Pūdi Parantakan constructed the temple. With a rectangular sanctum, this dvitala temple has a bulbuous sikhara.

Kodumbalur: "From the inscriptions newly exposed, the new temple of *Tirumudukunramudaiyār* was constructed by Mahimalaya Irukkuvel, a contemporary of Parantaka I and he has directed the priests of *Tiruppudī svaram* (another temple of the place) to conduct worship". This dvitala temple with square sikhara and stupi faces east. Only four out of the 8 subshrines at the *Mucukundēsvara* temple at Kodumbalur (kodumbālūr) exist now.

Nangavaram: The dvitala Sundaresvarar temple with circular sikhara and stupi has an inscription of Parantaka's 10th year stating that Cholapperundeviyar alias Perunangai, wife of Sembiyan Irukkuvel gifted 1,080 kalancu of gold to the deity. This chief was the builder of Andanallur temple. Hence this is a monument of Parantaka's period at Nangavaram (nangāvaram), near Tirucci.

Katumannargudi (kāttumannārgudi) is the creation of Parantaka I, naming it as Viranarayana (vīranārāyana) Caturvedimangalam, Viranarayana being his surname. This is a taniyur (taniyūr) and the birth place of Nathamuni (nāthamuni) and his grandson Yamunacharya (yamunācārya) alias Alavandar (ālavandār), the spiritual

preceptor of Ramanuja (rāmānuja). It was owing to the efforts of Nathamuni that the hymns of Nammalvar (nammālvār) were recovered. The temple is called Vīranarayana Vīnnāgar. When the temple was renovated in the 13th century, everything old was lost.

Udayargudi: The Anantēsvarasvāmi temple at Udayargudi (udayārgudi) has 8 inscriptions of Parantaka I from his 33 to 38 years.

Karadi: Five kilometre from Tirukkoyilur in South Arcot district, Karadi (karadi) has inscriptions of the 23rd, 40th and 41st years of Parantaka I, and the Siddhalingamadam, 8 km from Tirukkoyilur, has 3 inscriptions of Parantaka I (7th, 22nd and 23rd years). Other temples of Parantaka I were also there.

Bahur: In the 8th century, Bahur (bāhūr) near Pondicherry was a great centre of Vēdic studies. The Vidyastana (vidyāstāna) had provision for Caturdāsa Vidyā and 3 villages were endowed to this institution by Mārtānda alias Nilantāngi. The temple in Bahur might have been built of stone during the time of Parantaka I and there are 6 inscriptions of Kannaradeva (kannāradēva) (Krsna III). It has a square vimana. "The bhūtamala shows hamsas, cobras, bears and some other animals".

Tiruccengodu: Called as Tīrukkodimādaccenkunrūr by Sambandar in one of his patikams, the Lord at Tiruccengodu (tiruccengōdu) has been Ardhanāri sung by him in this aspect, with Uma His consort, on His left side. The temple faces west and there is a spring at the foot of the Lord. When Sambandar visited the place he found people suffering from "malaria" and he, by singing a patikam called Tīru Nīlakandappatikam, relieved them from the distress. There are 3 inscriptions of Parantaka I on the rock close to the stupis of the temple, one of which belongs to his 27th year. There is a temple of Subrahmanya at the foot of the hill and a shrine for Adikēsavapperumāl in the temple on the hill. There is a stalapurana by Vīra Kavirāja Panditar.

Emapperur: There are 2 inscriptions of Parantaka of his 35th and 36th years and also 2 of Kannaradeva in the south wall of the mandapa (mandapa) at Emapperur (ēmāppērūr) (Tirukkoyilur taluk) which belongs to the early Chola age. It seems that the original central shrine has been renovated.

Tinnakkonnam: Tinnakkonnam (tinnakkonam) (Musiri taluk) has 3 inscriptions of Parantaka I and one is of the 24th year.

Jambai: The inscriptions of Parantaka I are found on slabs built into the floor of the 2nd prakara (prākāra) or at the entrance to the gopura. The earliest inscribed stones of the central shrine were probably used to construct the gopura. As the inscriptions belonged to the central shrine, the temple would have at first been rebuilt of stone during the period of Parantaka I.

Tiruvalanjuli: The Kapardī svarar temple at Tiruvalanjuli (tinuvalanjuli), near Swāmimalai, has been sung by Sambandar 3 decads and Appar 2 decads in his Tiru-

ttandagam (one stanza alone survived). The sub-shrine of Vinayaka (vināyaka) called Vellaippillaiyar (vellaippillaiyār) is very famous. It is anointed with paccaikkarpūram, a kind of camphor. On the southern wall of the mandapa, an inscription of Parakesarivarman is found and the gift of land relating to this inscription has been confirmed in the 17th year of Rajaraja. The latter's queen Danti Sakti Vidangiyār, built the Ksetrapāla shrine in this temple.

Tiruvannamalai: The Arunacalesvarar temple at Tiruvannamalai (tiruvannāmalai) has the Tevaram hymns, 20 decads of Sambandar and 3 decads of Appar. This is one of the Pancabhūta ksētras. There is a big temple complex with 4 big gopuras on four sides. Karthikai dipam is the important festival which attracts myriads. This is the birth place of Arunagirināthar, the author of Tiruppugal. There is a stalapurana by Saiva Ellappa Navalar. His Arunaikkalampagam is well-known. The 3rd year inscription of Parantaka I relates to the gift of Ceraman deviyar and the 15th year record also belongs to him. Maduraikonda Kopparakesari. mentioned as Manickavācakar had sung his Tiruvempāvai here.

Tiruvorriyur: The Adipurisvara temple of Tiruvorriyur (tinuvorriyūr) in the Chengalpet district has been sung by the Tevaram triad-Sambandar Appar and Sundarar, one, five and two decads respectively. It was here that Sundarar married Sangiliyār, his second wife. The Magiladi Sēvai festival is famous and here Pattinattar attained beatitude. The deity is called Padampakkanādar and is also known as Eiuttariyum perumān. There is a stalapurana. There are inscriptions of Pallava Nandivarman III and Aparājita. There are also inscriptions from the 20th to 30th years of Parantaka I which are on the pillars and slabs built in the prakara. An inscription of Rajendra I states that the vimana was rebuilt of stone by him as a tritala structure. There are shrines for Pattinattar and Appar in this temple complex.

Somur: The temple at Somur (somur) near Kanur, has the 6th year inscription of Parakesarivarman i.e., Parantaka I.

Tiruccakkarappalli: This is on the road from Kumbakonam to Tanjāvūr midway between them. It is mostly inhabited by Muslims. This has a decad of Sambandar. Like Tiruvaiyaru and Kumbesvarar at Kumbakonam, this temple is considered to be a centre of another group of Sapthasthanas (saptasthāna), viz., Anmangai, Sūlamangai, Nandimangai, Pasupatimangai, Talaimangai and Pullamangai which were worshiped by the Saptamatrikas (saptamātrika). The east-facing temple with circular griva and sikhara is dvitala in structure. An inscription of the third regnal year of Rajakesarivarman, records a shrine built in Cakkarappalli by Adityan Sūriyan alias Sembiyan of Vettakkudi, the Poygainadu kilavan and lands were endowed by him. The fifth regnal year inscription refers to Ponmāligaittunjia dēvar i.e., Sundara Chola Parantaka II, father of Rajaraja I. "The last year of Parantaka I is A.D. 955 and the temple was definitely in existence by A.D. 961 on the basis of the inscription".

In the western devakoshta (devakosta) of the central shrine, there is the image of Lingodhbhavar. Hence, according to S.R. Balasubrahmanyam, it seems reasonable that the temple should have been reconstructed with stone during the reign of Parantaka I.

The Lord is supposed to have been worshipped by Sūrya and on the full-moon day in the month of Panguni (March-April), the rays of the Sun fall on the Sivalinga. The Lord is said to have been worshipped by Vishnu for obtaining the discus.

Melsevur: The Vrisabhapurī svarar temple at Melsevur (mēlsevūr) near Gingee, contains an inscription of the 3rd year of Parakesarivarman (Parantaka I) at the base of the central shrine and of the 21st year at the front mandapa. Hence, the shrine might have existed during the time of Parantaka I.

See also: Ramayana Panels, Bhaghavata Scenes, Aditya II.

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PATRONS OF THE SANGAM AGE

The vallals (vallal) or patrons belonged to 3 different periods. The first set of vallals, the mudal eluvallals belonged to a very ancient period. One Akkuran, noted for his munificence, has been referred to in Patirruppattu (patirruppattu) by Kumattūrkkannanār. Another set of patrons, exclusively belonging to Tamilagam are mentioned at a stretch by Itaikkalināttu Nallūr Nattattanar (nattattanār) in his Cirupanarruppatai (cirupānārruppatai) (ll. 83-122). In an ode (Puram 158) Penincithiranār has also mentioned them. The seven patrons were Pari (pāri), Ori (ōri), Malaiyaman Tirumudikkari (malaiyamān tirumudikkāri), Elini (elini), Pekan (pēkan), Ay Andiran (āy andiran) and Nalli (nalli).

Pari: He was the life-long friend and patron of Kapilar. Noted for heroism and generosity, he was the lord of Parampu (parampu) country, consisting of 300 villages. Parampu is identified with Kodunkunram or Piranmalai. It is said that when he was riding in a chariot, he found a creeper of mullai having no firm hold and he at once got down from the chariot and left it near the creeper as a stand to spread itself. By way of charity he distributed all his villages to the poor bards. Envied of his name and fame, the three crowned heads of Tamilagam marched against him and laid siege on his hillock in vain, though he was treacherously killed later. After his death, Kapilar took his daughters to Viccikko and Irunkovel requesting them to marry the girls. When they refused, Kapilar entrusted them to the care of some Brahmins and went to the Chera country. In the meantime, knowing the plight of the girls, Avvaiyar (avvaiyar) effected an alliance between them and Deivikan, a prince. Avvaiyar, Nakkirar (nakkīrar), Nannakanar (nannākanār) and Peruncittiranar (peruncittiranār) have sung on Pari.

Ori: Better known as Valvilōri, he was expert in archery which earned him the epithet, Valvil. Kolli was his hillock and his munificence knew no bounds. Kari waged war with Ori, and after killing him, the Kolli hills were restored to the Chera king. Kalladar (kallādar), Kapilar Kalaitin yanaiyar (kalaitin yānaiyar), Paranar (paranar) and Peruncittiranar had sung on him. His horse was also called ori.

Kari: Known as Malaiyaman Tirumudikkari, he was the lord of Malādu on the banks of the river southern Pennai. His capital was Kovalur (kōvalūr). Mullūr, a hillock, belonged to him. His horse was called kari (kāri). He used to support those who used to pay him sumptuously. He was sung by Kapilar, Kalladanar (kallādanār), Kovurkilar (kōvūrkilār), Peri cattanar (pēri cāttanār) and Mārōkkattu Nappasalaiyār. He was also known by the name Tērvan Malaiyan.

Adigan: Known as Adigaman Neduman Anci (adigamān nedumān añci), he was a great warrior. When Avvaiyar was in his court, he gave her a myrobalan fruit, possessing the miraculous effect of a long life. He was also called Elini (Puram 158), and was the prince of Tagadūr. He annexed Kovalur. His mountain was called Kutirai, and he was killed in a battle with the Chera king Peruñcēral Irumporai. The odes of Avvaiyar, sung on the occasion are very pathetic. Pokuttelini who was also a great person of letters was his son.

Pekan: Better known as Vaiyavikkop Perumpekan, he was a great warrior. Vaiyavi is identified as the modern Palani hills. His munificence knew no bounds. He saw one fine day, a peacock dancing. Thinking that it was shivering on account of cold, he covered it with his costly golden shawl. This charitable disposition has been alluded to by Paranar, Nattattanar and Aiyan Aritānār, the author of Purapporul Venpāmālai. His wife was Kannaki (kannaki) whom he deserted in favour of a courtesan. Kapilar, Paranar, Arisil Kilār and Perunkunnīr Kilār, the leading poets of the age, not only moved by the sympathy for the injured wife but also by their affection to their patron, requested him in their odes to take back Kannaki and live with her.

Vel Ay: He was also called Andiran. His capital city was Aykudi (āykudi). He was a ruler of a large country extending over the mountaineous tracts from Coimbatore along the Western Ghats down to Kanyakumari (kanyākumari) in the south. He was an independent chieftain. In his principality was a hillock called Kaviram, haunted by Cūrmagalir. There were plenty of elephants in his mountaineous region. His garland was made of curappunnai flowers (a kind of laurel). He was able to procure a cloth of very fine texture from Nila Nagam (nila nāgam) (according to some, from Nilan, a Naga chieftain) and he offered it to Lord Siva with devotion. He patronised the Tamil poets and Uraiyur Enicceri Mudamociyar (uraiyūr ēniccēri mudamōciyār), Turaiyūr ōdai Kilār, and Kuttuvan Kīranār had improvised in Puram, Parankorranār

and Paranar in Akam, and Karikkannanār in Narr. As Kapilar to Pari and Avvai to Adiyaman, Mudamociyar was to Vel Ay. When Ay left his mortal coil, his wives entered his funeral pyre. The Greek geographer Ptolemy says that there was one Aai who ruled over Kanyakumari and Mount Bettigo.

Nalli: Eulogized in Puram (158) and Cirupānārruppadai as one of the 7 patrons, he was called Kandīrakkopperu Nalli. Van Paranar and Peruntaliaccattanar (peruntalaiccāttanār) had sung on his fame. His principality was around the hill Tōṭṭi. It seems that when Ilam Kandirakko (ilam kandīrakkō) and Ilam Viccikkō were assembled in the same place, Peruntalaiccattanar embraced Ilam Kandirakko only. When the poet was questioned, he improvised a song saying that Kandirakko was a great patron while the other was the kinsfolk of Nannan who put an innocent girl to death.

Besides the seven, there were some more like Kumanan (kumanan) and Nalliyakkodan (nalliyakkōdan).

Kumanan: Peruncittiranar says that after the demise of the seven celebrated patrons, Kumanan patronized the poets (Puram 158). His mountain was Mudirant. When he was banished from his country and the principality was taken over by his brother, Peruntaliccattanar went to Kumanan who was in the forest. Kumanan gave him a sword and advised him to cut his (Kumanan's) head and offer it to his brother so that he might be well-rewarded.

Nalliyakkodan: Called as Öymān or Öymānāṭṭu Nalliyakkōdan, he was the hero of Ciruppanarruppadai sung by Idaikkalināṭṭu Nallur Nattattanār. He distinguished himself as a patron of letters, after the 7 patrons had left the world. He was also sung by Purattinai Nannāganār. Kidangil, Māvilankai, Eyilpatṭinam, Vēlūr and Āmūr were the cities in his kingdom.

In this context, it is not out of place to mention Vel Evvi, Velimān, Vāttarru Elini Ātan, Pittankorrān, Nanjil Valluvan, Sirukudikilān Pannan, Irunkovēl and a few other chieftains who were also patrons, immortalised by the Sangam (sangam) poets.

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PATTIYAL

The minor poems (prabhandās) in Tamil are 96 in number and the treatises that define them are called Pattiyal (pāṭṭiyal). There are about 6 such treatises.

Panniru Pattiyal: This consists of 3 sections, Eluttiyal (eluttiyal), Colliyal and Inaviyal consisting of 232 aphorisms and 137 enunciatory aphorisms quoted from texts of previous authors on this subject. The aphorisms quoted here were written by 15 grammarians and poets

as Agattiyanar (agattiyanār), Avinayanar (avinayanār), Indira Kaliyar (indira kāliyār) and poets like Nattattanar (nattattanār), Paranar (paranar), Perunkunru Kilar (perunkunrūr kilār) etc. The text itself seems to contain selections from 12 pattiyals and hence this came to be known as Panniru (twelve) Pattiyal. Many of the sutras (sūtrā) are considered to be "redundant and tautological". This treatise has been published as early as 1904 by the Madurai Tamil Sangam.

Venpa Pattiyal: Guna vīra Panditar, the author of another grammar Nēminādam, is its author. His preceptor was Vaccanandi and this work was named after him as Vaccanandimālai. This was considered to be written after Indrakaliyam, which was in vogue before this work. This treatise consists of 100 venpa (venpā) verses and three sections: Mudanmoliyiyal (22 venpas), Ceyyuliyal (ceyyuliyal) (48 venpas) and Poduviyal (30 venpas) plus poems etc. (4 venpas). This has a commentary by Rāmalinga Tampirān. This was composed in the 16th century A.D. and first printed in 1900.

Navanita Pattiyal: Navanita Natanar (navanita natanār) who lived in the 14th century A.D., wrote this treatise consisting of 105 kattalaikkalitturāis (kattalaikkalitturāi) and 3 sections Ponuttaviyal, Ceyyulmoliyiyal (ceyyulmoliyiyal) and Podumoliyiyal having 25, 43 and 47 verses, respectively. There are 2 commentaries of unknown authors. This was published in 1944.

Varaiyarutta Pattiyal: Consisting of 10 kattalaikkaliturais, the work treats of mangalaccol (auspicious words) that should begin a poem. Its author was Sambandamāmunivar. This was printed along with Venpa Pattiyal in 1900.

Cidambara Pattiyal: Composed by one Paranjōtiyār, son of Purānattirumalainātar, the work consists of 47 viruttams of 8 feet in each line. This is divided into 5 sections - Unuppiyal (unuppiyal), Ceyyuliyal, Olipiyal, Poruttaviyal, and Marapiyal. The first 3 sections deal with prosody and the rest with the pattiyal. This was composed in A.D. 1508. This was first published in 1911 by the Madurai Tamil Sangam.

Ilakkanavilakkam Pattiyal: The pattiyal in Ilakkanavilakkam (ilakkanavilakkam), was written by Tyāgarāja Dēsikar, son of Vaidyanāda Dēsikar, consisting of sutras dealing with all poetic compositions in Tamil.

Varaiyarutta Pattiyal: Puranattirumalainatar considered to be the author was the author of a purāna called Saivamahāpurānam. The author says that the prabhandas are 96 in number. It contains the definitions of 63 prabhandas according to S.V. Subramanian, 66 according to Shanmugam Pillai, 70 according to Muttu Shanmugam and 96 according to M. Arunachalam, the editor of this grammatical treatise. It contains 35 aphorisms. It was printed as an appendix to llakanavilakkapattiyal by Gopalaiyer in 1974 as a publication of the Saraswati Mahal, Tanjavur (tanjāvūr). M. Arunachalam published it as the State Government publication in 1976.

In addition, reference may be made to Prabhanda Tirattu, Swāminātham - Prabanda Marapu, Muttuvī riyam yāppu olipiyal, Prabanda Dī pikai and Prabanda dī pam, dealing with Pattiyal.

It can be gathered from the above treatises that different kinds of poetic compositions were in vogue and they can be named and defined. The definitions are based on the Tamil Lexicon.

- Kalampagam: Poem composed of different kinds of stanzas under 18 sub-headings.
- 2. Kaikkilai (kaikkilai): Poem in 5 viruttam verses treating of unreciprocated love.
- Satakam (sātakam): Poem which relates all the particulars indicated by one's horoscope as the year, month, date, lagna etc.
- 4. Pillaittamil (pillaittamil): Poem describing the child-hood under 10 stages, each containing mostly 10 verses. This is of 2 kinds, male and female, the last 3 stages (paruvam) of the female being different from that of the male.
- Pillaikavi (pillaikkavi): Poet who composes poems in imitation of the existing standard work in literature. This may also denote Pillaittamil.
- Kudaimangalam (kudaimangalam): Theme of eulogizing the state umbrella of a king, whose fame has spread far and wide.
- 7. Devapani (devapani): Songs in praise of gods.
- 8. Ulamadal (ulāmadal): Poem in Kalivenpa (kalivenpā) metre in which a man who has seen an unknown woman in a dream takes a vow to possess her in real life or to die by riding a palmyra stem.
- 9. Ula (ulā): Poem in kali-venpa metre which describes the women in their 7 stages like pēdai, pedumbai etc., in age becoming love-stricken at the sight of the hero who comes along in a procession.
- 10. Cinnappu (cinnappū): Poem celebrating the dasāngam - the 10 constituents of a king in 100, 90, 70, 50 or 30 nericai (nēricai) - venpas.
- 11. Dasangappattu (dasāngappāttu): Panegyric poem in nericai-venpa verse celebrating the (dasangam), the ten constitutents of a king.
- 12. Parani (parani): Poem about a hero who destroyed 1,000 elephants in a war.
- 13. Maram (maram): Limb of kalampagam describing the refusal of a Maravan (maravan) to give the girl of his clan to a king in marriage.
- 14. Palcandamalai (palcandamālai): Poem of 10 to 100 verses in 10 kinds of candam (rhythm).
- 15. Inaimanimalai (inaimanimālai): Poem of 100 stanzas in andadi (andādi) form consisting of pairs of stanzas either in venpa and akaval, or venpa and kattalaikkalturai metres.
- Irattaimanimalai (irattaimanimālai): Poem in andadi form consisting of 20 stanzas composed alternatively

- in 2 types of verses in venpa and kattalaikkalitturai
- 17. Nanmanimalai (nānmanimālai): A poem of 40 stanzas composed alternatively in the 4 types of verses in venpa, kalitturai, akaval and viruttam metres.
- 18. Mummanikkovai (mummanikkovai): Poem of 30 stanzas composed alternatively in the 3 types of verses, in akaval, venpa and kalitturai metres.
- 19. Kaliyandadi (kaliyandādi): Poem of 30 kattalaikkaliturais in andadi form.
- 20. Oliyandadi (oliyandādi): Poems of 30 verses in andadi form having 16 or 8 kalais (?) in each line.
- 21. Yanaittoli (yānaittoli): Poems which describe the theme of the victory of elephants.
- 22. Varukkamalai (varukkamālai): Poem in which successive lines begin with the letters of the alphabet in their regular order.
- 23. Namamalai (nāmamālai): Poem celebrating a deity or hero by the recital of his names in vanjippa (van-jippā) metre.
- 24. Innisaittokai: Poem consisting of 90 or 70 innisai venpas.
- 25. Aimpadai viruttam (aimpadai viruttam): Poem on the 5 weapons of Vishnu (visnu) in aciriyaviruttam (āciriyaviruttam) metre.
- 26. Naligai Venpa (nāligai venpa): Poem describing the hourly programme of gods or kings in 30 nerical venpas dividing the day of 30 naligais into 4 parts and composing 8,7,7,8 verses for each part of the day.
- 27. Kaikkilaimalai (kaikkilaimālai): Poem consisting of 5 viruttams treating the unreciprocated love. Some treat this in 25 viruttams or 4 venpas.
- 28. Urpavamalai (urpavamālai): Poem celebrating the 10 incarnations of Vishnu.
- 29. Attamangalam (attamangalam): Benedictory poem of 8 verses in viruttam celebrating the 8 auspicious objects, the kavari (flywhisk), tōtti (lance), kudam (vessel full of water), kannādi (mirror), muracu (drum), vilakku (lamp), padāgai (flag), inaikkayal (twin fish).
- 30. Mangalavellai (mangalavellai): Poem on a chaste lady in 9 mixed stanzas of venpa and vaguppu (rhythm) metre or one kalivenpa.
- 31. Tarakaimalai (tārakaimālai): Poem describing the spotless chastity of a woman who equals Arundati in virtue.
- 32. Sentamilmalai (sentamilmālai): Poem consisting of 37 verses on any subject.
- 33. Patikam: Poem consisting of 10 stanzas (a decad).
- 34. Meykirtti (meykirtti): (Historical introduction in inscriptions). A panegyric poem about the great achievements of a king, containing the genealogy and deeds of the king with a prayer for longevity, his queen or queens, their character, the proper name of the king and his regnal year.

- 35. Marakkalavanci (marakkalavanci): Describing the king's prowess or fame in the battle field in vanji (vanji) metre.
- 36. Marakkalavali (marakkalavali): Theme describing the king's prowess or fame in the battle field in any kind of venpa.
- Serukkalavanci (serukkalavañci): Describing the battlefield or theatre of war in 10 viruttams.
- 38. Arrupadai (ārruppadai): Panegyric in akaval metre on one who has been rewarded with gifts directing another to the benefactor from whom the latter may also receive similar gifts.
- 39. Kampadainilai (kanpadainilai): Poem consisting of the court physician, ministers and other attendants of the king humbly suggesting to the king that it is time for the king to go to bed.
- 40. Tuyiledainilai (tuyiledainilai): Theme of the panegyrist waking a king who sleeps in the camp during an expedition.
- 41. Vilakkunilai (vilakkunilai): Poem describing the royal lamp in which the royal sceptre and the royal lamp are described as flourishing inseparably as the spear and the spearhead.
- 42. Kadanilai (kadānilai): Theme describing the offering of a goat to the goddess Korravai.
- 43. Yandunilai (yāndunilai): Singing, probably the pallāndu, a benediction of longevity.
- 44. Parainilai (parainilai): Poem eulogising the beating of the drum and probably its effects.
- 45. Marutpa (manutpā): Poem in which venpa and akaval alternate in the verse and sung as puranilai, vāyurai and ceviyarivurūvu.
- 46. Padadikesam (pādādikēsam): Poem describing the beauty of a person in respect of all his parts from foot to the hair on the head.
- 47. Nayanappattu (nayanappāttu): Poem of 10 stanzas in praise of a person's eyes.
- 48. Ulattippattu (ulattippāttu): An agricultural poem, probably sung on or by a woman belonging to that group.
- 49. Payodarappattu (payodarappattu): Poem of 10 stanzas in praise of the breasts of a woman.
- 50. Kurattippattu (kurattippāttu): Poem in which a kurava (kurava) woman describes to a maiden about her love fortunes.
- 51. Orupa Orupadu: Poem of 10 stanzas in any of the 3 verse forms akaval, venpa and kalitturai.
- 52. Irupa irupadu: Poem of 20 stanzas consisting of venpa and aciriyam, alternately.
- 53. Kovai (kōvai): A kind of love poem in kattalaikkaliturai, consisting of 400 stanzas on 400 themes on premarital and post-marital love.
- 54. Dasangam (dasāngam): A panegyric in nericai venpa celebrating the 10 constituents of a king or a chieftain

- as 1. nādu (country), 2. -ūr (town), 3. ānu (river), 4. mālai (garland), 5. ūrdi (vehicle), 6. padai (army), 7. muracu (drum), 8. tār (garland), 9. kodi (banner), 10. name (this should be the first), 11. Dasangappattu
- 55. Alankarapancakam (alankārapancakam): Poem of 5 stanzas in 5 kinds of verses in andadi form in venpa, kalitturai, akaval viruttam, and canda viruttam metres.
- 56. Usal (ūśal): Swing-song in praise of a deity or great person in akaval or kalittālisai metre.
- 57. Kulamakan (kulamakan): A poetic composition in which women extol the worth of a young hero in kalivenpa metre.
- 58. Angamalai (angamālai): Poem describing all parts of the body in venpa or veli viruttam metre (see Tiru Angamalai of Appar).
- 59. Tanaimalai (tānaimālai): Martial poem describing the prowess of an army.
- 60. Vanjimalai or Porkkelu Vanji (vanjimalai or porkkelu vanji): Panegyric in akaval metre on any army marching to the battle, the warriors being decked with wreaths of vanji flowers.
- 61. Vagaimalai (vāgai malai): Poem in asiriyam metre in praise of the victory of a warrior describing as crowned with a wreath of vāgai flowers.
- Pugalcci-malai (pugalcci-mālai): Panegyric on a heroine in vanji verse, intermixed with akaval and kalitturai metres.
- 63. Varalarru Vanji (varalārru vanji): Poem describing the march of an army to the battle field.
- 64. Tokaivenpa: On any subject in 50, 70 or 90 venpas.
- 65. Tudu (tūdu): Kind of poem in kalivenpa metre, which purports to be a message of love sent through a companion, bird etc.
- 66. Arasan-viruttam: Poem celebrating the material resources, prosperity and prowess of a ruling king, containing 10 kalitturais and 30 viruttams, besides 30 kalittalicais
- 67. Anuragamalai (anurāgamālai): Ametary poem describing the hero's erotic feelings in his dream.
- 68. Venilmalai (vēnilmālai): Poem describing the 2 divisions of the summer ila vēnil (milder part of the summer) and mudu vēnil (extreme summer).
- 69. Kappu-malai (kāppu-mālai): Poem of 3,5 or 7 verses in which the protection of the deities is implored.
- 70. Vasantamalai (vasantamālai): Poem describing tenral (southern wind of the spring season).
- 71. Patirrandadi (patirrandadi): Poem of 100 stanzas in venpa or kalitturai metre in andadi form.
- 72. Patirruppattandadi (patirruppattandadi): Poem of 100 stanzas in andadi, each group of 10 verses composed in different metres.
- 73. Satakam: Poem of 100 verses.

- 74. Aintinaicceyyul (aintinaicceyyul): Poem describing the love between man and woman, as manifested in 5 situations, pertaining to the 5 tracts of land.
- 75. Varukkakkovai: Poem in which successive lines begin with the letters of the alphabet in their regular order in kattalaikalitturai, probably sung on women.
- 76. Manimalai (manimālai): Poem of 20 venpas and 40 kalitturais.
- 77. Perumagilccimalai (perumagilccimālai): Panegyric in which the greatness of chaste women is described.
- 78. Tandakamalai (tandakamālai): Poem of 300 stanzas in venpa metre.
- 79. Puranilai (puranilai): Poem invoking the tutelary deity and its descendants.
- 80. Dasangattayal (dasāngattayal): Poem in aciriyam metre celebrating the 10 constituents of a kingdom (for the 10 constituents, cf. Dasangam).
- 81. Pavanikkadal (pavanikkādal): Poem in which a woman fascinated by the beauty of a hero riding in procession, is said to reveal her disconsolate love to her maids.
- 82. Elukkurrirukkai (elukūrrirukkai): Verse in the composition of which the numerals from one to seven occur first in the ascending order and then in the descending order.
- 83. Mudukanji (mudukānji): Poem on the theme of admonition and instruction by men of ripe wisdom to inexperienced youths.
- 84. Iyanmoli (iyanmoli): Theme of glorifying a hero by listing the noble deeds of his ancestors and requesting him to emulate the noble example set by the great benefactors of olden times.
- 85. Tikkuvisayam (Digvijayam): Conquest of all the quarters undertaken by kings in ancient times to establish their supremacy; this is a poem in two-lined koccakam.
- 86. Kadal (kādal): Kind of amorous poem.
- 87. Pancaratnam (pañcaratnam): Poem of 5 stanzas. It is also called Pancakam (pañcakam).

See also: Neminadam, Nannul, Tolkappiyam, Viracoliyam.

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PEARL FISHERY

There had been pearl fishery in the Palk Strait and the Gulf of Mannar (mannār) near the coasts of Tamil Nadu. On the side of Sri Lanka at the Gulf of Mannar also pearl fishery was conducted by those who exercised powers from time to time. Pearls are also found in the Persian Gulf. Though there were pearls in the European waters, those from the Persian gulf and the Gulf of Mannar are considered to be superior.

There are references to pearls in the Sangam (sangam) literature but we have no information about the ways and means adopted by the early Tamils to fish the pearl oysters. Korkai (korkai) was very famous for pearls and it was a source of wealth to the Pandiyan (pāndiyan) king. Paradavars were engaged in pearl fishing. Akananuru (akanānūru) (296) speaks of the barter of pearl oysters for toddy. The Choias $(c\bar{o}\underline{l}a)$ had the monopoly of pearl fishing in the Palk strait. Periplus refers to the pearls of Argaru - Uraiyur (uraiyūr). According to Megasthenes, "the pearl fishers dived for the pearls with nets in their hands; if they happened to catch the leader of the shoal, they would catch the entire shoal; if the leader escaped, he will lead the entire shoal to a safe place." "Benjamin of Tudela says that in the month of March, the drops of rain water fall on the surface of the sea are swallowed by the mothers of pearl and carried to the bottom of the sea, where, being fished for and opened in September, they are found to contain pearls."

Pliny says, that "the shell, in the genial season of the year, receives a kind of dew, and impregnated; it gives birth in the shape of a pearl which vary according to the quality of the dew." It seems, the pearl fisheries were worked by the condemned criminals of the Pandiyan kingdom.

The inscriptions of the Cholas, especially of Rajaraja I (rājarāja), found on the walls of the Big temple at Tanjavur (tanjāvūr) give details of large scale presents of pearls to the various icons in the temple. An inscription describes enormous gift of pearls by Kundavaiyār, sister of Rajaraja I to Uma Parameswari (umā paramēswari). The meykirtti (meykīrtti) (historcial introduction) of Kulottunga I (kulōttunga) states that he got possession of Muttin Salābam meaning that he got hold of the pearl fishery of the Pandiyan kingdom.

Ma Twan lin (middle of the 13th century A.D.) says "Tchu lieu (Chola country) produced pearls, coral etc. This kingdom sent ambassadors to China for the first time in A.D. 1009. A robe and a cap decorated with pearls of different sizes were sent."

Chan Ju Kua (A.D. 1225) who refers to the pearls of Ma'bar and the Chola kingdom explains the way of pearl fishing. He says that at the time of pearl fishing 30 to 40 boats with several dozens of men are sent for pearl fishing with ropes fastened around the bodies, their noses and ears "stopped with wax". They were let down into the water, their ropes being fastened on board; when a sign was made by shaking the rope, they were pulled up and when the people on board noticed even a drop of blood on the surface of water, it was thought that the diver was swallowed by the fish. At times, the diver was pulled up with his feet bitten by the monster fish. He further states that the pearls were divided between the Government and the fishermen after they were taken from the oysters. "His account seems to be partially true."

Marco Polo says that "the kings of Ma'bar wears a fine silk thread strung with 104 pearls; this king wears three golden bracelets set with pearls and also anklets of pearls. Nobody is permitted to take out of his kingdom a pearl weighing more than half a saggio. He will buy such of them by paying twice the cost. He monopolised the possession of the best pearls." Marco Polo further says that Cael (Kāyal) was a great city and the seat of pearl fishery. He describes the pearl fishery as follows:

"The pearl fishers take the vessels at the beginning of April and remain till the middle of May. Of all the produce, they have first to pay to the king as his royalty a tenth part. Those who charm the great fishes are given $\frac{1}{20}$ of the produce. The fish charmers are called abraimen. Their charm holds good for that day only, for at night they dissolve the charm." The shark charmers are called kadal kattis in Tamil. They belonged to one family, having the monopoly of charming. They received ten oysters for each boat daily. Though shark charming was considered superstitious, the divers, whether Hindus, Muslims or Christians had implicit faith in shark charmers. Friar Jordannus says that 8,000 boats were engaged for 3 months in the Gulf of Mannar.

The Arabs who traded with Kayal and Korkai, began to have matrimonial relations with the natives and settled in those places. The Paravas were occupying the coast of the Pandiyan kingdom and they were connected with pearl fishery. The Arabs who wielded much influence with the Pandiyan king, settled and propagated their religion also. They were powerful in the sea and were helped by the Zamorin of Calicut. Local chiefs were also friends of the Arabs. The Paravas purposely picked up quarrel with them and killed many of them. At this juncture, the Portuguese power began to rise. The Paravas sought the help of the Portuguese. A Portuguese mission under Manual de Frier came by about A.D. 1523-25. The Paravas requested their help on condition of becoming Christians. St. Xavier, by his preachings, converted the entire Paravas to Christianity. The Portuguese got hold of the fishery coast. By 1597, the Portuguese became the masters of Sri Lanka also. The Navaks (nāyak) of Madurai became obliged to solicit the favour of the Portuguese.

Caeser Frederick who was in India between A.D. 1563 and 1581 says, "The fishery is made every year in March or April and lasts for 50 days; the fishing is made in one place in a year and at another place in another year. At the fishing season, some divers are sent to find out where the largest quantity of oysters are found; facing that place a village is built till the fishery is over. The divers are all Christians. Three or four armed joists are stationed to defend the fishermen from the pirates. Usually three or four boats go together. Chettis (cetti) are employed to value and sort out the pearls".

No fishing was held from 1604 to 1612. At the first instance the Portuguese taxed the divers. They then changed the system and got a fixed amount for the fishery. There was continuous demand for *kadal kattis* to charm the shark. They used to receive Government subsidy and $\frac{1}{20}$ part of the oysters.

Yearly, 3 to 4 thousand divers were engaged in the fisheries. Of the pearl oysters collected, $\frac{1}{4}$ was allotted for the king of Portugal, $\frac{1}{4}$ for the captain and soldiers for guarding the fishery from the pirates, $\frac{1}{4}$ to the Jesuits and the remaining $\frac{1}{4}$ went to the divers.

Sometimes many pearls were found in one oyster. It seems that spoons and cups were made of the oyster shells which contained the best pearls in them. "The pearl dealers used to give a fair colour to the pearls by using rice beaten a bit with salt, with which they rubbed the pearls."

The Portuguese allowed 96½ free diver's stones to the Nayak of Madurai and 60 to the Setupati (sētupati) of Rāmanāthapuram. Besides, the Nayak and Setupati had the yield of one day's fishing.

The Portuguese were in charge of the pearl (and chank) fisheries for a century and a quarter. According to Ribyro's (Portuguese Captain) account, a fair was held as soon as the fishing was over; vendors used to come from all parts of India; all sorts of merchandise would be available. According to him, the pearls were classified into 9 varieties.

In 1658, the Dutch got control of the pearl fishery and the first fishery under them was held in 1663. The yield was 18,000 florins. The second in 1669 and the next in 1691 were held. They issued 385½ free stones, 96½ for the Nayak of Madura, 59 to the Setupati 181 to the Pattangattiyan (pattangattiyan) (headman of the Paravar) and 9 to the headman of the Moors. The Dutch made Pattangattiyan, an important person and proclaimed him as the "lord of the seven seas".

Father Martin has given a vivid picture of the fishing of A.D. 1700. When the boats reached the place of fishing, half of the divers plunge into the seas, each with a stone tied to his feet to make him sink rapidly. He goes with a sack into which he puts the oystes. He has a rope tied round him and held by some of the boat men. Until his breath fails he fills his sack with oysters and when he pulls the string, he is lifted up with his sack of oysters. No artificial appliances are used to make the diver stay for a long time under water. They are accustomed to the work almost from their infancy and therefore they did the work easily and perfectly. As soon as the first set comes up, the second set goes down and so on by turns. As the work is very exhausting, even the strongest man cannot dive for more than seven or eight times a day. The day's diving will be finished before it is

The oysters were thrown into a kind of park and left for two or three days and then pearls extracted from the shells and carefully washed and placed in a receptacle containing five or six colanders of graduated sizes having holes. When dropped the finest remains in the first colander and the smallest go to the receptacle at the bottom. When all are found settled in their proper colanders, they were classified and valued. "The value is

appraised with reference to its size and was held to be affected but little by its shape or lustre."

After valuation, the Dutch used to buy the finest pearls. They considered that they had a right of preemption. It is also said that all the pearls taken on the first day belonged to the Setupati.

In 1700, the testing was not encouraging and unusually a large number of boatmen took to ordinary fishing. Several merchants who advanced large sums of money to the boat-owners and who in turn to the divers on speculation had to lose money.

The Dutch did not undertake the pearl fishing under their personal supervision but permitted to fish; and every boat had to pay 60 crowns. Six or seven hundred boats were allowed.

In 1708, the fishing proved satisfactory and it yielded £900. After this, no fishery was conducted in 1740. Van Im hoff, the Governor of Sri Lanka, seemed to be a practical man and he has stated the disadvantages of conducting the pearl fishery in aumeny (directly on behalf of the Government). He advocated renting of the fishery to a single individual or a group of merchants.

In 1746, the new system was followed and free stones were not allowed. In 1747, Tuttukkudi (tūttukkudi) yielded £5000. In 1748 and 1749, the Nawab was allowed 35 divers. Then upto 1784, there was no pearl fishery at all on account of the reluctance of the Dutch to agree to the pressing demands of the Nawab of the Carnatic.

In 1784, fishing was held off Tuttukkudi under the East India Company that held Tuttukkudi temporarily and this yielded Rs. 42,000/-.

Tuttukkudi was restored to the Dutch in 1785 and a provisional treaty was proposed between the Dutch and the Nawab. According to it, the Nawab was to get 50% of the proceeds and the entire proceeds of the chank to go to the Dutch, but this was not ratified by the Nawab. Pressed by the Madras Government, the Nawab made another treaty with the Dutch by which fishing of pearl was to be left out to the highest bidder and the net produce to be divided equally. As a result of the all India policy of annexation of the Dutch settlements in India, Tuttukkudi passed over to the British in A.D. 1825.

With the putting down of the Poligars of Tirunelveli (tirunelveli) led by the Poligar of Pāncālankuricci in A.D.1801, the British position on the Tirunelveli coast became secure. Remuneration to the headman was continued. He used to help the Government by supplying divers for the pearl and chank fisheries.

In the 19th century, there were 13 pearl fisheries and the total income was 16 lakhs of rupees. After 1889, the pearl fishery deteriorated and there was practically no successful fishery after 1901. There were two fisheries in 1908 and 1914 which yielded Rs. 7,282 and Rs. 2,497 only. After 1914, the pearl fishery was completely abandoned.

It is said that the fisheries held on the Tuttukkudi side coincided with the blank years of Sri Lankan side. This may perhaps be due to the strong under-water-currents; when the currents are strong on the Indian side, the pear! banks accumulated on the Sri Lankan side, and vice-versa. The pearl oysters are capable of voluntary movement.

According to Bennett, "all persons engaged in pearl fishery were privileged from arrests on the civil process but in criminal matters such concession was not allowed." He says that the services of charmers were indispensable to give confidence to the superstitious divers who followed this submarine occupation fearlessly, only on their assurance. The shark charming trade was lucrative because, apart from the stipend from the Government, they got additional thithe of 10 to 12 oysters from each boat.

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PEASANT MOVEMENT

The peasant movement was organised in the 1930s, but it was directed mainly against the Zamindars. Though the Indian National Congress in October 1930 launched a no-tax movement; it did not favour the nonrent movement. Zamindari ryots demanded that the rents they had to pay should not exceed the ryotwari rates and that the rents should either be remitted or suspended during droughts and failure of rains. Peasant Conferences were held in many districts of the Madras Presidency in 1933 to press their demands. The Madras Government remitted 2% of land revenue in 1931-32 and gave an impetus to the peasant movement. Further the poor peasants "rose in struggle against the money lenders". Agrarian riots occurred in Madurai, Salem and Coimbatore in 1939.

The Debtors Protection Act imposed a ceiling on interest rates and the Agriculturists' Loan Act provided funds to clear the debts in 1935. But "moratorium on debt was not conceded". It seems, there were "attacks on the money lenders" which represented "a new style of peasant struggle".

Kisan Sabhas (kisān sabhā) were founded between 1933 and 1935, as a result of the endeavours of the Congress Socialist Party and leaders like N.G. Ranga.

At the tenth session of the all India Kisan Sabha in 1947, it was adopted in a resolution that landlordism should be abolished; all agricultural land should be declared as State property and the land should be distributed to the

actual cultivators, after specifying the maximum holding of the land lords for self cultivation.

In Tanjavur, lands belonged to a few land-holders and temples, were cultivated by tenants. Under the varam (vāram) system, the tenants paid at an average of 70 to 80 per cent of the produce as varam or rent. There was also the kuttagai system by which the tenant had to pay an agreed quantity of grains. Another category was Pannaiyal (pannaiyāl) (servant) who was employed by the landlord just like a casual labourer. The rural labourers were mostly Harijans, who lived separately in Cheris (cēri). There were also owner-tenant cultivators (small land owners) who took land on lease to supplement their income.

In eastern Tanjavur, "the peasants drove out the land-lords and took over a block of villages". Under the Mäyuram agreement, the wages of pannaiyals were raised from half a marakkal (marakkāl) (a measure) of paddy to two marakkals a day.

It seems that there was "a great deal of repression in the wake of the militant tenant struggles" and the Kisan Sabha was also banned. The tenants, in some places, carried off the entire produce without giving anything to the land owner, leading to "widespread evictions".

The Rajaji Ministry passed the Tanjavur Tenants and Pannaiyal Protection Act in 1952, and later the Madras Cultivating Tenants Protection Act was also passed which provided protection and relief to the tenants and agricultural labourers to some extent.

At the dawn of Independence, the Congress Agrarian Reforms Committee wanted to effect land reforms. They viewed that there should be no intermediaries and land must belong to the tiller, subletting to be allowed only in the case of widows, minors and disabled persons; tenants should get occupancy right, in case they were cultivating the land continuously for 6 years.

In the 1950s, zamindari and jagirdari systems were abolished; imposition of ceiling on land was also effected. However, the landlords managed to retain large tracts as self-cultivated lands. Some tenants were evicted and the lands were resumed for personal cultivation. It was surprising that the ceiling laws were not implemented and adequate land was not made available for distribution among the landless peasants".

Between 1966 and 1968, agitations of agricultural workers for increased wages occurred in Tanjavur and other places. In east Tanjavur, the agricultural workers organised an agitation in August 1978 and got increased wage rates.

At times of Governmental repressions, rich peasants deserted the movement and the poor peasants and agricultural labourers had to undergo sufferings.

All India Kisan Sabha

Founded in 1936 and originally called the All India Kisan Congress, the Sabha was nurtured by the

Congress Socialist Party and leaders like Ranga. Its first session at Lucknow on 11-4-1936 spelt out its objectives as "to secure complete freedom from economic exploitation and the achievement of full economic and political power to the peasants and workers". There was the demand for the abolition of zamindari and such systems. In ryotwari areas, it was demanded that "the land revenue was to be abolished and replaced by a gradual land tax". Moratorium on debts, abolition of land revenue and rent from uneconomic holdings, licensing of money lenders, minimum wages for agricultural labourers, fair price for sugar-cane and commercial crops, and irrigation facilities formed the minimum demands. Land to the tiller was also included. They seemed to be ideal ones but very hard to realise. The Kisan Sabha also organised "partial struggles".

Anyone who has attained 18 years of age could become a member, the fee being 6 pies per annum. The delegate fee was half a rupee. It also published the Kissan Bulletin, and its annual sessions ended always with a mass rally of peasants from different places, carrying banners and shouting slogans. At its Silver Jubilee Celebration in 1961, it had 8,25,679 members, Tamil Nadu's share being 1,14,000 and attended by 254 delegates.

It was dominated by the socialists and communists.

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PERIYAPURANAM

Periyapuranam (periyapuranam) or Tiruttondar Puranam (tiruttondar puranam) constitutes the last of the 12 Tirumurais (tirumurai), called Panniru Tirumurais.

Prior to the composition of Periyapuranam

A. Literary

Siva Bujanga: Siva Bujanga (siva bujanga), considered to be one of the stotra (stōtra) genre in Sanskrit, by Ādi Sankara, probably of the 8th century A.D., wherein he has stated that he was at a loss to know how to please the Lord to obtain the grace, that the Lord had bestowed grace on those who were guilty of being unfaithful to one's own consort [like Iyarpagaiyar (iyarpagaiyār) who relinguished his wife to one who demanded her hand], infanticide [like Ciruttondar (ciruttondar) who killed his own son to cook and feed a Saiva mendicant,] and patricide [like Candesa (candēsa) who chopped off the legs of his father who intercepted his ablution of milk to Siva] and that he was unable to do such acts of devotion (indeed, improper and forbidden).

The acts of the 3 saints have been defended and justified as valvinai (harsh acts of devotion) in one of the 14 Saiva Siddhanta Sastras (saiva siddhānta sāstrā), the

Tirukkalirruppadiyar (tirukkalirruppadiyār) written about a century before the Sivananabodham (sivañānabōdham) of Meykandar (meykandār).

The Tirukkalirruppadiyar enumerates all the miracles of Sambandar, Appar, Sundarar and Manikkavacakar (mānikkavācakar) in 4 verses.

Ninth Tirumurai: Containing the Tiruvisaippa (tiruvisaippā) of 9 poets and saints, the Tiruvisaippa of Pūntunutii Nambi Kādanambi has 4 stanzas referring to Kannappar (kannappar), Ganampullar (ganampullar), Appar, Sambandar, Cheraman Perumal (cēramān penumāl) and Sundarar. The last two left together for Kailas with their mortal coils and Sundarar rode on a white elephant. Tini Ali Amudanār has referred to Sundarar as extemporizing patikams on the Lord of Tillai.

Eleventh Tirumurai: This consists of 40 minor poems composed by 12 poets and saints. In the Tiruvidaimarudur (tiruvidaimarudūr) Mummanikkōvai, Tiruvenkāttadi gal or Pattinattār refers to the Tevaram (tēvāram) Trio and Manikkavacakar in the 28th verse. In Tirukkalumala Mummanikkōvai, Sambandar has been depicted as blessed with the divine milk and thereby singing of the first decad beginning with Tōdudaiya seviyan has been alluded to. Tirukkannappa Dēvar Tirumaram ascribed to Nakkirar (nakkīrar) and Kapilar (of the post-Sangam (sangam) period) gives vivid description of the extraordinary devotion of Kannappar, a hunter saint.

It is well-known that Sundarar's Tiruttondattogai (tinuttondattogai) formed the basis for Periyapuranam. Nambiyandar Nambi's (nambiyāndār nambi) Tiruttondar Tiruvandadi (tinuttondar tinuvandādi) is an enlargement of the togai of Sundarar. This is found in the 11th Tirumurai having 89 stanzas, of which, 24 and 25 are on Appar, 33 and 34 on Sambandar, 44 and 45 on Cheraman; 81 and 82 on Koccengatcholan (kōccengatcōlan), 8, 16, 23, 32, 40, 48, 57, 63, 68, 77 and 86 on Sundarar and one each on the rest of the saints. Moreover, Nambi Andar Nambi has composed six minor poems on Sambandar and one Ekadasamalai (ēkādasamālai) on Appar.

Ottakkuttar (oṭṭakkūttar) was the poet laureate of Vikrama Chola (vikrama cola), Kulottunga II (kulottunga) and Rajaraja II (rājarāja). He composed Takkayagapparani (takkayāgapparani) in addition to the ulus (ulā) on each of the three Chola (cola) monarchs. In the parani (parani), Ottakkuttar has given the life history of Sambandar and the impaling of the Jainas at Madurai.

All these treatises including the 7 Tirumurais are considered to be the main source for Sekkilar (sēkkilār) to compose the voluminous Periyapuranam which has influenced the lives of the Tamils ever since it was sung.

B. Icons in the Tanjavur Temple: Adittan Suriyan (ādittan sūriyan) alias Tennavan Muvendavelan (mūvēndavēļān), the chieftain of Poygainadu (poygainādu), was employed as the Srikaryam (srīkāryam) of the Tanjavur Big temple under Rajaraja I. From one of his inscriptions, it is found that he gifted the icons of Nambi Aruran (nambi ārūran) (Sundarar), his consort Nangai Paravaiyar

(nangai paravaiyār), Tirunavukkaraiyar (tirunāvukkaraiyar) (Appar) and Sambandar, and also presented ornaments for those icons.

In another inscription, it is stated that he gifted an icon of Meypporul Nayanar (meypporul nāyanār) who was described as Datta namare Kan enra Miladudaiyar (dattā namarē kān enra milādudaiyār), (the chieftain of Milādu who said "Datta! he is our kin"). This is indeed an important scene in the life of this saint.

Another record states that he further gifted the icons of Ksetrapala Devar (ksētrapāla dēvar), Bhairavar, Ciruttondar, Tiruvenkattu Nangai (tiruvenkāttu nangai) and Sirala Devar (sīrāla dēvar) with ornaments. This group comprises of those connected with the story of Ciruttondar and it may be presumed that all these icons would have been taken in procession on the memorial day of Ciruttondar, the Chittirai bharani (bharani) day.

One of the inscriptions of Rajaraja I records the setting up of a number of icons relating to the story of Candesa, like him cutting the legs of his father when he intercepted his abhisēkam of milk and the other, the panel of Candēsānugraha.

All these icons well-arranged, in the mandapa (mandapa), would have given a majestic appearance. Unfortunately, they have been lost. But Sekkilar would have seen them and had additional inspiration to compose his work.

C. Narrative Sculptures

Mēlakkadambūr Amirtaghatēsvar temple in Cidambaram taluk, was rebuilt in the days of Kulottunga I. There are scenes of the Tamil saints depicted in basrelief on the plinth of the garbagriha. Almost all the Nayanmars (nāyanmār) have been portrayed on stone. One panel portrays Candesvara, another Kannappar, yet another the episode of Kungiliyakkalayar (kungiliyakkalayār) trying to restore the Linga (linga) to its upright position in Tiruppanandal (tiruppanandāl).

At Tiruppanandal near Kumbakonam, there is the big west-facing Siva temple, the Arunajatēsvarar temple. In the first prakara (prakārā) or circuit at the northwestern wing of the wall, there are sculptures of Tamil saints in bas-relief in 3 rows. Most of the sculptures are behind a wall of the small shrine built later on. The bas-relief now visible contains the sculptures of 25 saints. We find no legend under the sculptures. The sculptures are found in the order given in the Tiruttondattogai of Sundarar.

Darasuram (dārāsuram), a small village was known as Rājarājapuram during the days of Rajaraja II (A.D. 1146-1163). He has to his credit the construction of a fine temple, the Rajarajesvaram (rājarājēsvaram), now known as Airavatesvaram (airāvatēsvaram). Around the sanctum "on the faces of the upapitham (upapīṭham)" are found scenes depicting the lives of the saints (as noted in the Tiruttondattogai of Sundarar) from the south-east to the north-east corner.

According to Sadasiva Pandarattar (sadāsiva pandarattār), Sekkilar wrote the Periyapuranam during the reign of Kulottunga III (A.D. 1178-1218). According to some others, Periyapuranam was composed during the reign of Kulottunga II (A.D. 1133-1140), probably the father of Rajaraja II (A.D. 1046-1163). If the Puranam was composed during Kulottunga's II time, the Darasuram sculptures would also have given impetus to Sekkilar to write the Puranam. S.R. Balasubrahmanyam observes, "Rajaraja II seems to have tried to depict in stone what his father's court poet Sekkilar so admirably succeeded in depicting in verse in the Tiruttondarpuranam".

An account of the sculptures, about 50 in number, has been given with their line drawings in the Annual Report on Epigraphy for 1920 (pp.102-107). A short explanatory note for each saint has been written and published by the Archaeological Department, New Delhi in the Chola Temples. S.R. Balasubrahmanyam has given detailed descriptions for the 50 scenes. K. Vellaivārananār has given a vivid description of each bas-relief.

The technique adopted for depicting some groups of saints deserve some notice. Tillaivāl Andanar were 3,000 and 3 figures represent 3,000, one standing for thousand. The seven scenes denoting incidents connected with the life of Sundarar, like Sundarar coming for the marriage, the Lord showing the cadjan leaf containing the bond, the Lord taking him as his protege, the scene at Tiruvaiyaru (tiruvaiyānu) where the river Kaveri (kāvēri) gave way to Sundarar and Cheraman by the Lord's grace, Sundarar at Tirumuniganpūndi, being robbed of all the wealth presented to him by Cheraman, restoration of the wealth lost by Sundarar and the miracle of restoring back the boy devoured by a crocodile at Avinashi (avināṣi).

D. Murals at Rajarajeccuram: Around the sanctum of the Big Temple, there is an ambulatory passage and in each side there are 5 chambers totalling 15, with paintings on their walls. They had been painted on the first instance when the temple was built and later during Nayak (nāyak) times, Chola paintings were covered with fine murals. Some of the Nayak paintings gave way and the Chola paintings became visible. They were discovered by S. Gōvindaswāmi in the 30's of this century and cleared such of the spaces which showed Chola paintings.

In the eastern wall in the 7th Chamber, Sundarar's episode is depicted. The lowest panel depicts the wedding scene of Sundarar; Siva in the guise of an old man with a palm-leaf document in an angry mood; Sundarar in a frightened form and utter confusion in the face of the guests etc., can be seen.

The divine white elephant having uncommon tusks, with Sundarar, Cheraman having beard and mustache wearing ornaments galloping on a horse through the sky, dancing damsels welcoming them and Cheraman worshipping the Linga, are depicted.

Above this panel, Siva in Kailas, a celestial procession, the Lord witnessing a dance recital along with his consort, are depicted.

E. Epigraphy: Arumubakilan Manavilkuttan (arumubākilan manavilkuttan), an officer in the closing years of Kulottunga I and during the time of Vikrama Chola, with titles Anılākaran, Naralōkavīran and Ponnambalakkūttan, was a commander of an army. His exploits are related in Vikrama Cholan ula. A staunch devotee of Siva, his acts of benevolence have been inscribed in 36 venpas (venpa) in Cidambaram and 25 venpas in Tiruvadigai (tiruvadigai). Among his several acts, construction of a mandapa for the recital of Tevaram, (2) plating with gold the shrine of Sambandar and inscribing the entire patikams of Tevaram in copper plates in the chronological order are mentioned in the Cidambaram epigraph. The construction of a shrine for Appar at Tiruvadigai is mentioned in the Tiruvadigai epigraph. Sambandar has been mentioned as Tenvendan kun nimirtta sentamilar, the great Tamilan who cured the Pandiya king of his hunch-back.

From the epigraphs, it is seen that there was continuous flow of material on the Saiva saints for the composition of Periyapuranam.

Periyapuranam: Composed by Sekkilar, a Vellala (vellala) of Kunrattur (kunrattūr) in Tondaimandalam (tondaimandalam) belonged to the clan called Sekkilar and was known by that name. His original name was Arunmolittevar (arunmolittēvar). He was a minister in the court of Kulottunga II (A.D. 1133-1150).

In an inscription of the 17th regnal year of Rajaraja II, it is mentioned, Kunrattur Sēkkilan Mūdevadigal Rāmadēvan alias Uttama Colap Pallavarāyan and this Sekkilar is considered to be the author of Periyapuranam. His son, Pālarāvāyar, is also mentioned in an epigraph of the 2nd regnal year of Kulottunga III. The main reason leading to the composition, the divine help, the epic being published before an elite audience at Cidambaram, and the king's interest, are all picturesquely described in the Tiruttondarpurana (varalāru) or Sekkilar Puranam written by Umāpati Sivācārya, the 4th Saiva Samaya Santāna kuravars of the 13th and the first quarter of the 14th centuries A.D. The Tiruttondattogai of Sundarar was the basis for Periyapuranam. This has been divided into 13 sections (carukkam), the first Tirumalaiccarukkam being the introductory and the last Vellanaiccanıkkam being the Sundarar's sajourn at Tinivanjaikkalam and his final journey to Kailas. The remaining sections in between, are named after the first word or phrase of the Tiruttondattogai of Sundarar.

In the composition, invocatory verses, avai adakkam and the name of the treatise are given in 10 verses.

This work has been divided into two kandams $(k\bar{a}ndam)$, the first consisting of 5 sections and the second 7 sections.

The first section, *Tirumalaiccarukkam*, consisting of *Tirumalai cirappu* (*cirappu*) or the greatness of Mount Kailas wherein Sundarar's return to Kailas and the cause of his birth in Tamilagam, are narrated. *Tirumāṭṭu cirappu*, the second, describes the fame of the Tamil country. Then comes the *Tirunagara cirappu*, the fame of Tiruvarur,

an important town in Tamilagam, where the story of Manu is described. Then the fame of the devotees is described in Tinikkūtta cirappu and the fifth is Taduttātkonda purānam in which the story of Sundarar from his birth upto the improvisation of the Tiruttondattogai, is related. The second section contains the stories of the Tamil saints in the order of Tiruttondattogai. The first section contains 349 verses. The details of all sections are tabulated.

Section	Carukkam	Stories	Verses
1.	Tirumalaiccarukkam	5 (sections)	349
2.	Tillaivāl Andanar	7	201
3.	Ilaimalinda	7	422
4.	Mummaiyāl Ulagānda	6	298
5.	Tiruninra	7	633
6.	Vambarāvarivandu ,	6	1737
7.	Varkonda vana mulaiyal	6	303
8.	Poyyadimai illāda pulavai	. 8	116
9.	Karaikkandan	5	41
10.	Kadalcūlnda	5	51
11.	Pattarayppanivār	7	24
12.	Manniyacīr	7	58
13.	Vellaniccanıkkam	WARE CE	53
	TOTAL	71	4286

It is to be noted that the Tillaival Andanar in the second section belong to the nine groups of saints called Togai-adiyār. Sambandar Puranam is related in 1259 stanzas and after Sambandar Puranam, the Puranam of Eyar-kon-Kalikkamar (ēyar-kōn-kalikkāmar), is related in the 6th section. This contains 409 verses. In this, Sundarar's story is continued from the time of the composition of Tiruttondattogai upto his meeting with Kalikkamar.

In Kalarirrarivār Puranam, Sundarar's story is continued and the meeting of Cheraman etc., is related in the 7th section. Poyyadimai illāda Pulavar constitute one of the nine groups of saints in the 8th section.

The rest of the "groups of saints" are listed in the 11th section. The total number of saints is 71 (62 and the nine group of saints). If Sundarar is added the number comes to 72.

It may be recapitulated that Sundarar's story is related in sections 1, 6, 7 and 13.

As in Tiruttondar Tiruvandadi, a stanza at the end of each carukkam from 2 to 12 has been allotted to Sundarar.

T.P. Meenakshisundaram speaks of the spiritual democracy of the epic. The 63 saints whose lives are related belong to different strata of the society:

Brahmins 13 Vellalas Chieftains 5 Merchants Shepherds 2 Potter Fisherman 1 Hunter Oilman 1 Washerman Pulaiyan 1 unknown	6 5 1 1 1 6	Kings Adi Saivas Minstrel Weaver Toddy drawye (besides wome	
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M.S. Purnalingam Pillai observes, "Periyapuranam is a running commentary on the Tevaram hymns and elucidates the subtle truths and high dogmas embodied in them which are otherwise not easy to understand."

Post-Periyapuranam Phase

Tiruttondar Purana varalaru called also as Sekkilar Puranam composed by Umapati Sivacharya, relates to the history of the composition of this puranam by Sekkilar and contains a study on the epic. It is said that Sekkilar was blessed with divine help by the suggestion of a cue word Ulagelām and Sekkilar paused the divine word in the middle and the end.

Umapati Sivam has also composed a concise version of the stories contained in Periyapuranam in viruttam metre. This work, the *Tiruttondar-purana-saram* (sāram), has 74 stanzas.

Umapati Sivam's Tiruttondar tirunamakkovai (tinuttondar tinunāmakkōvai) in kalivenpa metre consisting the names of 72 Saiva saints, Tiruttondar Tirunakshattiram giving the star of the attainment of bliss, Tiruttalakkōvai which gives the list of the shrines sung by the Tevaram Trio and Tiruppatikakkōvai giving the list of the decads sung by them, are the results of a critical study of Sekkilar's Periyapuranam.

On the model of Tiruttondarpurana saram, a certain Malaikkolundu Nāvalar of Kodumudi has sung a satakam on the saints as Tiruttondar Satakam consisting of 103 verses in 14 feet viruttam.

A certain *Deivanāyaka Mudaliyār* has written in 86 venpas, the stories of the Saiva saints.

In the Tamil Basavapuranam, there is a chapter called Sundarapperumā! Nayanar Puranam in 36 verses, giving the stories of the saints at the rate of 2 in a verse.

In Tanjavur district, a family claiming descent from the author of *Ilakkana Vilakkam* (of the 17th century A.D.), one Sadasiva Desikar (sadāsiva dēsikar), was in possession of a paper manuscript called Mangaiyarkkarasi Venpa. This is the script of Sadasiva Desikar, the grandfather of the possessor. Hence, this may be assigned to the 19th century A.D. This gives the story of Mangaiyarkkarasiyār, the queen of Nedumāran, both of whom have beer included in the galaxy of 63 saints. The manuscript is edited and published in 1986. This consists of 277 verses in venpa metre.

Tiruttondar Adir.aittiram (adimaittiram), a manuscript in the Tamil University, consisting of 67 verses in aciriyaviruttam (āciriyaviruttam) of 8 feet in each line, deals with all saints at the rate of one stanza for each, in general, but it ought to have a few stanzas in the beginning and at the end, which are not available. The name of the author is also not known.

There is a book called Irupuranaviruttam (irupuranaviruttam), a manuscript found in the collection of Natēsa Mudaliyār of Tirucci, consisting of 65 viruttams. The first two lines speak of Periyapuranam and the second

part consists of a sport of Siva. Hence, this is called iru (double) puranaviruttam. This is published by the University of Madras, in 1985.

A Pillaittamil on Sekkilar written by Mīnākṣi-sundaram Pillai of the 19th Century A.D., is popular.

Special mention is to be made of Nālvar Nānmaņi Mālai by Sivaprakāsa Swāmigaļ of the 17th century A.D.

The author of the famous Tiruvarutpa (tinuvarutpā), Ramalinga Swamigal (rāmalinga swāmigal) has also sung some poems on the Saiva Samaya Acharyas.

Lastly, mention should be made of Pulavar Purānam wherein Dandapāni Swāmigal has written the puranams of the three great saints of Tamil Nadu.

Very recently, a scholar of Chengalpet district has written a minor poem of 72 verses, the Sēkkilār Venpā Mālai. Sōnāchala Bhārati, another scholar, hās written Tiruttondar Ānanda Kalippu. Tiruvilaiyādarpurānam of Parañjōthimunivar has described the munificence of Cheraman Perumal Nayanar in Tirumugam Koduttapadalam (tirumugam koduttapadalam) (padalam 42), Sambandar invited by Mangaiyarkkarasiyār to Madurai, reconversion of Kūnpāndiya Nedumāran to Saiva faith (padalam 62), Sambandar's cadjan leaves being unhurt in the flames and the leaf of Sambandar going against the current (padalam 63), and the vanni tree, Lingam, and the well as witnesses for a woman's marriage (padalam 64) are all the episodes related in this puranam.

Stories in Kirttanai (kīrttanai) form (set to music interspersed with prose) are also available for the common people and Nandan Charitra Kirttanai by Balakrishna Iyer is very popular.

After the composition of Sekkilar Puranam by Umapati Sivacharya, there came into vogue a custom of writing benedictory poems on the 4 Saiva Samaya Acharyas. Stone images of the saints along with Sekkilar are planted and worshipped daily in most of the temples sanctified by Tevaram. The memorial days of the saints are celebrated, by taking their icons in procession.

Tamil Saiva Saints in Kannada

In Karnataka, the 63 Nayanmars alone were spoken of as 63 ancient *Trisastipurusha*. The nine groups of saints mentioned by Sundarar are almost omitted; some are misunderstood and added to make up the 63 individual saints. "The Vira (vīra) Saivites took these 63 saints as their ancient saints, the *purātana* purushas, their messages forming the bedrock of *Vira Saivism*."

The great Harihara of the 12th century A.D. has given the stories of these saints in poetic form called the Ragale in Kannada. When one reads his Nambiannan Ragale and others, one is convinced of the truth of the tradition that Harihara went round the Tamil country to the birth places of these saints, for learning more about them.

Kannada poet Surangama wrote Trisasti Purātanapuruṣa Caritram, and this has been edited by R.C. Hiremath of the Karnataka University.

"There are about 15 works directly dealing with the 63 saints in Kannada. There are also about 15 works which, while dealing with other subjects, refer to Sundara, Cheraman, Sīrālan, Pugalccōla, Kannappa and Nīlanakkar."

"Basavapurāṇam speaks of Sambandar as Pillaināyanār and asserts that he is an amsa (aspect of) Kumāraswāmi".

In the Nanjangudu temple, there are sculptures of the Saiva saints which have been published in the Archaeological Survey of Mysore, Annual Report 1940. A study of the images is dealt with elsewhere.

Tamil Saiva Saints in Telugu

The story of the 63 saints has been related in Siva Tatva Sāramu by Mallikārjuna Paṇḍita.

Palkurki Somanatha (palkurki somanatha), in his Panditaradhya Charitamu, refers to Tirunalaippovar, Sambandar, Sundarar etc.

Srīnādha gives the stories of the saints in the first two cantos of his Haravilāsa. The stories of Ciruttondar, Sundarar, Tirunī lakantar, Kannappar etc., are separately written. Kannappar's story finds a place in Kālahasti Māhātmiyam of Durjati.

"Palkurki Somanatha takes Siva as a king and the 63 saints as the various officers of Siva's court and Siva's household, such as Chief Minister, Commander-in-chief, bard, doctor, musician, poet etc."

Conclusion

The Periyapuranam has a very extensive lucid commentary by Sivakkavimani C.K. Subramaniya Mudaliār of Coimbatore during the middle of this century.

Though Sekkilar has dealt with the stories of the saints in extenso, in his Periyapuranam, the stories of the saints have been related in the stalapuranas (stalapurānā) also. For instance, Kannappar's story finds a place in the Kannappaccarukkam of Kālattippurānam' by Siva Prakāsa Swāmigal. But Vannaccarabam Dandapāni Swāmigal has sorted out the poet-saints and listed Pulavar Puranam. They are Tirunavukkarasar Carukkam (23 verses), They are Tirunānara Sambandar Carukkam (78 verses), Sundaramūrtti Carukkam (22 verses), Cheraman Carukkam (21 verses), Kāraikkāl Ammai Carukkam (19 verses) and Tirumūlar Carukkam (24 verses).

Nambiyandar Nambi and Sekkilar are also sung in the Pulavar Puranam in 26th and 23rd verses, respectively.

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PERIYAPURANAM TRANSLATIONS

Periyapuranam (periyapurānam) has been translated into English, Telugu, Kannada, Sanskrit, German etc.

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Srī Sivabhaktacaritam by P. Sūryanārayāna Sāstri and Siva Bhakta Līlamrutam by J.V. Dorasamaiah in prose in 1990, are the Telugu translations.

Periyapuranam, vol. I (Tirumalaiccarukkam to Mummaiyāl Ulagānda canıkkam) by A. Shankarkediliya with transliteration, of the University of Madras in 1974, and Periyapuranam, vol. II (Tirunāvukkarasar Purānam to Sambanda Nāyanār), (Pūrvārdha) of the University of Madras in 1980, are the Kannada translations.

Siva Bhakta Vīlāsā - Upamanyu-Devnagari-edited by Karungulam Krsna Sāstri in 1931, and Upamanyu Bhaktavilāsā, Upamanyu-Varagūr Sundrēsvara Sāstri, (Grantha and Tamil) in 1915, are translations in Sanskrit.

A German prose version of the edition of the Periyapuranam by Arumuga Nālvalar was published by W.W. Schomerous in Jena in 1925.

PLACES OF BUDDHISM IN TAMIL NADU

Kaveripumpattinam: Known as Kāvēripattinam in Buddhist texts in Pali (pāli) language Kaveripumpattinam (kāveripumpattinam), according to a Buddha (Jātaka) story, is the place where a certain Buddhist monk Akatti or Akitti by name, after giving away his wealth in charity, renounced the world, and did penance. As he had many visitors disturbing his penance, he left for the Kārai island.

In the 3rd Century B.C., Mahēndra, a relative of Asōka, built seven viharas (vihāra) at Kaveripumpattinam. There was also a Buddha Pitika (pītika) in the garden, Upavanam. A temple for Sambhapati (sambhāpati) was in the Chakravālakkōṭṭam in this town. The figure of Kantirpavai (kantirpāvai) was also drawn on a pillar there. The temple for Sambhapati was also called Kuccarakkudikai or Mudiyōl kōṭṭam. Buddhadatta, a reputed Buddhist scholar in his Abhidammāvatāra, states that there was a vihara constructed by Kanadāsa.

Bhutamangalam: There was a Buddha vihara constructed by Venudāsa in Bhutamangalam (bhūtamangalam) and Buddhadatta wrote his Vinayaviniccaya while he stayed in that vihara. He says that it was the navel for the Chola (cola) country and that the place was very fertile and rich. Some identify this place with Pūdalūr near Tanjavur. But C. Minakshi on a personal visit identified it with Koil Venni, about 30 km east of Tanjavur. A statue of the Buddha is also found in Mannārgudi near to this place.

Sangamangalam: A Saiva saint called Sakkiya (sākkiya) Nayanar (nāyanār), celebrated in the Periyapurānam in Sangamangalam (sangamangalam) was a Buddhist. Later, he acquired sound knowledge in Saivism and its tenets, and in the robes of a Buddhist, worshipped Siva. He would dine only after wroshipping Sivalinga (sivalinga). One day, he saw a Sivalinga in a public place and as he had no flowers, he threw a stone as flower and worshipped the Lord. On another occasion, he failed to follow this self-imposed injunction and went for dinner. Suddenly he remembered his moral duty, ran up and threw a stone at the Sivalinga. Lord Siva immensely pleased with his devotion, blessed him with beatitude.

Bhodimangalam: In Bhodimangalam (bhōdimangalam), very near Tini Idaikkāl, Sambandar met the Buddhists in a religious combat.

Kumbakonam: A statue of the Buddha in a Vināyakar temple near Nāgēsvaraswami temple in Kumbakonam (kumbakōnam) is called Bhārgava Risi.

Tiruvalanculi: A big statue of the Buddha is found outside the Siva temple at Tiruvalanculi (tintvālanculi) near Kumbakonam.

Patticcaram: A statue of the Buddha is found in the temple of a village female deity in Patticcaram (patticcaram).

Elayanur: The statue of the Buddha found in Elayanur (elayanūr), has been removed to the Madras Museum.

Ponparri: The birth place of Buddhamitra, the author of Vīracōliyam, a Tamil grammar during the time of Vīra Rājēndra Cōla, Ponparri (ponparri), is in the Arantāngi taluk of the Tanjavur district.

Uraiyur: Known as *Uragāpuram* in Pali texts, it was at Uraiyur (*uraiyūr*) that Bucdhadatta wrote his Abhidhammavatara.

Perunceri (near Mayiladuturai): A seated statue of the Buddha about 1.6 m in height, is found at Perunceri (penuicēri) near Mayiladuturai (mayilāduturai).

Mayurapattinam: Buddhadatta wrote Papañcacūdāni, the commentary on Majjinikāya, a part of Sūtrapiṭaka, at the request of Buddhamitra who was in Mayurapattanam (mayūrapaṭṭanam) or Mayiladuturai.

Nagappattinam: At the Pataratitta vihara built by Asōka in Nagappattinam (nāgappattinam), Dharmapāla wrote a commentary in Pali. Another one was the Nāgāñāna

vihara. During Narasimhavarman II, a temple of the Buddha was constructed in A.D. 720 for the sake of the Chinese who visited Tamilagam (tamilagam). It is said that Tirumangai Alvar stole away a gold image of the Buddha from a vihara and with the gold that he got, he made improvements to the Srirangam temple. During the time of Rajaraja I (rājarāja), a Buddha vihara of Cūdāmanivarmadeva was constructed, called the Rajaraja Perumpalli (rājarāja perumpalli). The celebrated Leydan grant records the gift of a whole village to the vihara and this grant was supplemented by a fresh gift by Kulottunga I. There was another vihara called Rajendra (rajendra) Chola Perumpalli. It seems that there was a pagoda about 3.2 km north of Nagappattinam, that served as a light house to the ships that touched the shore and Sir Walter Elliot saw it in 1849. In 1867 the Jesuit fathers obtained permission of the Government to construct a Church in the precincts and the gopuram (gopuram) was demolished. In 1856 when a tree was uprooted, the Jesuit fathers found a treasure of 5 small idols of the Buddha, 4 made of metal and one in Chinaware. They were presented to Lord Napier, the then-Governor of Madras. Still an agrahāram here, called Buddhankottam, exists and it is said, a Buddha temple was situated there in olden days.

The Buddha images are found in Vellanur, Settippatti and Alangudi in the Pudukköttai district.

Kanchipuram: A seat of learning for all religious sects, Kanchipuram (kāñcipuram) was visited by Yuvan Chuang in the 7th century A.D. He has mentioned that an Asoka Stupa existed there. Killivalavan had built a Buddhist stupa in the 2nd century A.D. There was also a garden called Dharmatavanam and Ilankilli founded a Buddha Pitika there. A street there, called Arappanañcheri, was named after the celebrated Aravana Adigal mentioned in Manimekalai. Another street was called Putteri Street, probably a corruption of the Buddhar Street. Buddhagosa was living there for sometime along with his friends Sumati and Jyōtipāla and at their request he went to Sri Lanka. Dharmapala and Aniruddha, the author of Abhidamātta Sangraha belonged to this city. Aniruddha lived in the Mula Soma vihara. Yuvan Chuang says that there were 100 Buddhist monasteries with above 10,000 monks. Dinnaga was born in Simhavakra, a village near Kanchi. The Mattavilāsaprahasana, (a farce by Mahendravarman I (mahēndravarman),) mentions the royal monastery called Rāja vihāra, built by the early Pallava rulers. The Kaccesvara temple, was perhaps a Buddhist one, for, many Buddha reliefs carved on the pillars are still there. In the outer circuit of the Ekāmbarēsvar temple, five bas-reliefs of the Buddha exist. Two idols of the Buddha are available in the Karukkinil Amamdal temple. Kamaksi Amman Koil might be the Tara Devi temple. The image of Sasta has been removed to the Madras Museum. There are 93 inscriptions on the Kurikihār bronzes in the Patna Museum, out of which 17 are said to be the names of the Buddhists from Kanchi. In an inscription of Tiniccopuram in the South Arcot district, a gift of Sariputrapandita is mentioned.

Pallavaram: Known as Pallavapuram, Pallavaram (pallavaram), 5 km south-west of Kanchi, has a cave temple of Mahendravarman I. There is an idol of the Buddha in the lake-bund, previously by the side of the Vinayaka temple. On a stone here, the dharma-chakra of the Buddha is carved.

Madurai: Maduraikkānci testifies to the existence of a temple for the Buddha in Madurai. Arittapatti is a village near Madurai. Aritta, a Buddha bikshu who propagated Buddhism here, is said to have lived in a cave in this village.

Pothikai: Avalokitī svara was stationed in this mountain seat, from whom Akattiyar is said to have mastered Tamil.

It is said that Dharmapala was born in Tajai in the Pāndiya country.

In Alagarmalai (alagarmalai), just opposite to the Periyāļvār garden, there is a tank called Arāmattukkulam. Arāmam means Sangārāmam, the residence of the Buddha bikshus.

See also: Buddhism in Tamilagam during the Sangam Age, Buddhism in Tamilagam during the Post-Sangam age.

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POETS OF THE CHOLA PERIOD

Literary activities seemed to have begun from the time of Gandaraditya (gandarāditya) (A.D. 950-957) and being himself a poet, he has laid the foundation by a decad on Tillai (Cidambaram) which has been included in the ninth Tirumurai (tirumurai) as Tiruvisaippa (tintvisaippa). In this hymn, he has stated in the eighth stanza that Parantaka I (parantaka) conquered the Pandiya (pāndiya) country and Ilam (tlam) (Sri Lanka) and plated the roof of Lord Nataraja (nataraja) with gold and further he has called himself in the last stanza as the king of Koli (kōli), Uraiyur (uraiyūr) and Tanjavur.

The temple of Rajarajesvaram (rajarajesvaram) was consecrated in all probability in A.D. 1010 and Karuvurttevar (karuvurttevar) celebrated the new temple by one of his sacred hymns which has also been included in the Tiruvisaippa, in the ninth Tirumurai. He was a great devotec of Siva and though he moved in par with Rajaraja I (rājarāja) and his son Rajendra I (rājēndra), he is said to have lived taking alms. He lived during the time of Rajendra I and sang a hymn on Gangaikonda Cholesvara (gangaikonda colesvara), which forms part of the Tiruvisaippa. A mural painting of this poet-ascetic with Rajaraja is found in the temple of Rajarajesvaram, in Tanjavur and a stone image in one of the niches at Gangaikonda Cholesvaram.

It was during the time of Rajaraja I that the hymns of Saiva devotees were collected and canonised into 11 Tirumurais by Nambiyandar Nambi (nambiyāndār nambi). Nambiyandar Nambi was also a great poet. He was the Brahmin priest of Tirunāraiyūr shrine. After codifying a number of minor religious poems by various poets, including those of Kāraikkāl Ammaiyār, Iyadigal Kādavarkōn and Cheraman Perumal (cēraman perumāl), his ten minor poems have also been added in the eleventh Tirumurai. They are Tirunaraiyur Vinayakar Tiru Irattaimanimalai (tirunāraiyūr vināyakar tiru iratṭ aimanimālai), Tiruttondar Tiruvandadi (tiruttondar tiruvandādi), Koil Tiruppanniyar Viruttam (kōil tiruppanniyār viruttam), Aludaiya Pillaiyar (āļudaiya pillaiyār) Tiruvandādi, Aludaiya Pillaiyar Tiruccanbai viruttam, Aludaiya Pillaiyar Tirutulāmālai, Aludaiya Pillaiyar Tiruttogai and Tirunavukkarasar Tiruvekadasamalai (tirunāvukkarasar tiruvēkādasamālai).

In Koil Tiruppanniyar Viruttam, there are 89 stanzas of which 11 are on Sundarar, 2 each on Appar, Sambandar and Cheraman and one each on the other Nayanmars (nāyanmār), which also forms the basis for Periyapūranam (periyapūrānam). The Aludaiya Pillaiyar series are poems on Sambandar and Tirunavukkarasar. Tiruvekadasamalai contains 11 stanzas of various metres on Appar.

Jayankondar (jayankondar), the court poet of Kulottunga I (kulottunga) (A.D. 1070-1120), was the author of Kalingattupparani, a panegyric on his patron, Kulottunga. In this poem, he describes the Kalinga war and praises the victory of the Chola (cola) general Karunākarattondaimān. The king was so much impressed with the poem that at its rehearsal, he profusely rewarded the poet by awarding the golden coconut at the end of each stanza. This contains 596 couplets in talisai (tālisai) metre, in 13 cantos and has some historical material in the 8th canto wherein the genealogy of Kulottunga and in the 10th the life of Kulottunga is given in detail. During the reign of Kulottunga, an official called Nerkunram Kilar Kalappalarayar wrote an andadi (andadi) on the Lord of Tiruppugalur (tiruppugalur), the Tiruppugalur Andadi.

Ottakkūttar, who is described as kaviccakravarti and kavirākṣasa, was the court poet of 3 Chola kings, Vikrama Chola (1118-1135), Kulottunga II (1133-1150) and Rajaraja II (1146-1173) in succession. On each of them, he composed an Ula (ulā) and all the 3 ulas taken together are called Mūvar Ulā. They are of much importance to the historian, insofar as each gives an account of the king concerned and his ancestors as well as the chief courtiers who administered the country. In addition to the ula on Kulottunga II, he composed a Pillaittamil (pillaittamil) on him called Kulottungan Pillaittamil. When Ottakkuttar wrote the ula on Rajaraja II, it was accepted, by awarding 1,000 pon per couplet. Takkayāgapparani was also sung during this period at Rājarājapuram, the modern (Dārāsuram).

In this connection, the following points are worth noting. Parani is par excellence a war poem and it has for

its hero, a warrior who killed 700 or 1000 male elephants in the battle-field.

Ula means a procession, the patron or God goes on parambulation around the streets of the city and women of varying ages fall in love with the hero of the poem. The women belong to the classes of pētai (5-7 years), petumpai (8-11 years), mangai (12-13 years), madandai (14-19 years), arivai (20-25 years), terivai (26-31 years) and pēriļampen (32-40 years).

Pillaittamil is a literary form composed in praise of childhood in all its various stages, beginning from its third month. This consists of 10 stages, from lullaby, clapping of hands, kissing, bidding the child to come, showing the crescent moon, beating the drum, playing with the toy cart etc. In the case of a girl, the song of the swing and bath is added replacing the last mentioned few acts.

The convention of ula was started by Cheraman perumal, of Pillaittamil by Periyālvār and Parani by Jayankondar.

Parts of Kalingattupparani were translated into English by V. Kanakasabhai and the translation was published in the Indian Antiquary.

Vikrama Cholan Ula was translated into English in 1893 and published in Indian Antiquary.

Periyapuranam, Kampar's Ramayanam (rāmāyanam) and the grammatical treatises are dealt with elsewhere.

See also: Kampan's Ramayana, Nannul, Periyapuranam, Viracoliyam.

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PONDICHERRY

Pondicherry (pondiccēri) or Putuccēri has a coherent history from the beginning of the 17th century A.D.

Under the French: It was in A.D. 1608 that the Dutch obtained the permission of the Nayak (nāyak) of Gingee (giñgee) (Señji) to open a factory at Tengapatam (later known as Fort St. David). The Danes established a commercial settlement at Tranquebar (Tarangampādi) in 1620.

The English started a trading company on the last day of A.D. 1600 by obtaining a Charter from Queen Elizabeth I and, in A.D. 1639, Francis Day obtained a small extent of land from the Raja of Chandragiri and built the Fort St. George which later grew into the city of Madras.

The French were the last to come to India. Louis XIV, the king of France, issued an Edict by which the French East India Company La Compegnie Des Indes Orientals was formed in 1664. The capital of the company

consisted of 15,000 shares of 1,000 livres (1 rupee = 2.5 livres) each. It was allowed the exclusive privilege of trade in the East for 50 years and was to be managed by a general "Chamber of 21 Directors". Warships were allowed to escort ships of the company. The king even granted 30 lakh livres, free of interest. It should be noted that the French East India Company was a State-controlled one.

The French Viceroy, Jacob Blanquet de la Haye, captured Santhome on 25 July, 1672. Bellanger de Lespinay, an assistant of de la Haye, was sent to the chief of Valikandapuram in South Arcot district who granted permission to open a factory at Pondicherry. He landed there, assisted by Francois Martin Bellinger, with 60 French men on 15 January, 1674. On 5 May, 1675, Francois Martin became the Director of the Pondicherry Factory.

When Sivaji (sivāji) captured Gingee, Martin sent him a few presents and 50,000 pagodas. Sivaji issued a firman conferring virtually the monopoly of trade in Pondicherry on the French. Martin was transferred to Surat in 1863 but returned to Pondicherry on 1 May, 1686, as the Director of the Coast of Coromandal of Bengal and other places where the French had set up their trade. In 1688, he secured, from the ruler of Tanjavur (tañjāvūr), the village of Kāvēripatnam where a settlement was founded. As Pondicherry was, in those days, an open city, subjected to raids and plunders, Martin proposed to construct a fort and obtained permission from Harji Raja (hārji rāja), the son-in-law of Sivaji, the Subhedar of Gingee in 1688. After the death of Harji Raja, Rajaram (rājārām) (one of the sons of Sivaji) was in charge of Gingee, and Aurangazeb sent Zulfikarkhan to capture it in 1690. The siege lasted for 7 years. Rajaram was in need of money. He offered thrice to sell away Pondicherry to the French. As the French refused the offer, the Dutch purchased it and came with 20,000 men to take charge of the town. After a fierce fight, the French garrison surrendered on 8 September, 1693. Martin was taken prisoner and sent to Chandranagore (chandranagore) where his son-in-law was living. By the treaty of Ryswick (A.D. 1697), Pondicherry was restored to the French but the Dutch vacated it only in October, 1698. Martin minted silver coins in A.D. 1700 and gold pagodas in A.D. 1706. Further, he obtained permission to build a warehouse at San Thome and some villages from the Nawab of Carnatic. Martin was "one of the greatest pioneers in the French Colonial history". He was followed by Herbert (A.D. 1706), Dulivier (A.D. 1713), General Hebert (A.D. 1715), De la Pervestiere (A.D. 1718) and Le Noir (A.D. 1721).

With Le Noir taking charge of the French affairs, trade began to thrive. He established a court at Pondicherry for the Europeans in A.D. 1728 and a Tribunal of Choultry to decide the cases of the natives.

Benoist Dumas succeeded him in A.D. 1735. Sivaji, the ruler of Tanjavur, offered Karaikkal, along with ten villages for 2 lakh livres and some weapons in A.D. 1739 but only his successor Pratap Singh ceded them to the French. Shahu, the Maratha king sent a formidable army to the south and the members of the royal family of Arcot sought refuge at Pondicherry, for which, the Nawab gifted a few villages. Later, the Mughal emperor issued a firman conferring, on Dumas, the title of Nawab and Mansabedar of 4,500 cavalry.

After Dumas, Joseph Francois Dupleix came to Pondicherry as the President of the Council Superior and Governor of French India on 14 January, 1742, when the War of Austrian Succession had begun. The Prussian king attacked Austria to capture Silesia. France supported Prussia while Britain sided with Austria. Dupleix tried to avert an Anglo-French contest in the Carnatic. But British ships arrived in December, 1744, and captured the French ship, Favori and some country vessels.

Mahe de La Bourdonnais, the French admiral, and the British admiral had a naval fight off the Nagapattinam (nagapattinam) coast and the British withdrew. Madras now became unguarded and La Bourdonnais captured it on 21 September, 1746. There was difference of opinion between La Bourdonnais and Dupleix and the latter retained and looted the city. This displeased Nawab of Arcot, who sent an army under his son Masuzkhan, which the French defeated in the battle on the banks of the river Adayar. Dupleix wanted in vain to capture Fort St. David. The English laid siege on Pondicherry in A.D. 1748 but failed. By this time, the War of Austrian Succession came to an end by the Treaty of Aix-la-Chapelle on 18 September, 1748. Fort St. George was restored to the English. Thus ended the First Carnatic War.

The Second Carnatic War: Muzaffar Jung, declared as the Nizam of Hyderabad, as against Nazer Jung, and Chanda Sahib, the Nawab of Arcot, as against Muhammad Ali. Chanda Sahib remained in Pondicherry for over a month. "Villianur (villianur) and Bahur (bāhūr) were granted to the French Company, Covelong to Dupleix and Porto Novo to Madame Dupleix, and Ananda Rangam Pillai was conferred the dignity of an Amir of the Carnatic with honours of a palanquin and ornaments and the title of Wazarat Vijaya Ananda Rao and with the grant of Chengalpet". Nazar Jung came to the Carnatic with a large army, helped by an English force under Major Lawrance. Muzaffar Jung and Chanda Sahib hurried to face Nazar Jung. As the French officers, struck with panic, fled to Pondicherry; Muzaffar Jung had to submit to Nazar Jung who imprisoned him and placed him at Arcot. Chanda Sahib had to go to Pondicherry. The French General, Bussy, led an expedition to Gingee and Muhammad Ali, who faced him, was utterly defeated. Bussy captured Gingee and hoisted the French flag. Nazar Jung tried to settle the matters but could not. He went with an army to Gingee and on the night of 15 December, 1750, Nazar Jung was shot dead. Muzaffar Jung was released and proclaimed the Nizam. He confirmed the possession of Villianur, Bahur and 81 villages to the French who escorted him to Hyderabad. But, on the way, in a contest with his Pathan Nawabs at Cuddappah, he was killed on 4 February, 1751. Now, the English

encouraged Muhammad Ali at Tiruccirappalli (tiruccirāppalli) to oppose the French. Muhammad Ali suggested to the English to besiege Arcot. He also got the support of Mysore and Tanjavur. Chanda Sahib had to take refuge at Srirangam and later surrendered to the Tanjavur General Mānōji who murdered him treacherously. Dupleix did not lose confidence and managed to separate Muhammad Ali from his friends. Now the "irritated Home authorities" in France recalled Dupleix in A.D. 1754. Godehu arrived at Pondicherry on 1 August, 1754, and Dupleix left on 14 October. "He was, indeed, an able leader, a good organizer and a farsighted politician." He wielded greater authority than any of the French Governors in India. But "Dupleix, one of the greatest sons of France, died after much sufferings and humiliations."

Godehu: On assuming office, he reversed the policy of Dupleix and a cease-fire agreement was signed, followed by a provisional treaty in January, 1755. Then he left for Paris and was succeeded by Duval de Leyrit. In A.D. 1756, the Seven Years War broke out in Europe. Thomas Arthur Count de Lally was sent as the "King's Commissionaire and Commandant General" of all French settlements in India.

Soon after his arrival in the Carnatic, Lally captured Fort St. David and razed it to the ground and marched towards Tanjavur to collect the money agreed by Tanjavur to pay to Chanda Sahib and the French in A.D. 1749. On the way, he plundered Nagur and went to Tinıvanır, where he could get nothing. Though he besieged Tanjavur, he lifted the sieage and went back to Pondicherry. Two indecisive naval engagements took place between the English and the French. Then he proceeded to Madras, conquering many places on the way and besieged Madras on 14 December, 1758. George Pigot, the Governor of Madras, arranged for an English fleet to arrive at Madras and Lally was made to retire to Pondicherry. Again when Lally was at Wandiwash, Eyre Coote with reinforcements defeated him on 22 January, 1760, taking Bussy, the French General, as captive. Eyrc Coote, taking many fortresses on the way, reached Pondicherry and besieged it, which fell on 16 January, 1761, and hoisted the English flag on Fort St. Luis. The city was destroyed and "not a roof was left standing to this once fair and flourishing city". Gingee and Mahe were conquered by the British leaving the French "without a foot of ground in India." Lally was arrested and sent to England. By the Treaty of Paris in 1763, all French possessions as on A.D. 1748, were restored to them. Lally was brought to France, tried and condemned to death in A.D. 1766.

Jean Law de Lawriston was sent to India as Commissionaire for the king and the Governor of French settlements in India on 18 March, 1764, and he arrived at Madras on 29 January, 1765. On 18 February, 1765, he took possession of Karaikkal and took over the possession of Pondicherry on 11 April. "There was hardly a single house which remained intact With the exception of two Hindu temples, nothing remained to indicate the

once flourishing and populous settlement". It took five months for Law to take possession of all the French settlements in India.

The reconstruction work at Pondicherry began and those who left the city returned after about 4 years. They rebuilt their houses on old sites. "A great change was introduced in the layout of the streets. Straight lines were marked by stretching the ropes and on those lines streets were laid. Thus the new roads were all straight cutting each other at right angles. Trees were also planted on the road sides." The new town was divided into 2 parts by a canal that separated the residences of the Europeans and the Indians. The European quarters were between the canal and the seashore. The Governor's palace and the administrative offices were built in the centre of the European quarters. Within a period of 3 years, a new town was built on the ruins.

"In France, the shareholders of the East India Company represented to the Government in A.D. 1764 that the company might be freed from strict governmental control." The Government issued an edict relaxing governmental control and reorganised the direction of the Company. "Although the company had the monopoly of Eastern trade till A.D. 1770, the Government suspended its privileges by a decree on August 13, 1769. After suppression of the Company in A.D. 1770, the king of France took over all the Company's possessions in India. Then changes were introduced in the administration of Pondicherry. "The executive power was divided into two hands, the Governor and the Intendant Commissionaire-Odonnatuer, each supreme in his own sphere." The Governor was entrusted with political and military affairs while the Intendant looked after the civil administration "including finance, police, justice, shipping and commerce."

Bellecombe succeeded Law as Governor of Pondicherry in A.D. 1777, and by this time England entered the American War of Independence. France recognised the independence of the USA in March, 1778, and entered the war against England. The Governor made preparations for the defence of the town. Prompt measures were taken to increase the number of troops. In August, 1778, there was an undecisive naval fight between the English and the French off the coast and the English under the command of Hector Munro laid siege on Pondicherry and "on October 18, Bellecombe surrendered on honourable terms."

Chandranagore was captured by the English on 10 July, 1778, and Mahe on 19 March, 1779. "The French settlements were under the control of the English up to 1785 when they were restored to the French, according to the Peace Treaty of Versailles, 1783."

In the meanwhile, Bussy, who was appointed the Lieutenant General and Commander-in-Chief of the army and navy beyond the Cape of Good Hope, arrived at Porto Novo on 16 March, 1783. After the cessation of hostilities between the French and the English in July, 1783, and after obtaining the permission of the English, Bussy moved to Pondicherry and died there on 7 January, 1785.

It was only in February, 1785, that Pondicherry was restored to the French. By this time, Countensean became the chief of the French in India and he was followed by Cossigny.

On 24 April, 1785, a new "Campagnie des Indes", commonly known as the Company on Colonne as the result of the initiative of Colonne, a Controller-General, was established with a capital of 20 million livres which was granted trade monopoly in the East for 15 years.

Reorganisation of the French administration in India was also taken up. "A Royal Edict of August, 1784, suppressed the old Council founded in February, 1776, and in its place established a new Council Superior at Pondicherry. The new Council consisted of the Governor, the Intendant, the senior most Administrative Officer and a few merchants or distinguished citizens nominated by the Governor."

"A Royal Edict of May, 1785, amalgamated all the French possessions, east of the Cape of Good Hope into one Government and created a Governor-General with headquarters at Port Louis in the Isle of France. Under the Governor-General were two governors, one in the Isle of Bourleon and the other at Pondicherry. The Governor of Pondicherry was vested with administrative control over the other French settlements in India. In fact, Pondicherry was downgraded to a mere commercial centre and as a defenceless city."

Souillac succeeded Bussy in May, 1785, and was at Pondicherry for 4½ months. Then he became the Governor-General of all the French possessions in the East. His successor was Charpentier de Cossigny who in turn was succeeded by De Conway in 1787. Though he established a Committee of Administration to help him and re-established a Consultative Chamber composed of Indian notables, he was unpopular. There was an agrarian dispute at Karaikkal in 1787 in which an amicable settlement was reached. Salt workers demanded an increase in their share of salt, which was also settled. In October, 1789, he was succeeded by De Fresne.

The great French revolution of A.D. 1789 spread to Pondicherry also and on 25 February, 1790, "the citizens of Pondicherry met in a General Assembly in front of the Governor's house, demanded the formation of a citizen militia and handing over to them the arsenal and powder magazine." Then a General Assembly was formed to present the grievances of the French in India to the National Assembly in Paris." (The Indian inhabitants were excluded in spite of their desire to join the movement). Then the General Assembly appointed a permanent Committee of 75 members which prepared 6 memoirs for the National Assembly and sent a delegation to Paris. The Governor De Fresne "who had adopted himself to the new situation took steps to form a citizen militia." The orders for the military evacuation was cancelled and reinforcements from the Isle of France arrived.

On 5 July, 1791, General Assembly met and constituted a Colonial Assembly of 21 members (15 for Pondicherry, 3 for Chandranagore and one each for Mahe, Yanam and Karaikkal). It was resolved that in each settlement, all the French inhabitants, not below the age of 25 and having lived in India for 2 years were to constitute a General Assembly to elect representatives to the Colonial Assembly. Half of the Colonial Assembly was to be reelected every year. On 6 July, the new Colonial Assembly met with representatives from Pondicherry alone. Karaikkal and Yanam sent their representatives; Mahe did not, while Chandranagore refused. On 3 August, 1791, the Colonial Assembly drew up 29 Articles. It decided to include 4 Indian representatives, when it discussed matters pertaining to them. The Assembly reorganised the Municipality. De Civrac was elected Mayor. Moracin and Corbin were elected as his deputies to represent French India in the new Legislative Assembly in Paris. The new tri-colour flag was hoisted. The new Constitution was accepted by the king. The National Assembly in Paris sent "four civil commissioners to supervise the new organisation of the Eastern Colonies" and Lescallier, one of them, reached Pondicherry on 30 September, 1792. The Colonial Assembly was reorganized "in conformity with the provisions of the French Constitution". It consisted of 12 members "to be elected by active citizens". In November, 1792, a list of 214 active citizens at Pondicherry was also prepared and elections were held in December, 1792. At Karaikkal, "the election of a deputy to the Colonial Assembly" at Pondicherry was conducted. In January, 1793, Yanam also elected its representative. The army was reformed and defence was strengthened. Slave trade was abolished. De Fresne, the Governor, left in January, 1793, and Chemont succeeded him. On 21 January, 1793. King Louis XVI was beheaded and a Republic in France was established. "The citizens of Pondicherry celebrated the dawn of the new era with planting the tree of liberty."

The news of the outbreak of war between France and England made Chermont to convene a Council of War on 7 June, 1793. The strength of the army was increased. The English captured Chandranagore on 11 June, 1793, Mahe on 16 July and also Yanam. On 23 August, 1793, Pondicherry surrendered and "remained under the Egnlish occupation for 23 years till 1816." By the Second Treaty of Paris, the French possessions in India were restored. According to the treaty, the French should not fortify any of their settlements and should maintain troops to the requirements of police duty. "They were also to recognise English sovereignty over the Indian possessions of the East India Company." Pondicherry was restored to the French on 4 December, and Chandranagore on 16 December, 1816, Karaikkal on 14 January, 1817, and Mahe on 22 January, 1817. Thereafter, as S.P. Sen has observed, the French possessions in India remained "as a few small scattered and undefended territories lying entirely at the mercy of the English." In July, 1840, the Government of France passed the Organic Ordinance, prescribing the form of Government of French Settlements in India. The Governor was to be the

administrative head of the settlement while the Administrators heading the administration of other settlements, had to function under the Governor.

Chronology of Events up to 1947

26 October 1826 Royal College that later became the Colonial College was started.

12 February 1827 First Girls School was opened.

28 October 1827

"A Court of Appeal, a Court of First Instance and a Court of Justice of the Peace were set up in Pondicherry, one Court of First Instance in Karaikkal and Chandranagore and one Court of Justice of the Peace at Karaikkal were established."

23 December 1827 In A.D. 1728, a Tribunal of Choultry was established to try the disputes of the natives and some changes were effected in A.D. 1769 and A.D. 1778. The Royal Ordinance abolished the Tribunal of Choulty, the jurisdiction of which was given to the Tribunal of the First Instance and the Tribunal of

7 February 1870 The whole system of judicial administration was reorganised.

Justice of the Peace.

"In France, two days after the surrender 28 May 1871 of Napolean III to the Germans, on 2 September, 1870, Gambetta, a prominent member of the Republican Party, proclaimed the III French Republic. On 12 February, 1871, the National Assembly met at Bordeaux and ratified the Treaty of Frankfurt.... The French India was also authorised on 1 February, 1871, to elect a Deputy to the National Assembly.... Michaux, the-then acting Governor Pondicherry, conducted a free and peaceful poll," 8 candidates contested,

The new Constitution drawn by the National Assembly provided for a legislature, consisting of a Senate and a Chamber of Deputies. The French India was authorised to send a representative to the Senate.

one of them being an Indian.

2 May 1877 Calve Soupraya Chettiyar College was started.

1875

The French legislature voted for the construction of railways connecting Pondicherry with the British-Indian railway system.

14 October 1879 The first passenger train arrived at Pondicherry.

14 March 1879 Railway from Karaikkal to Peralam was opened.

Municipalities were set up at Pondicherry, Ozhugarai, Villianur, Bahur, Karaikkal, *Nedungādu*, Chandranagore, Mahe and Yanam.

1887 A Survey office was opened.

1 May 1911

September 1908 Subramania Bharatiyar came to Pondicherry.

4 April 1910 Aurobindo Ghosh came to Pondicherry.

October 1910 V.V. Subramania Iyer came to Pondicherry.

French India Historical Society was founded with the Governor Martineau as President. One of the well-known members of the Society was Jouveau Dubrauil. He came to Pondicherry in A.D. 1909, as Professor of Science in the Colonial College. He took interest in the study of South Indian history, art, archaeology etc., and "his contribution in these fields are original, substantial and monumental", one of them being Las Pallavas, "a flower of hard and sustained research on the history of the Pallavas." "He was mainly instrumental in the creation of the archaeological and historical museum at Pondicherry on 16 December, 1942."

29 March 1914 Mirra Richard, a young French woman, later the Mother of Aurobindo Ashram, met Aurobindo for the first time.

15 August 1916 Aurobindo started the jounal, Anya, in English in collaboration with the "Mother".

24 November 1926 It was the "day of the Siddhi", the day on which "the descent of the Supermind and Ananda took place" to Aurobindo. Afterwards, Aurobindo gave darsan thrice: on 21 February, 15 August and 24 November, 1926. After 1939, he gave a fourth darsan on 24 April. He passed away on 5 December, 1950.

15 August 1947 India became independent.

Contribution of Pondicherry to the Freedom Struggle

It is well-known that Pondicherry served as a place of political asylum for many a freedom fighter. Subramania Bharati published *India*, a Tamil weekly, from Pondicherry and *Nī lakanta Brahmachāri* edited the Tamil *Sūryōdayam* here. The other revolutionaries who came to Pondicherry were V.V. Subramania Iyer, *Subramania Sivā*, Vanchinathan (vānchināthan) and Mādaswāmi. Some of them received training in shooting. It was

Vanchinathan who killed R.W.D.E. Asher, the Collector of *Tinunelvēli*. At the end of the First World War, a general amnesty was announced to all politicians and Bharati left Pondicherry in November, 1920 but he died at the early age of 39 on 11 September, 1921.

Among those belonging to Pondicherry, mention may be made of Saigon Chinniah, who, in his Tamil weekly Desa Sevakan, published the patriotic songs of Bhārathi Dāsan. He was an ardent nationalist and was hailed as the Lion of Pondicherry. N. Jagannatha Gramani was another nationalist. Ilayangudi Rangawsami Naikker, popularly known as "the Gandhi of French India" published Kudiyarasu, a Tamil weekly and the French Government took stern measures on him. He was also the President of the Harijan Seva Sangh at Karaikkal. He also served as the President of the Tirunallaru (tinunallāru) commune. He celebrated the Indian Freedom on 15 August 1947 by hoisting the Indian national flag at the Municipal office at Tirunallaru. The Government dismissed him from office. Joseph Xavery Pillai of Karaikkal started Thinippanichenai to propagate nationalism in A.D. 1919. He met Gandhi at Tillaiyadi (tillaiyadi) when the latter visited Tillaiyadi, "the birth place of Valliyammai, the famous patriot, who laid down her life in the struggle against the British in South Africa." On 15 August, 1947, Xavery Pillai formed the Karaikkal United Congress to carry on the struggle against the French.

Freedom Struggle in French India

The brisk political activities in the neighbouring districts of British India, the stay of national leaders like Bharati, V.V.S. Iyer, the visit of Gandhi, Jawaharlal Nehru and others, and above all the attainment of India's independence on 15 August, 1947, kindled the spirit of freedom among the masses in French India. All political parties joined together in the struggle without any difference of sex, caste, creed, religion or language. Indeed, the journals subscribed their part in preparing the people for the struggle.

On 13 June, 1947, the French Indian National Congress was formed at Pondicherry. V. Subbiah, the Senator for French India, "urged the Government of France to transfer the French Indian territories to the Indian Union" and a hartal was organised in August, 1947. A meeting was held on 10 August, with the Student Congress leader of French India as Chairman. The Bar Associations and the Association of Government servants passed resolutions in favour of the merger.

On 8 June, 1948, an Indo-French agreement was signed. According to it, the population in French India had to choose their political status through a referendum. The Municipal Councils were directed to decide the mode of referendum. Elections to the Municipal Councils were announced. Criticising the Indo-French Agreement and the elections as fraud, the French Indian National Congress organised a hartal. A number of students and leaders were arrested. Anyhow, the Socialist Party which was in power with its leader M. Edward Gouben, conducted a systematic campaign against the

freedom fighters. The election was scheduled to take place on 2 October; the All India Congress Committee sent observers and the Tamil Nadu Congress Committee to Karaikkal, Kerala Congress Committee to Mahe and Andhra Congress Committee to Yanam. The Socialist Party captured all the seats. On 20 November, 1948, the Commissioner of French India "pleaded for the continuance of French India under French rule." in the Assembly.

On 21 March, 1949, the representatives of the Municipalities fixed a date for conducting the referendum. On 11 July, a delegation under the leadership of Edward Goubert, left for Paris and the delegation proposed "autonomy for French India within the French Union." They returned and the Municipal Councillors of French India met and decided to postpone the referendum and also "accepted the French offer of autonomy within the French Union."

"The Government of India assured autonomy for Pondicherry within the Indian Union" on 27 October, 1949.

The houses of pro-merger party men were burnt in 1950 and on 17 June, Edward Goubert was elected as Deputy to the French Parliament. A new party called French India Labour Party was formed to oppose the Socialist Party. In October, 1953, Kewal Singh Choudhary became the Council-General of India in Pondicherry.

"In March, 1954, a sudden but welcome development took place in Pondicherry. The French India Socialist Party and the Municipal Councillors of 8 communes passed a resolution for immediate merger of French India with the Indian Union without a referendum." This was welcomed in all quarters.

The meeting of the French India Assembly, scheduled to be held on 27 March, was postponed. On that day, mass processions were conducted in 16 villages. On 30 March, 2 ministers, Edward Goubert and Muthu Kumarappa Reddiyār, were dismissed. On 31 March, Edward Goubert hoisted the Inidan Union flag on the police station at Neṭṭapākkam and established an independent administration. The entry of Indian nationals was prohibited from 1 April.

On 3 April, the Bahur commune with 7 villages, were declared independent, in addition to some villages liberated by the Socialist Liberation Movement. On 5 April, 3 villages were liberated. On 6 April, 32 villages were freed. At Tribhuvani, a temporary United Government was also set up.

On 14 May, there were talks between the representatives of the Governments of India and France, R.K. Nehru representing India and Guyde la Tournalle, the Director of Political Affairs of the French Government, but the talks failed. In October, a joint declaration was made by India and France on the merger of Pondicherry with the rest of India.

On 18 October, 1954, the Congress of Municipal councillors and members of the Representative Assembly met at *Kezhur* to decide on the merger. On 23 October, 1954, an agreement for the *de facto* transfer of the French settlements was signed at New Delhi and the merger took place on 1 November, 1954. Kewal Singh, the Indian representative in Pondicherry was appointed as its first Chief commissioner.

The treaty for the *de jure* transfer of Chandranagore was already signed on 9 June 1951. The de facto merger of Karaikkal took place on 1 November, 1954, Mahe on 5 August, 1954, and Yanam on 13 June, 1954.

Pondicherry after Independence

After the de facto merger, elections to the Representative Assembly were held in July, 1955. Both, Indian and French citizens were entitled to vote in the first election in which, the Congress Party captured a majority of seats. The elections to the Municipal Councils of the 16 communes were also held in July, 1955.

In the second election of 1959 also, the Congress Party got the majority of seats and elections to all 16 communes were also held.

"On 16 August, 1962, the documents pertaining to the transfer of the erstwhile French establishments to the Indian Union, were signed by the French Ambassador and the Indian Prime Minister, and this completed the legal integration of Pondicherry and other areas with the Indian Union."

Under the Constitution (14th Amendment) Act, 1962, the Union Territory of Pondicherry was allotted 1 Lok Sabha seat and 1 Rajya Sabha seat.

After the revision of electoral rolls, election to the Lok Sabha was held on 4 October, 1963, and K. Sivaprakasam of the Congress was elected.

First General Elections to the Legislative Assembly were held on 23 August, 1964, in which the Congress secured 22 seats, the Peoples Front 4 and Independents 4.

The Second Election to the Lok Sabha was held on 20 February, 1967, and the Congress secured the seat.

In the Second General Elections to the Legislative Assembly held on 9 March 1969, the Congress got only 10 seats, the DMK 15, CPI 3 and Independents 2. M.O.H. Farook became the Chief Minister and a DMK-C.P.I. Coalition Ministry was formed.

In December, 1970, the Lok Sabha was dissolved and election was held in March, 1971. S. Mohan Kumaramangalam was elected as the member.

In December, 1973, owing to the formation of ADMK, there was a rift in the Ministry and the Assembly was dissolved. In the meantime, Kumaramangalam died. Hence, for the first time, the Union Territory of Pondicherry witnessed simultaneous elections to the Lok Sabha and the Legislative Assembly.

In the *Third General Elections* of 1974, the ADMK won 12 seats, the Congress 7, the DMK 2, the Congress (O) 5, the CPI 2, CPI(M) 1 and Independents 1. ADMK won the Lok Sabha seat. After the election, ADMK and CPI Coalition Ministry was formed.

In the Fourth General Elections to the Legislative Assembly in 1977, AIADMK won 14 seats, DMK 3, Janata 7, Congress 2, CPI 8 and Independents 3. Though AIADMK Ministry headed by S. Ramaswamy was formed, it was not stable and in November, 1978, the Assembly was dissolved.

In January, 1980, for Parliamentary Constituency, the Congress won the seat.

In the Fifth General Elections to the Legislative Assembly, the DMK won 14 seats, Congress 10, Janata 3, CPI(M) 1 and Independents 2. A Coalition Ministry of DMK and Congress was formed.

French Institute

The Institute Français was established at Pondicherry in March, 1955, by Dr. Jean Filliozat, the renowned Indologist. It was first a Research Centre of Indian Culture. In 1956, Science and Technical Sections were added. The Institute has published the French translations of Tinuppāvai, Saraswati Andādi, Tinuvilaiyādalpurānam, Kāncipurānam and Kandapurānam by R. Desigam Pillai. A Tamil-English-French dictionary has also been published. Karaikkal Ammaiyar's works have been translated into French. The Tinumurais also are translated and published.

Bharati Dasan: Named as Kanaka Subburatnam was born on 9 April, 1891, became the disciple of Bharati when the latter settled in Pondicherry and participated in the national movement. It is said that the pistol used by Vanchinathan to shoot Asher, the collector of Tirunelveli, was given by him. In 1928, he became the follower of the Self-Respect Movement, founded by Periyar E.V. Ramaswamy. His poems, short-stories etc., appeared in Kudiyarasu, Pakuttarivu, etc., the organs of the movement. In 1930, he became the editor of Puduvai Murasu and was presented with a purse of Rs. 25,000 for his service, by Arinar Anna. Kudumba Vilakku, Pandiyan Parisu, Edirpārāda Muttam, Tamilacciyin kadai etc., are some of his works. His stray verses have been collected and published in 4 parts, as Bhāratidāsan Kavidaigal. He has also edited the journal, Kuyil. He was the recipient of the Sahitya Academy Award, posthumously in A.D. 1969 for his play Piśirāndaiyār. He died on 21 April, 1964. On 29 April, 1971, the Government of Pondicherry took over the house of Bharati Dasan and converted it into a memorial.

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POPULATION OF TAMIL NADU

Extending from the southern tip of the country, Tamil Nadu, the southern most State of India has Kanyakumari as the southern most point of the country where the Indian Ocean, Arabian Sea and the Bay of Bengal meet. On the eastern side, the State has the Bay of Bengal as the boundary, while on the north, Andhra Pradesh and Karnataka and on the western side, Kerala and Karnataka form the boundaries. Situated thus, the State has an area of 130,058 sq.km occupying the fourth place in India. The population of the State in 1981 is 48,408,077 and it ranked at the seventh position.

Nature of the Population: With an average district-wise population of 3,030,005, the State's total population of 48.408,077 is distributed among the 16 districts in 1981, with Madurai district having the largest of 4,535,897 people and Nilgiris with the lowest of 630,169 people. These figures available in the 1981 Census have undergone changes as a result of the bifurcation of the districts for the convenience of administration. Madurai has been divided into two; Tirunelveli, South Arcot and North Arcot districts and Ramanathapuram have been bifurcated and trifurcated. Recently, the Tanjayur district also has been bifurcated respectively. As a result of these administrative reforms, the 16 districts of Tamil Nadu have grown to 22. Still, some of the districts are big ones compared to the districts in the other southern States. As a consequence, the district-wise details may be more accurate with the availability of the final figures of the 1991 Census.

Constitution of the Population: The population of Tamil Nadu (in 1981) of 48,408,077 is constituted by the Madras district with 3.28 million of urban population. Madurai district with 4.54 million containing urban and rural population, followed by North and South Arcot with 4.41 and 4.20 millions respectively and Tanjavur 4 million. Since then all the latter four districts have been bifurcated. Most of the districts have more of rural areas than urban centres.

The population recorded 22.3% decadal growth in 1961-71, and 17.50% decadal growth in 1971-81. However, it declined to 14.94% in 1991. This phenomenal decline in the growth rate can be explained easily, for Tamil Nadu is the State in India which has stood at the top of the list of States implementing the planned family system continuously for the last few years. With a rural population, double the size of the urban one, 32,456,202 and 45,951,875 respectively, most of the villagers are cultivators or agricultural labourers indicating the agrarian nature of the State.

Wi.h a dersity of 317 per sq.km in 1971 and 372 in 1981, it is 429 in 1991. The urban areas have the maximum density of 2,722 per sq.km while the rural areas have 261 per sq.km. The sex ratio which was as high as 1044 women per 1000 men continued without much change from 1901 to 1951, began to decline from 1961. With 992 women per thousand men in 1961, it declined

to 978 in 1971, 977 in 1981 and 972 in 1991. At the same time, it is 1044 per thousand in Tirunelveli district and 934 in Madras in the 1981 Census.

Of the villages, 15.831 are inhabited and 981 are uninhabited. The average population of a village which was 1826 in 1971 has risen to 2050 in 1981 and when the total figures for 1991, are made available, this figure may definitely increase. Of the population, 8,881,295 or 18.35% constitute the Scheduled Castes while 520, 226 or 1.07% constitute the Scheduled Tribes. Considering the area and population of the State, the Tribal population is not substantial, and they are found in certain pockets like the Nilgiris, Javvatu hills in Salem district etc.

Nature of Literacy: The percentage of literates in Tamil Nadu is marking a steady increase from 39,46% in 1971 to 46.76% in 1981 and the Provisional population figures of 1991 put it at 63,72%.

The provisional trends in literacy rate in Tamil Nadu in the Census of 1991 indicate that the State occupies the 10th position in India regarding literacy with 63.72% literates. Of them, 74.88% of men and 52.29% of women are literates, occupying the 10th and 12th positions in India respectively. Among the four States of South India, Tamil Nadu is the second and including the Union Territories, Tamil Nadu is the 4th in the matter of literates. Sometimes this percentage may have an upward trend when the total picture of the figures for 1991 emerges.

Economy and Occupation: The economy of Tamil Nadu is a rural-based one with more people engaged in agricultural activities, either as cultivators or as agricultural labourers. With more villages having reasonable population, the State of Tamil' Nadu is the second State next only to Kerala, to witness peasant movements.

Besides agriculture, urbanization as a means of economic development, is adopted more in Tamil Nadu. Mining, large-scale and small-scale industries occupy the major urbanized industries that contribute to the economic development of the State. Industries, particularly in textiles and sugar-cane products are well developed in the State.

Housing problem is an indicator of economic growth and in Tamil Nadu fulfilling the housing requirements of the people has been achieved satisfactorily. The people who occupied the houses of their own increased to 9,982,996 in 1981 as against 7,708,173 in 1971. The picture becomes clear when we look at the houseless people from 1961 onwards. It was 60,352 in 1961 and with an increase in population, it was 72,959 in 1971, but it was only 37,461 in 1981, though the population increased further in 1981 from that of 1971.

In spite of the industrial development, the agrarian nature of the economy in Tamil Nadu is still pertinent. Considering the density of people on the basis of cultivated area, 1,149 per sq.km in Chengalpet district and 1,749 in Kanyakumari district are the lowest and highest figures respectively. At the same time, the urban

density in the two districts are 460 and 845 per sq.km respectively. Therefore, it is not wrong to say that Tamil Nadu is also having an agrarian-based economy in spite of the growth and development of many a major industry.

Religion of the People: Tamil Nadu has a Hindu population of about 43,016,546 constituting 88.86% of the total population. 2,798,048, forming 5.78% of Christians, 2,519,947 or 5.21% of Muslims, 49,564 or 0.10% of Jainas, 16,972 or 0.04% of believers of religions like Judaism, Zorastrianism etc., are living in the State according to the 1981 Census, besides the Hindus. Apart from these people of about 4,395 (0.01%), 735 Buddhists and 1,870 people who are unwilling to name their religion, also are the residents of the State.

The religious picture of Tamil Nadu indicates a trend that in the increase of decadal population, the Christians and Muslims recorded more proportionate increase than the Hindus and other religionists. Both in 1971 and 1981, they marked more proportionate increase than others. The position after the 1991 Census is not now available to verify their growth. This unique nature of the increase in the case of Muslims and Christians, though marginal, indicates that in the adoption of the planned family system, they lag behind the Hindus and others.

Migration of People: According to the figures of the 1981 Census, about 13.78 million people out of 48.40 million, are migrants. Out of them, 62.30% are prone to mobility within the districts, while 28.94% are from other districts. So, 91.24% of the total migrants of 13.78 million are migrants from their place of birth within the State of Tamil Nadu. Of the remaining, 8.76% are migrants into the State from other States and Union Territories and foreign countries. To be precise, 6.70% are of Indian origin and 2.06% are foreign nationals.

Nature of Migration: Of the two categories of migrations, the internal and external, 12.41 million are internal migrants from their place of birth. Of the remaining, 829,873 are from the States and Union Territories of the South, 94,151 are from other States and Union Territories and 358,834 are from other countries.

The mobility of people within the district and from district to district within the State has taken place due to the five broad reasons like employment, education, marriage, movement of the entire family and other factors. In the case of internal migrants, economic pursuits like trade and commerce, short term vocational activities and seeking employment may be seen as the reasons that prompted the migrations.

The total migrants of foreign nationalities according to the 1981 Census are 358,834, out of which over 51% numbering 1,84,942 are from Sri Lanka. The cause of this large-scale migration from Sri Lanka has been the volatile political situation in Sri Lanka, particularly in the northern and eastern parts of Sri Lanka. It can be presumed that the Sri Lankan migration is a temporary phenomenon that may subside when situations in that

country improve. Of the others, United States of America account for 538, Kenya 124, United Kingdom 274, Australia 61, and others are from the other countries of Europe, Asia including U.S.S.R. (Russia), America, Oceania, Africa and other countries. American and British nationals who have come to Tamil Nadu, may be technical experts, teachers, missionaries, social service personnel etc. Most of them may return to the country of their birth after their mission is over.

However, the figures of migrants may change with the publication of the final figures of the 1991 Census.

Bilingualism: The phenomena of bilingualism in Tamil Nadu has to be computed only on the basis of the available figures about the Tamil speakers in Tamil Nadu, in other States and Union Territories, as well as the speakers of other languages in Tamil Nadu, for the data on bilingualism contained in the P schedule of the 1981 Census was lost in the floods.

Of the population of Tamil Nadu, 41.05 million are Tamil speakers, 3.99 million are Telugu speakers, 1.15 million are speakers of Kannada, 5.78 lakhs are Malayalam speakers, while 1,334,318 are the speakers of the other languages of the eighth schedule of the Constitution. About 48,122 or 0.10% speak the languages outside the eighth schedule. Among the speakers of the languages of the eighth schedule, a good number of persons may speak Tamil or other languages, besides their mother tongue, the figures of which are not available. Similarly persons with Tamil as their mother tongue may speak at least one more language; such a situation exists in the border districts of Kanyakumari, Coimbatore, Dharmapuri, Madras, Salem, South Arcot, North Arcot etc. But the exact figures are not available and have to wait till the figures for 1991 are made available.

However, the position of bilingualism outside the State of Tamil Nadu is available. In the States and Union Territories of India, over 38 lakhs of people speak Tamil, probably as their mother tongue. Of the 3,802,995 Tamil speakers, 1,883,804 are bilinguals, which works out to 49.53%. The State-wise break-up of Tamil bilinguals, or Tamils speaking at least one additional language besides Tamil indicate that in Lakshadweep 84.4% are bilinguals, while only 19.5% are bilinguals in Pondicherry. In this situation, it has to be noted that Pondicherry with predominantly a Tamil-speaking population having pockets of Telugu-speaking (Yanam) and Malayalam-speaking (Mahe), has recorded that bilingual Tamil speakers are only 19.6%. In the absence of relevant data, computing the value in Pondicherry as the proportion, it may not be wrong, if the probable bilinguals with Tamil as the mother tongue in Tamil Nadu, is computed somewhere between 19 and 22%.

Tamil bilinguals in the adjacent States of Andhra Pradesh, Kerala and Karnataka are 61.4%, 56.4% and 35.12%, respectively. In the case of non-Dravidian-speaking States, Nagaland and Meghalaya have recorded more than 70% bilinguals, while Harayana has recorded

the lowest of 25.4%. The probable reasons for this variation is that in some States, the knowledge of the local language may be necessary for making a livelihood.

Other Aspects: In the growth of population in the State, the Muslims and Christians have recorded higher proportionate growth than the other religionists. In the case of the division of the society, the Scheduled Castes have shown a slight increase in their proportionate growth of population from their figures of 1971 to 1981.

When the detailed figures for 1991 Census are made available, a clear picture may emerge about the growth of the population, religion-wise and social-division-wise, as well as the number of bilinguals among the people having Tamil as their mother tongue.

M.E. Manickavasagom

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PORTRAIT IMAGES OF THE CHOLAS

An image of Sundara Chola (cola) was set up in the temple of Rajarajesvaram (rājarājēsvaram) at Tanjavur by Kundavaiyār, the daughter of Sundara Chola along with that of Vanavanmadeviyar (vānavanmādēviyār), her mother. Vanavanmadeviyar is said to have entered the funeral pyre of her husband. Hence she was commemorated in this way by her daughter.

In Konērirājapuram (Tirunallam), Sembiyan Madeviyar (mādēviyār), the queen of Gandaraditya (gandarāditya), reconstrusted the Siva shrine of stone and named it Gandarādittam and carved a bas relief of Gandaraditya in the posture of worshipping Siva. This bas-relief is found on the south wall of the shrine.

In the temple of the village Sembiyanmādēvi, Rajendra I (rājēndra) erected her image in A.D. 1019 and endowed some lands for worship.

According to an inscription of Tanjavur, Poygainādu Kilavan Adittan Sūryan alias Tennavan Mūvendavēlān, the Srīkāryam of the temple, gifted bronze images of Rajaraja (rājarāja) and his queen Lokamahādēviyār to the temple of Rajarajesvaram. T.G. Aravamudan rejects this statement holding that the bronze images of Rajaraja and his queen, now found in the temple are late and spurious.

There is a sculptured representation of Rajaraja and his queen in a worshipping posture at Tirivisalūr. There, the king performed the tulabhara and his queen the hiranyagarbha. At the time of renovation of the temple, the sculpture was chiselled and made modern. Fortunately, there is a photo of the original bas-relief in the office of the temple and this also is in The List of Photo Negatives of the Madras Presidency (p. 26 No. 417).

There is an excellent bronze statue in the Kalahasti (kālahasti) temple representing Cōlamādēvi, the queen of Rajaraja I. There is an inscription on its pedestal which states that it was cast under the orders of Rajendra I. There is a metal statue of a boy with a dagger in his right hand. This is an image of Kulottunga III (kulōttunga) gifted by one Udaiyanambi to the temple.

The Airāvatēsvaram or Rājarājēsvaram temple was built by Rajaraja II at Dārāsuram and there were sculptural images of Rajaraja II and his queen. The images have now been removed to the Tanjavur Art Gallery.

The Kampaharesvara temple in Triubhuvanam is a great monument of Kulottunga III, and the vimana (vimāna) reminds everyone, of the vimana at Tanjavur and Gangaikondacholapuram (gangaikondacolapuram). In the first tala (tala) of the vimana, are two figures built of brick and mortar. They are, in all probability, the images of Kulottunga III, the builder and his queen.

In the Gangaikondacolapuram temple of Rajendra I, there is a large flight of steps leading to the ardhamandapa on the northern and southern sides of the main temple and on the southern side, in the niche of the outer wall of the central shrine is carved an excellent figure of Chandesanugrahamurti (chandesanugrahamūrti) which cannot escape the attention of even a casual visitor. The figure is in the form of being blessed by the Lord. But, the aim of the sculptor was perhaps to represent the king Rajendra in the form of Chandesa (chandesa). Sivaramamurti has observed, that "the Chandesanugrahamurti panel is almost a suggestion of the laurels won by Rajendra through the grace of Siva and he humbly presents himself as a devotee of the Lord, who blessed Chandesa". If this conjecture should be correct. we have the portrait sculpture of Rajendra in the Brihadi svara temple at Gangaikondacholapuram.

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POST-SANGAM WORKS

By post-Sangam (sangam) works, it is meant here the literary contributions made to Tamil during the period after the epoch of Ettuttokai and Pattuppattu (eight anthologies and ten idylls) and before the rise of the bhakti literature of the Tevaram (tevaram) Trio. The group of post-Sangam works can be classified as the eighteen didactic works, minor poems, philosophic works etc.

Eighteen didactic works: Known as patinenkilkkanakku (patinenkī lkkanakku), they are Naladiyar (nāladiyār) by various authors, Nanmanikadikkai (nānmanikkadikai) by Vilampi Nakanar (vilampi nākanār), Kar narpatu (kār nārpatu) by Maduraikkannankuttanar (maduraikkannankūttanār), Kalavali narpatu (kalavali nārpatu) by Poykaiyar (poykaiyār), Iniyatu Narpatu (iniyatu nārpatu) by Putan Centanar (pūtan cēntanār), Inna Narpatu (innānārpatu) by Kapilar Aintinai Aimpatu (aintinai aimpatu) by Maranporaiyanar (māranporaiyanār), Aintinai Elupatu (aintinai elupatu) by Muvatiyar (mūvātiyār), Tinaimoli Aimpatu (tinaimoli aimpatu) by Kannan Centanar (kannan centanar), Tinaimalai Nurraimpatu (tinaimālai nūrraimpatu) by Kanimetaviyar (kanimētāviyār), Tirukkural (Muppal) (tinikkural (muppāl)) by Tiruvalluvar (tinuvalluvar), Tirikadukam (tirikadukam) by Nallatanar (nallatanar), Acarakkovai (acarakkovai) by Peruvayil Mulliyar (penuvāyil mulliyār), Palamoli Nanuru (palamoli naniini) by Munrurai Araiyanar (munnirai araiyanar), Cirupancamulam (cirumpancamulam) by Kari Asan (kāri āsān), Mutumolikkanci (mutomolikkānci) by Kudalur Kilar (kūdalūr kilār), Elati (ēlāti) by Kanimetaviyar, Innilai by Poykaiyar (poykaiyar) and Kainnilai by Pullankadanar (pullankadanar).

Of these 18 works, Kalavali Narpatu is said to belong to the Sangam period, while Tirukkural (Muppal) is said to be a pre-Sangam work.

Naladiyar: A collection of 400 quatrains in venpa (venpā) metre seems to be the collection of the works of Jaina monks. It seems that about 800 Jaina monks were patronised by a Pandiyan (pāndiyan) king, who came to Madurai because of drought in their place. When the famine was over, they wanted to go back but they were not given a farewell. So they left the country suddenly after leaving a venpa in his seat. These were collected and thrown into the river Vaigai to test their worth. Those that went against the current were collated and preserved. The available 400 verses were divided into 40 chapters of 10 each by Patumanar on the pattern of the Kural, into 13 chapters on Aram (aram) 26 on Porul (ponul) and one on Kamam (kāmam). Another tradition ascribes this work to the Jaina Sangam of Vajranandi established by about A.D. 450 at Madurai. As there is a reference to Muttaraiyar in the verses 200 and 296, some are of the opinion that Naladiyar would have been composed during the time of the Muttaraiyars by about the 8th century A.D.

Nanmanikkadikai: This contains 104 quatrains in venpa metre, each stanza containing 4 gem-like maxims. Asunam (a bird or beast) is mentioned, which is charmed with music but dies at the beat of the drum. The author seems to be a Vaishnava (vaiṣṇava).

Kar Narpatu: Dealing with love of the mullai region in the rainy season wherein the lady love is said to remain anxiously expecting the arrival of the lover, it refers to Karttikai dipam (kārttikai dipam) celebration in the 26th stanza. Should the clouds move towards the right side it was considered a good omen. Aimpāl (plaiting of the hair into 5 parts) finds a place in the 8th verse. The author might be a Vaishnava.

Iniyatu Narpatu: Each venpa relates 4 sweet maxims. The invocation is *Trimūrti* (Brahma, Vishnu and Siva).

Inna Narpatu: Ascribed to Kapilar, who might be other than the Sangam poet of the same name (according to some), each stanza of this work mentions the 4 evils, a

person should avoid. Siva, Balarama, Māyōn and Muru-kavel (murukavēl) find a place in the invocation.

Aintinal Aimpatu: This contains 50 verses of 10 each on the 5 tinais (tinai). In the invocation, Kannan (kannan), Murukavel and Siva are found in the same stanza.

Aintinal Elupatu: This has 70 stanzas in venpa metre, each group with 14 stanzas, but only 64 have survived. The invocation is on Ganesha (ganēsa).

Tinaimoli Aimpatu: It contains 50 verses with 10 verses on each tinai.

Tinaimalai Nurraimpatu: Containing 153 venpas, of which 31 are on kurinchi (kurinci), 31 on neytal, 30 on palai (pālai), 31 on mullai and 30 on marutam, the author of this work is Kanimetaviyar who is the author of Elati also. He was a Jaina. The introductory venpa states that the interest in the old literary conventions and themes was vanishing, and the people have began to hate and attack the conception of kalavu (kalavu). So it became necessary to emphasize the ancient theme of love.

Tirikadukam: The 3 spices, cukku (ginger), tippili (long pepper) and milaku (black-pepper), have the effect of curing diseases. Similarly the author, in order to remove the ignorance of the people, has suggested 3 moral truths in each stanza. The invocation is on Tirumal (tirumāl).

Acarakkovai: Containing 100 verses and an invocation on Siva, it is a collection of the rules of conduct. The rules governing food and clothing, sleep, cleanliness, decorum, behaviour with the elders, eschewing evil habits etc., are given. The author, a Saivite has written the work in different venpa metres.

Palamoli Nanuru: The author Munrurai Araiyanar, probably a Jaina king, has given a picky saying exemplarily in each stanza. Some of the adages are Nāy Kānil Karkānāvārum: 'If a dog is sighted, the stone not found', Niraikuḍam, nīr talumpal il 'water full in the pot, does not shake' and Nunalum tan vāyāl keḍum 'the frog invites evil by its tongue'. This has an old commentary. Palyānalcelkelukuṭṭuvan, Manu Nīticcōlan, Tūnkeyil erinta toditōtcempiyan, Karikālan, Porkaippānḍiyan, Pāri, Pēkan etc. have found a place in the work.

Cirupancamulam: Authored by Kari Asan, its each stanza contains five-fold truths. The five-fold substances, kandankattiri (wild brinjal), ciru valutunai (small brinjal), cirumalli and penumalli (Jasmine) and nenunci are used to make a medicine. In the same way, the five-fold truths guide the human beings.

Mutumolikkanci: This has 10 parts, each containing 10 gem-like sayings in a line. Some maxims are otalir cirantanru olukkanudaimai (to be virtuous is better than being scholarly), undi veyyörkku uru pini elitu (voracious eater falls ill easily) and vanmaiyil cirantanru vāymai udaimai (speaking the truth is better than munificence). The author has cited a few poems in Kur and Puram and hence this may be assigned to the Post-Sangam age.

Elati: It means beginning with elam (ēlam). A preparation of elam (cardamom), camphor, erikāsu (an odorous

wood), sandal paste and honey cures diseases. In the same way, five principles are given in each stanza which make men virtuous.

Innitai: Authored by Poykaiyar, it contains 45 stanzas, 10 on aram, 9 on porul, 12 on inpam and 14 on vidu (vidu) (beatitude). Some consider this work, a spurious one.

Kainilai: Authored by Pullankadanar, it has 60 stanzas, each tinai having 12 stanzas.

It is to be noted that Purattirattu (purattirattu) is an anthology of 1,570 stanzas, which is assigned to the latter half of the 15th century A.D. It contains stanzas from works which are otherwise unknown. It also cites from certain works, a few stanzas which are not found in the printed editions.

There are 10 stanzas of *Kalavali* in this anthology. One stanza found in Purattirattu is not found in Kalavali manuscripts, but it has been printed in a mutilated form as verse number 41 in the edition of *Anantarama lyer*.

This anthology has 53 stanzas of *Tirikadukam*. One (stanza 1228) in this anthology is not found in the printed texts of Tirikadukam.

In this anthology, 319 verses of *Palamoli* are found but stanza 1139 of this anthology is not found in the printed texts of Palamoli.

In the printed edition of *Cirupancanudam*, six stanzas from 86 to 91 are not found, but three of them are supplied by this anthology. They are 206, 207 and 311.

The improvisation of the Mother of Karaikkal

Sundarar, one of the four great Saiva saints of Tamil Nadu, improvised a patikam (decad) called Tiruttondattokai (tinuttondattokai) at Tiru Arur (tinu ārūr) (in the Tanjavur districi). This contains the names of all Saiva saints, contemporary and prior to him. Karaikkal Ammaiyar (kāraikkāl ammaiyār) was one among them. Her story has been narrated by the renowned poet Sekkilar (sēkkilār) in the 12th century A.D. in his Periyapuranam (periyapurāṇam) in 66 stanzas.

In Karaikkal, there lived a merchant called Dhanadattan. Punitavati was his daughter. From childhood, she was devoted to religious thoughts. She was married to one Paramadattan, who sent two mango fruits to his house one day. A Saiva mendicant came and she served one of them to him. When her husband came for dinner, the other one was served. Tasting it, he wanted the other one also. She went in as if to fetch the fruit and entreated the Lord. By the grace of the Lord, she got one and served it. Being amazed at the taste of the fruit, he inquired about it. As she informed him that it was got by the grace of Siva, he wanted one more fruit. She entreated the Lord, who bestowed a fresh one which she served. But it disappeared. He was perplexed, and left for the Pandiya (pāndiya) country and lived there. The kith and kin of the lady, took her there, but the husband prostrated before his wife and craved for blessings. The lady, shelving her flesh, with the skeleton body, tops: turvy, reached Kailas.

Lord Siva, called her O! Mother with eagerness and she exclaimed O! Father. Lord Siva bade her to go to Tiruvalankadu (tiruvālankādu) in the Chengalpet district to witness his dance and remain there perennially under his feet. She is identified with the demons of the Lord.

She has sung impromptu Arputattiruvandāti, consisting of 100 verses, Tint Irattaimani mālai containing 20 stanzas in venpa and kattalaikkalitturai metres in andādi arrangement and two decads, Tintvālankāttu Mūtta Tīruppatikankal. In the last stanza of these decads, she calls herself as Karaikkal Pey (pēy). In one stanza, she refers to the 7 notes of the gamut (ēlisai). A few doctrines of the Saiva Siddhānta philosophy are mentioned in some stanzas as 'in whatever manner the devotees think of Him, in that form He appears before them, He is the knower, He makes others know, He is the knowledge by which one perceived, He is the Lord perceptible and He pervades the earth, sky and the luminaries'.

Sambandar, one of the four Saiva saints, in one of his tours to the Siva shrines, went to Tiruvalankadu and as it was the place where the mother of Karaikkal went topsy-turvy, it is related by Sckkilar that he did not enter the sacred place out of reverence for her. This incident makes her as one who lived prior to Sambandar of the 7th century A.D.

Her 4 poems are included in the eleventh Tirumurai (tirumurai). Her works have been translated into French by Karavelan and Filliozat, Pondicherry in 1956 and also by B. Lambezat, Karaikkal in 1952.

Tirumantiram: Tirumantiram of Tirumular (tirumūlar), included in the Saiva canons as the tenth Tirumurai, contains thoughts drawn from the 9 Agamas (āgamā), which consists of the 9 Tantras (tantrā) or books containing 232 chapters. Originally, the number of stanzas ought to have been 3,000, but now there are more stanzas, between 3,047 and 3,071, of which 52 are repetitions with some variations. The quatrains are in kali-viruttam metre. According to a legend, Sambandar is said to have discovered Tirumantiram in the temple of Tiruvavaduturai (tiruvāvaduturai). Hence he is considered to be anterior to Sambandar. He is mentioned in Tiruttondattokai and a chapter is found in Periyapuranam, relating his story in 28 stanzas.

He was a Siddha at Mt. Kailas. He wanted to proceed to Mt. Podigai. On his way he came to Tiruvavaduturai, where a cow-herd called Mulan (mūlan) used to tend cattle. He suddenly died. The cattle herds were grieved. In order to remove the distress of the cattle herds the new comer kept his body in a safe place and entered the body of the dead. Mulan rose up and the cattle were very glad. In the evening, the cattle returned to their homes on their own accord and Tirumular followed them. He did not go to the house of Mulan. But the next day, when he came to the place where he kept his original body, it was not found. Hence he remained in the body of Mulan and came to be known as Tirumulan. He performed Sivayōga beneath a pipal tree in the temple at Tiruvavadutūrai for a period of 3,000 years. He sang

3,000 mantras called Tirumantiram at the rate of one stanza per year and returned to Mt. Kailas. The saint's longevity of life has to be ignored.

According to Sekkilar, the first stanza should be Ouravantānē but the printed texts have the invocation to Ganesha.

Some of the chapters resemble that of Tirukkural as Yākkai Nilaiyāmai (impermanence of the body), Pulāl maruttal (not eating meat), anpudaimai (having love), Naduvunilaimai (impartiality), vāymai (truth), Avāvaruttal (rooting out desire), Puram kūrāmai (not slandering) etc. These seem to be ethical. A detailed account of the contents is given elsewhere.

This had a gloss by Cerrūr Subrahmanya Kavirāyar for the first 100 stanzas. Dandapāni Dēsikar had written a commentary up to the 7th Tantra and it was published by the Tiruvavaduturai Adinam in instalments. The South Indian Saiva Works Publishing Society Ltd., Tirunelveli, has also published a commentary of Ramanatha Pillai. The Dharmapuram Adinam has now published the commentary for 7 Tantras by Arunaivadivelu Mudaliar and of Varadaraja Pillai for all the Tantras. B. Natarajan has translated it into English.

Muttollayiram: The original of this poem ought to have contained 2,700 stanzas, 900 each in praise of the 3 crowned kings of Tamilagam, the Chera (cēra), the Chola (cōla) and the Pandiya. But now, only 109 stanzas have been collected from Purattirattu, and published by Raghava Aiyengar in 1905. Two annotated editions have appeared in 1947 and 1958. According to the 1958 edition, the poem has an invocation, 60 on the Pandiya, 46 on the Chola and 23 on the Chera kings consisting of quatrains in venpa metre. The author of this work was perhaps, a Saivite. The traditional Kaikkilai (one sided love) has been elaborated in 65 stanzas. Moreover, the country, the town, the elephant, the horses, the victory, the munificence etc., were all dealt with in detail.

Some of the customs and beliefs of the Tamils like when the elephant goes out, the drums being sounded, kūdal ilaittal (drawing loops and sand by the lady love for divining the safe arrival of the lord), the king getting one-sixth of the gross produce, name of the horse of the Pandiya king being kanavattam, that of the Chola being pādalam etc. are mentioned.

Kiliviruttam, Eliviruttam, Nariviruttam: These 3 have been referred to in the gloss to Viracoliyam. Sambandar has mentioned Kiliviruttam (kiliviruttam) and Eliviruttam as being read by the Jainas daily and Nariviruttam finds a place in a Tevaram of Appar.

Bibliography: M.S. Purnalingam Pillai, History of Tamil Literature, Tamil University, Tanjavur, 1985; Maraimalai Adikal, Ancient and Modem Tamil Poets, T.M. Press, Madras, 1939.

PRE-ARYAN CIVILIZATION OF DRAVI-DIANS

Caldwell has portrayed in 1856 the pre-Aryan civilization of the Dravidians on the evidence of the words in usage among the early Tamils. The Tamil words are given within brackets.

The Tamils (or Dravidians) had kings (kō, vēntan, mannan) who dwelt in strong palaces surrounded by forts (kottai, aran) and ruled over small districts of the country (nādu). They had minstrels (pulavan) who recited songs (ceyyul) at festivals (kontāttam, or tiruvilā); and they seem to have scripts (chuttu) written with a stylus (iraku) on palmyra leaves (olai), and a bundle of leaves was called a book (ētu). They acknowledged the existence of God, whom they styled ko or king, a realistic title little known to orthodox Hinduism. They created to His honour a temple which they called koil (God's house). They had laws and customs (kattalai or palakkam) but not lawyers or judges. Marriage existed among them. They were acquainted with ordinary metals with the exception of tin, lead and zinc, with the planets which were ordinarily known to the ancients (eg. velli-venus; cevvāy = mars; viyālan-jupitar with the exception of mercury and saturn). They had medicines (marundu), hamlets (palli) and towns (ūr, pēttai), canoes, boats and even ships (small decked coasting vessels (tōni, ōdam, vallam, kappal, patavu etc.)). No acquaintance with any people beyond the sea except in Sri Lanka which was then perhaps accessible on foot at low water and no word expressive of the geographical idea of island or continent seem to have been in vogue. They were well-acquainted with agriculture (er = plough, velanmai = agriculture) and delighted in war. They were armed with bows (ampu), spears (vēl) and swords (vāl). All the ordinary or necessary arts of life, including spinning (nūl), weaving (nev) and dyeing (niram), existed among them. They excelled in pottery as their place of sepulcher shows.

The words are non-Aryan ones and hence, the Tamils (Dravidians) who used such words which indicate a civilization of their own, were cultured and civilized even before the migration of Aryans into the South.

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PRE-HISTORIC TAMILAGAM

The pre-historic period of Tamilagam has been divided into 3 stages, the old (palaeolithic), the new (neolithic) and the iron (megalithic) ages.

The bronze age which intervened the neolithic and megalithic ages, is not found in India.

Palaeolithic Culture

In 1863, Robert Bruce Foote discovered the stoneage tools at Pallavaram near Madras. In the third decade of this century, the Yale-Cambridge team investigated 3 centres, north of the Vindhyas and the river Korttalayar (kontalayār), near Madras.

Palaeolithic man has chosen to reside irrespective of the environmental differences in rocky beds, sandy soils, ocean fronts and on river banks, especially in the South.

The stone age tools of this period consist of handaxes, cleavers, choppers, picks, scrapers, borers, neatly functional, rough and not artistic. Among these, the handaxe which was used by the palaeolithic man, is inferred from the remains at Vadamadurai (vadamadurai) site in Tamil Nadu. The Madras area has a large quantity of hand-axes, called by de Terra, as the Madras industry.

In Chengalpet district, nearly 27 sites have yielded early stone age tools. Some of the sites are Kudiyattam (kudiyāttam), Attirampakkam (attirampākkam), Karadipudur (karadippudūr), Erumaivettippalayam (erumaivettippālayam) etc.

Krishnaswami and Paterson observed a sequence of 4 river terraces in the Korttalayar valley.

At Attirampakkam, Gosh, Banerjee and others discovered stone tools, similar to those discovered from the deposits overlying the boulder conglomerate at Vadamadurai.

In North Arcot district, 6 sites have yielded early stone-age tools.

Palaeolithic finds in the Madurai district were collected from a "single bed in the alluvium of the river Vaigai on the left bank, immediately north of Madurai town"; in the Tanjavur district from the "laterite deposit lying in the south-east of Vallam and south-west of Tanjavur city" and in the Tiruccirappalli district from the laterite forming the plateau, east of Ninniyūr, 72 km north-east of Tiruccirapalli.

Palaeolithic man led the life of a nomadic wanderer and hunter. Pottery was unknown and they left the corpses on plains.

Neolithic Culture

In this age, man became a food producer and used polished stone weapons and implements. Transformation from food gathering to food-producing stage followed.

This period is marked by the development of new stone-age industries.

In Tamil Nadu, this industry flourished in sites like Paiyampalli (paiyampalli).

The primary trait of the neolithic culture was a settled life with farming and domestication of animals.

They had certain implements like axe, pointers etc., which were manufactured by them.

Excavation in Dharmapuri and North Arcot districts have revealed five habitation sites, mostly in Krishnagiri

(kṛṣṇagiri) and Hosur (hōsūr) taluks in the Dharmapuri district and Tɨruppattūr in the North Arcot district. A factory has also been located.

The important sites are Paiyampalli, Chandrapuram, Gollappalli (gollappalli), Tograppalli (tograppalli), Panimadavu, Dailamalai and Mullaikkadu (mullaikkādu).

At Chandrapuram and Gollappalli, habitational deposits contain neolithic and later stages. Some are on the foot of the hills and some are on river valleys.

The factory sites yielding palaeolithic stone axes are Kappalavadi (kappalavādi) and Baragur (baragūr).

In Kappalavadi and the hills nearby, flakes and byproducts of the manufactured tools were obtained. A pre-historic flake industry has also been located.

They are found on nearby terraces or the foot of the hills or in the natural caves. Moreover, they existed side by side with the sites and water resources.

It seems that neolithic people of Tamilagam had a liking to settle in hilly tracts. They became agriculturists. The tools also underwent changes. They needed vessels for storing the products and the result was pottery. They were baked in kilns or sun-baked.

The neolithic pottery at these sites are of 5 types the red, tan (yellowish brown), grey, brown and black.

At Dailamalai, red pottery was in abundance; at Tograppalli red was nearly half and some are tan.

At Mullaikkadu, all varieties were found almost in equal quantities, but the grey seemed to be predominant.

Habitation deposits at Dailamalai and Tograppalli revealed one layer of average thickness of 15 to 20 cm. At Mullaikkadu, the thickness was about half a metre divided into 5 layers of thickness ranging from 10 to 15 cm.

At Dailamalai, the pottery was plain and only a few were decorated. Majority of them were hand-made, but some seemed to have been made on the wheel.

The neolithic tools picked up from Kappalavadi and Baragur were mostly unfinished and at times broken. They might perhaps have been discarded.

The neolithic people might have domesticated cattle, sheep, pig, fowl etc.

Megalithic Culture

The megaliths are burials surrounded by a circle of boulders.

Exacavations on megaliths were done at Adittanallur (ādittanallūr) and the Nilgris. Subsequently, excavation was undertaken in Chengalpet and Pudukkottai. The megaliths found in these places are of the same pattern. These monuments are really tombs.

Megalithic culture or the beginning of iron age may be assigned to 1000 to 800 B.C. The South Indian

megaliths, due to their association with iron materials, is usually considered as the iron-age culture.

Megalithic burials are classified as chambertombs and unchambered graves. Another category is the monuments, not actually connected with burials.

The major megalithic sites include Sengamedu (sengamēdu) in South Arcot district and Tirukkampuliyur (tirukkāmpuliyūr), Alagarai (alagarai) and Uraiyur (uraiyūr) in Tirucci district.

The dead bodies were exposed till the bones alone were left behind. Then the bones were collected and deposited in urns. In the neighbourhood of these burial spots, iron implements and polished black and red ware were found.

Urn burials are found in the riverine as in Tanjavur, Tirunelveli and other districts. They are side by side with water resources.

At Kalasakkādu in Pudukkottai district and Adittanallur, a laterite-bounding circle and lateritic cairnheap have been found.

"The skeletal remains recovered from urn burials indicate that the megalithic builders of Adittanallur were a mixture of dolico-cranial and brachy cranial elements."

"The major types found in the megaliths were the Australoids, the Mediterranean or Dravidian type and a brachy-cranial Armenoid type. The Adittanallur skulls show that the main types were Australoid (Munda speakers) and Mediterranean (Dravidian speakers)".

B.K.G. Rao has listed 9 megalithic burial types. They are urn burials with or without standing stones in the form of a circle, legged sarcophagi burials with or without stone circles, pit burials, stone dolmens, dressed slab cist burials, subterranean rock-cut cave tombs of Kerala, toppikkals or umbrella stones consisting of a round stone supported by four dressed slabs, passage cist graves of Karnataka, and Menhirs.

Coins of the Megalithic Period: Found in 3 places in Tamil Nadu, they are bronze, Augustus and another Roman coin. Allen identifies the bronze coin as Eran struck, dated in the 3rd century B.C. from a cist at Sūlūr in Coimbatore district, Augustus's (Roman Emperor) Coin (127 B.C. to A.D. 14) from a Coimbatore cave and Roman arrecus issued from Constantinople from Nilgris, assignable to the 4th century A.D.

Palaentology of South India: During the last two decades, much progress has been made on the studies of pleistocene fauna of India.

A few pleistocene fossils have been discovered from various places in Tamil Nadu, which throw much light on the distribution of palaeology of the animals during pleistocene. The important discoveries are the following.

A partial skull of Mypselephus hysudricus recovered from Ayyanidipu on the Tuttukkudi-Palayamkottai Road,

the ridge plates of which are 17, convexo-concave, with plukated enamels. Prasad and Daniel treat the species as a primitive elephant with an elevated cranium.

First occurrence of Bos.sp. in the late pleistocene deposits (overlying the cretaceous rocks) near Ariyalur (ariyalūr) was reported by Maingain and Sastry (1967).

A well-preserved tooth of Equus namadicus has been described by Khan (1971) from pleistocene deposits around Ariyalur.

Teeth of Equus namadicus and Bos.sp. have been collected from alluvial beds on the bank of the river Marudaiyar (marudaiyār), near Tirucci.

A new species of Bubalus, B. maruvattoorenisis, was described by Ghosh et al (1972) from Manuvattūr, in the Tirucci district.

Pre-history of Tamilagam

The pre-history of Tamilagam is viewed in two ways. It is said that the aboriginal people were immigrants from the Mediterranean, as accepted by the Western scholars.

Another view is the traditional one of the Tamil literature, which considers the origin of the Tamils, as related to the so-called Lemurian theory of the early deluge.

The ancient Tamil country was the submerged continent of Lemuria in the Indian Ocean on both sides of the equator. It was not confined to the southern part of the Indian Peninsula. It extended over a sheet of land which extended from the Sunda islands along the coast of Asia to the east coast of Africa.

It is also said that Southern India did not, in olden days, form part of Asia, that Peninsular India is geologically distinct from the Indo-Gangetic plain, that it is the remains of a former continent which stretched continuously to Africa in the space now occupied by the Indian ocean, that before the elevation of the Himalayas, the space now occupied by the Gangetic plain was a sea and that, with the rise of the Himalayas, the sea disappeared. This seems to confirm the tradition that Tamilagam was an island called Navalan Thivu (nāvalan tīvu) and that Tamilagam was a vast continent bordering on Africa on the west, and on Australia on the south. Sri Lanka was a portion of the old continent.

There was a mountain called Kumarikkodu (kumarikkōdu) and the large tract of land was watered by the river Pahruli (pahruli).

The earliest account of this vast stretch of land is given in Nakkirar's (nakkīrar) commentary to the Iraiyanar Akapporul (iraiyanār akapponul). The great commentator Adiyarkunallar (adiyārkkunallār) of Cilappatikaram (cilappatikāram) and Naccinarkkiniyar (naccinārkkiniyār) speak of the submergence of the rivers Kumari and Pahruli in Tamilagam. Adiyarkkunallar states that between the rivers Pahruli and Kumari, there was a tract of land extending to 700 kavathams (kāvatham) and that it was divided into 7 Thenganadu (thenganādu), 7 Madurai nadu (madurai nādu), 7 Munpalai nadu (munpālai nādu), 7 Pin

palai nadu (pin pālai nādu), 7 kunra nadu (kunra nādu), 7 Gunakarai nadu (gunakārai nādu) and 7 Kurumporai nadu (kurumporai nādu) or 49 nadus (nādu) in all.

It is further said that there were 3 deluges and when the first deluge took place in 2387 B.C., Sri Lanka was severed from the main land. When the second deluge took place nothing serious had happened and at the time of the third deluge during the reign of Devānām Tissa in 306 B.C., a lakh of villages were washed away.

In such a vast territory, the gloss on Iraiyanar Akapporul gives an elaborate account of the existence of 3 Sangams (sangam) or academies, the first, the middle and the last.

The members of the first Sangam were 549, beginning with Agattiyar. Among others were Siva of the braided locks who burnt the 3 cities, Murukan, the hill god, Mudinagarayar (mudinagarayar) of Muranjiyur (muranjiyur) and Kubera, the lord of treasure. Further, it is said that as many as 4,449 persons composed a number of poems including the Paripadal (paripadal), Mudunarai (mudunārai), Mudukuruku and Kalariyavirai (kalariyāvirai). The Sangam lasted for 4,400 years. The academy was patronised by 89 kings commencing with Kaysina Valudi (kāysina valudi) to Kadungon (kadungon). Seven of these kings were poets. The meeting place of this Sangam was Madurai which was swallowed by the sea. Agattiyam was its grammar.

The members of the middle Sangam were 59. They were Agastya, Tolkappiyanar (tolkappiyanar), Inundaiyur Karunköli, Mösi, Vellürkkäppiyanār, Cirupāndarangunār, Tiraiyan Maran, Kirandai etc. 3,700 persons composed poems including kali, kuruku, vendalai and viyāla mālai akaval. The Agattiyam, Tolkappiyam (tolkappiyam), Mapuranam (māpurānam), Isainunukkam (isainunukkam) and Budapuranam (būdapurānam) were their grammars. The Sangam lasted for 3,700 years. 59 Pandiyan (pāndiyan) kings commencing with Ventērcceliyan and ending with Mudattinimāran, were its patrons. Among them, 5 were poets. The Sangam was located at Kavatapuram (kavāt apuram). This was also swallowed by the sea.

The last Sangam consisted of 49 members including Cirumēdāviyār, Cendambūdanār, Peninkunrūr Kilar, Hantirumāran, Nallantuvanār, Marudan Hanāganār and Nakkirar. 449 poets presented their poems. Some poems like Neduntogai, Kuruntogai, Narrinai, Ainkuruntiru Patirrupattu, Kali 150 etc., were written by them. They followed the grammars Agattiyam and Tolkappiyam. This academy lasted for 1,850 years; 49 kings patronised this academy. The Pandiyan king established his capital at Madurai, when a portion of his kingdom was devoured by the sea. The last king was Ukkirappenivaludi.

The incident of the sea swallowing a portion of the Pandiyan territory is related in Cilappatikaram and Kalittogai. In his gloss on Cilappatikaram, Adiyarkkunallar says that the extent of the territory submerged in the sea was 700 kavathams.

That Kavatapuram existed is confirmed by the Ramāyana of Vālmīki and the Arthasāstra of Kautilya.

It is generally believed that the works of the first and the middle Sangams are lost beyond recovery.

It was Slater, an Englishman, who first used the term Lemuria to the submerged continent which was a huge mass of territory connecting South India with Sri Lanka, Malaya, Indonesia, Australia, Madagaskar and South Africa.

Scholars like John Evans, Walter Raleigh, Haeckal, Scott Elliot and J.W. Holderman view that Lemuria was the original home of the human race.

W.W. Hunter says that the language spoken at Kāmaschalka at the north-east corner of Asia is considered to be a dialect of Tamil. The language spoken by the Maories in New Zealand is akin to Tamil. The Tamils who escaped the deluges (in their boats), seem to have founded colonies in Africa and Europe and also have proceeded to America. Scholars say that the language spoken at Tuscany in Italy is a dialect of Tamil.

Haeckal, in his History of Creation, states that Lemuria was the cradle of the human race.

Raleigh, in his History of the World, says that after the great deluge, the Indian human race first appeared.

Topinard asserts that South India was the most ancient part of South Asia.

Scott Elliot observed that the most ancient civilization of man was in South India, an extension of which was the submerged land of Lemuria, in his Lost Lemuria.

T.W. Holderness speaks of the Indian Peninsular civilisation as very great and ancient, in his The Great Indian People.

The Science of Man, mentions that "the locality of the origin of the earliest race from the most recent researches appears to have been on the land submerged beneath the Indian ocean".

John Evans in his presidential address to the British Association in 1897, mentioned South India as the craddle of the human race and that man had his origin and development only in South India.

He further says that, "Peninsular India or the Deccan is geologically distinct from the Indo-Gangetic plain and the Himalayas, that it is the remains of the former continent which stretched continuously to Africa in the space now occupied by the Indian Ocean and that the rocks of which it is formed are among the oldest and show no traces of having ever been submerged", in his People and Problems of India.

E.L. Thambimuthu says that "marine biologists are actually of the opinion that the sea had arisen in the pre-historic times and separated India from Ceylon and if the tradition of the Tamils, the very people who inhabited the submerged country and who alone could have witnessed the events be given credence, this must have happened about 400 B.C.", in his Dravida.

J.E. Tennet refers to the deluge or landslip in 504 B.C. when India was completely separated from Sri Lanka, in his Ceylon.

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PRESIDENT'S RULE IN TAMIL NADU

It is obvious that President's rule will be instituted in a State, when the constitutional machinery breaks down automatically or on the basis of a report of the Governor to that effect.

The Governor of a State may submit a report to the President that "a situation has arisen in which the Government of the State cannot be carried on in accordance with the provisions of the Constitution." If the President is satisfied, he is empowered under article 356(1) of the Constitution to issue a proclamation and assume to himself all or any of the functions of the Government of the State.

Every proclamation issued under article 356 has to be placed before each House of Parliament. It ceases to operate at the expiry of two months, unless approved by resolutions of both Houses of Parliament, for six months from the date it was issued. It may be extended for a further period of six months. However, no such arrangement shall be in force for more than three years. President's rule in States has been promulgated more than 70 times in different States. The Government of India is not obliged to lay a copy of the Governor's report, but from 1959, a summary of the Governor's report is also laid on the Tables of both Houses of Parliament, while placing the proclamation for the approval of the Earliament.

President's rule was promulgated in Tamil Nadu thrice, for the first time from 31 March, 1976, to 30 June, 1977, on the wake of the National internal emergency. Again from 17 February, 1980, to 9 June, 1980 and for a short time in 1991.

The details of the circumstances that led to the promulgation of President's rule are tabulated.

Governor

Thiru K.K. Shah Thiru Prabhu Das Patwari

Chief Minister. Party in power at the time of the proclamation

Issue of proclamation

Assembly dissolved or suspended?

Circumstances leading to the issue of proclamation

Thiru M. Karunā- Thiru M.G. Ramannerrak Kalagam) MK)

nidhi (Drāvida Mu- chandran (AIAD-

31 January 1976

17 February 1980

simultaneously

Assembly dissolved Assembly dissolved simultaneously

In his report, the The Union Govern-Governor has sta- ment felt that havted that the DMK ing suffered an over-Ministry had, by a whelming defeat in series of acts of the Lok Sabha elecmaladministration, tions held in January, corruption and mis-

use of power for in the State no lonachieving partisan ger represented the ends, set at naught people.

tice and equity. The maladministration under the **DMK Ministry was** broadly categorised as (a) administrative and financial improprieties committed by the Government,

all canons of jus-

(b) fragrant misuse of authority and high-handedness to further party interests and (c) deli-

berate attempts to thwart the basic objectives of National policy, dis-

regard of the instructions of the Union Government in relation to emergency

and misuse of emergency powers.

Governor's report to the President dated 29-1-76

2 February 1976, 11 March 1980 with a copy of the

(a) Lok Sabha

(a) 9, 10 March 1976 25 March 1980 (b) 8 March 1976 27 March 1980

Further discussion approving the continuance in force of the proclamation in the:

(a) Lok Sabha

Laying of the

proclamation on

the Table of the

Lok Sabha and

the Rajya Sabha

Discussion app-

roving the proclamation in the:

(b) Rajya Sabha

(b) Rajya Sabha

20, 23 August 1976 and 5 April 1977 17 August 1976 and 1 March 1977

Revocation of pro-30 June 1977 9 June 1980 clamation Ministry formed In the elections Elections to the held in June 1977, State Assembly were after the revocation of the pro-AIADMK secured held in May, 1980. clamation absolute majority An AIADMK goveand a new Ministry rnment headed by headed by Thiru M.G. Ramachan-M.G. Ramachan- dran assumed office dran was sworn in on 9 June 1980. on 30 June 1977.

Bibiliography: President's Rule in the States and Union Territories, Lok Sabha Secretariat, New Delhi, 1987.

PRESIDENTS, VICE-PRESIDENTS OF INDIA

Name	Tenure			
	From	To		
I. Presidents				
1. Dr. Rajendra Prasad	26-1-1950	13-5-1962		
2. Dr. Sarvepalli Radhakrishnan	13-5-1962	13-5-1967		
3. Dr. Zakir Hussain	13-5-1967	03-5-1969		
4. Varahagiri Venkata Giri	03-5-1969	20-7-1969		
5. Justice Mohammad Hidayatulla	20-7-1969	21-8-1969		
(Acting)	1 × 4 ×			
6. Varahagiri Venkata Giri	24-8-1969	24-8-1974		
7. Fakruddin Ali Ahmad	24-8-1974	11-2-1977		
8. B.D. Jatti (Acting)	11-2-1977	25-7-1977		
9. Neelam Sanjeeva Reddi	25-7-1977	25-7-1987		
10. Giani Zail Singh	25-7-1982	25-7-1987		
11. R. Venkataraman	25-7-1987	25-7-1992		
12. Dr. Shankar Dayal Sharma	25-7-1992			
II. Vice-Presidents				
1. Dr. Sarvepalli Radhakrishnan*	1952	1962		
2. Dr. Zakir Hussain*	1962	1967		
3. Varahagiri Venkata Giri*	1967	1969		
4. Gopal Swarup Pattak	1969	1974		
5. B.D. Jatti	1974	1979		
6. Justice Mohammed Hidayatulla	1979	1984		
7. R. Venkataraman*	1984	1987		
8. Dr. Shankar Dayal Sharma*	1987	1992		
9. K.R. Narayanan	1992			

Held the post of Vice-President and then the President of India.

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PRODIGY IN MATHEMATICS

Srinivasa Ramanujam, a genius, was the great wizard of mathematics born in Tamil Nadu. He was an "extraordinary figure of recent times"; he is considered as the greatest mathematician of this century.

Ramanujam was born in a poor Brahmin family of Kumbakonam on 2 December, 1887. He studied in the

local Town High School. It seems, while in the fourth form (9th standard) he began to study trigonometry and he was able to clear the doubts of his neighbour, a B.A. student. Just about this time he procured the book, A Synopsis of Elementary Results in Pure and Applied Mathematics by George Shoebridge Carr, of Gonville and Cains College, Cambridge, published in two volumes in 1880 and 1886. He worked at it and began to write theorem after theorem on sheets of paper which was later known



S. Ramanujam

collectively as his *Note-books* and "which have provided plenty of food for study and research to scholars the world over".

He passed the Matriculation examination of the University of Madras in December, 1903, and was admitted to the F.A. class at the Government College, Kumbakonam. As he was engaged in his mathematical pursuits, he could not bestow much attention on other subjects. Hence he failed in the examination and lost the scholarship he had on the basis of the results of the Matriculation examination. He tried his luck in the Pachaiyappa's College, Madras but unfortunately he fell ill and returned to Kumbakonam. He appeared as a private candidate in December, 1907, but failed.

Yet he was active at his studies in mathematics. Poverty could not obstruct him. Magic squares, continued fractions, hyper-geometric series, properties of numbers -prime as well as composite, partition of numbers, elliptic integrals etc., engaged his thought. He recorded each result he obtained in a notebook; proofs were often absent.

After many trials, he got an appointment as a clerk in the Madras Port Trust. At the instance of some of his well-wishers, he communicated his mathematical findings to Prof. G.H. Hardy, the then-fellow of the Trinity College, at Cambridge. Hardy wanted to invite Ramanujam to Cambridge but Ramanujam was initially reluctant to go.

On the recommendation of Gilber Walker, the Syndicate of the University of Madras awarded a monthly scholarship of Rs. 75/- for a period of two years from 23 March, 1913. Later, the University of Madras was pleased to grant a scholarship of £250 per annum, tenable in England for a period of two years from April 1, 1914, with a free passage and "reasonable sum for outfit". It was later extended to five years.

Ramanujam reached Cambridge in 1914 and was admitted into the Trinity College where he was granted a lumpsum scholarship of £60. Soon after his arrival, the first World War broke out and most of the mathematicians took to war service. Only Hardy remained, and so Ramanujan was much handicapped by the war. Hardy had much time to work with him. As Hardy observed, "I, learnt from him much more than he learnt from me".

The great bulk of Ramanujan's work was published in England. During his five years stay in England, 21 papers were published in different journals of Europe, five of them in collaboration with Hardy.

"In Cambridge, Ramanujan impressed those concerned by his extraordinary profusion, variety and power". Ramanujan's work brought him high praise and distinction.

"On February 28, 1918, he was elected a Fellow of the Royal Society, the highest honour in the scientific world in the United Kingdom and in the then-British Empire". On October 13, 1918, he was elected Fellow of the Trinity College, the first Indian to receive this honour. This fellowship carried an annual stipend of £250 for six years without any duties or conditions attached to it.

Ramanujan's health declined and he fell a victim to pulmonary tuberculosis. He was admitted in a nursing home at Cambridge in the summer of 1917 and then in the Sanatoria at Wells, at Matlock and London. He left for Madras on 27 February, 1919. The Indian Mathematical Society at its meeting held on 1 April, 1919, passed a resolution welcoming him back to India. On 4 August, 1918, it honoured him by appointing him as its honorary member.

"In spite of best medical advice and most sympathetic care and attention, he passed away on April 26, 1920; India and the world lost a giant, the like of whom they have not known since".

Though he was seriously unwell, he was very active mentally and the following anecdote bears testimony to it.

While Ramanujan was lying in bed, once Hardy paid a visit. When he referred to the number 1729 of the taxi-cab as a dull one, the patient instantaneously remarked, "No, it is a very interesting number. In fact, it is the smallest number expressible as a sum of two cubes in two different ways $(1729 = 12^3 + 1^3 = 10^3 + 9^3)$ ".

His Note-books

Ramanujan was jotting down his mathematical findings in *Note-books* from his school days, which have kept mathematicians all over the world busy during the middle of this century.

G.N. Watson of the London Mathematical Society was engaged in collaboration with B.N. Wilson of the University of Liverpool in the task of editing the Notebooks at the request of the authorities of the University of Madras in 1930-32.

The Note-books are in the custody of the University of Madras. They were 4 or 5 in black covers, each about an inch thick. When Ramanujan returned to India in 1919, he left a note book there and a copy of it was with Watson. This was transcribed by T.A. Satogopan, a lecturer in the Christian College, Madras. The first 134 pages have been arranged systematically in 16 chapters. The left-hand pages were left blank and they contained scattered notes, inserted later.

Four more *Note-books* were sent to Hardy, each containing 140 pages, which were copied by Watson.

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PROHIBITION

The introduction of prohibition is the most important measure taken by the Government to improve the social status of the common people. "About 1886, the leaders of the temperance movement, like Hall Caine took a leading part in passing a resolution in the House of Commons condemning the excise administration of India and in directing the Indian Government to bring about steps to reduce drunkenness in the country".

The Indian National Congress in 1900 made an appeal to the Government "to pass measures like the Marine Liquor Law of America and Sir William Wilfred Lawson's Permissive Bill or the Local Option Act and to impose an additional tax upon intoxicants, not in ended to be used as medicine".

Between 1906 and 1921, several measures were adopted to discourage drinking of liquor or toddy. Some arrack shops were closed and supply of liquor was minimised, in addition to the increase in the price of liquor. But these measures were later revoked.

In 1919-20, toddy shops were closed in some places like Tiruvādānai and Paramakudi taluks of the Rāmānathapuram district. But there was an increase in the consumption of liquor. There was illicit distillation and smuggling from the neighbouring districts. Toddy shops were picketted in 1921 and persons who drank liquor were kept under social boycott. As a result of the agitation, the Government had to lose a revenue of 6 lakhs of rupees. Between 1921 and 1927, a Temperance Bill and two local Option Bills were introduced in the Madras Legislature, giving option to local bodies to introduce prohibition. Even these measures were not effective. Between 1930 and 1933, prohibition was introduced in some parts of Tiruccenkodu, Nāmakkal and Rāsipuram taluks. Illicit distillation increased and hence in 1933, this was also abandoned.

In 1930-31, Rajaji published two important pamphlets, the *Indian Prohibition Manual* in English and *Ūr Kattuppādu* in Tamil.

When the Congress formed the Ministry under Rajaji in July 1937, he passed the *Prohibition Act of 1937* (*Madras Act X of 1937*) and introduced prohibition in the Salem district and extended it to Chittoor and Cuddapah districts in 1938 and to North Arcot district in 1939.

This Act exempted consumption of liquor for medicinal, scientific, religious or other purposes. Licenses were also issued for tapping sweet toddy and for manufacturing jaggery. Permits were issued to consume liquor to

those who need its use on grounds of personal health. The enforcement of the Act was entrusted to the police. A *Prohibition Officer* was appointed to assist the police. Prohibition Committees were also constituted. Alternate employment was provided to the former tappers. Besides, many measures were adopted to make prohibition a success.

The Madras and Annamalai Universities separately conducted investigations on the working of prohibition. Thomas of the University of Madras reported "that the drunk bill of the districts which had formerly been paid by not less than 200,000 persons and which had caused much miseries among many families had disappeared". According to him, there was a substantial improvement in the position, particularly of women and children. B.V. Narayanaswami Naidu of the Annamalai University observed that prohibition "had contributed to a phenomenal improvement in the moral and social life of the people and that whichever party might come to power, it should be retained.

The Congress Ministry resigned in 1939 and by the Act XXII of 1943, prohibition was suspended in those districts and toddy shops were reopened from January 1944. But when the Congress assumed office in March, 1946, prohibition was introduced again in 8 districts in October, 1946, 8 more in October, 1947 and in the remaining 9 districts in October 1948. Its enforcement was entrusted with the police in some districts, while in others with the excise department. The toddy tappers who were thrown out of employment were provided with new employments.

Indeed, prohibition offences were on the increase and by the *Madras Prohibition (Amendment) Act 1958* (Act VIII of 1958), the enforcement of prohibition laws was handed over to the police department.

The enforcement of prohibition was suspended in the State of Tamil Nadu with effect from August 30, 1971, by the Tamil Nadu Prohibition (suspension of operation) Act 1971 (Tamil Nadu Act 33 of 1971). This act suspended the operation of the whole of prohibition Act only so far as it related to liquor and its provisions are effective in regard to intoxicating drugs. "Acute financial stringency forced the Government of Tamil Nadu to take this step. But the Government made it clear that what was being enacted was a law suspending prohibition and not ending it".

Again prohibition was introduced in 1975, but later in 1984 prohibition was withdrawn partially.

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PROVISION FOR THE RECITAL OF TEVARAM

The earliest reference to provision being made for the recital of Tevaram (tēvāram) in temples was made

during the reign of Nandivarman III (A.D. 825-850), the Pallava king. He granted 3 villages to the temple at Tiruvallam as Devadana (dēvadāna), from the income of which estimated at 2,000 kadi (kādi) of paddy and 20 kalancu (kalancu) pon, 400 kadi of paddy was earmarked as provision for those who recite Tevaram and who supply Tiruppallittamam (tiruppallittāmam) (flowers) to the God (one kalam = 4 kadi).

At Tinutavatturai (modern Lālgudi) in the Tirucci district, two Brahmins recited the Tevaram before the God during the 3 sandhis (sunrise, noon and sunset) and lands were given by Sivagōcari Pidāran Dēsavidangan in the 37th regnal year of Parantaka Chola I (parāntaka cōla) A.D. 943.

An epigraph of the 29th regnal year of Rajaraja I (rājarāja) (1014) relates the elaborate arrangements made for the singing of Tiruppatikam (Tevaram) by a choir of 48 pidarars (pidārar) (Tevaram singers), who had undergone Sivadiksha (sivadīksha). Two drummers to play on the kettle drum (udukkai and kottimaddalam) were also appointed. They were given 3 kurunis of paddy per day. The Tevaram singers belonged to various places, as can be gleaned from the names mentioned in the inscription. Some names are Bālan Tiruvānjiyattadīgal alias Rājarājappiccan alias Sadāsivan, Tiruvennāval Semporjōti alias Dakshinamēru Vidangappiccan alias Nānasivan, Araiyan Anukkan alias Tirumaraikkādan alias Danumasivan and Aiyāran Pennōrpāgan alias Hridayasivan.

Here the name of the pidaran, his native place and the dikshā-nāma (name at the time of initiation) are clearly mentioned.

At Tinuamāttūr temple in South Arcot district, an inscription states that a choir of 16 blind men sang the Tinuppatikam during the three sandhis and two men were appointed to lead them to the temple. Twelve velis (vēli) of land were set apart as Tinuppatikakkāni for this purpose.

At Allūr, 3 Adigalmār (dēvadāsis) were employed for this purpose, in the 4th regnal year of Kopparakēsarivarman.

At Tinivelangudi, an inscription of Rajaraja I relates that an assignment of land was made for the conduct of Cittirai festival and Tinivadirai festival for 7 days and for the recital of Tinippatikam by 4 persons as there was no specific endowment for this purpose.

During the reign of Vīrarājēndra (A.D. 1063-1070) 60 velis of land were set apart for Tīruppaļļi eļucci, for recital of Tīruvempāvai with gestures by 22 taļiyilār (temple women), one dance master (Āḍalāṣān) and for 16 dēvaradiyār who sang the Tīruppatikam in agamārga.

At Dēvikāpuram, in Saka (sāka) 1422 (A.D. 1500), an endowment was made for the recitation of Tiruppattu (tiruppāṭṭu). In Saka 1486 (A.D. 1564), Ativirarama Pandiya (ativīrarāma pāndiya) had ordered for instituting an endowment for the recital of Tiruppattu by the poet, Cidambaranātan of Tiruvannamalai (tiruvanna-

malai). The Tiruppattu might be the hymns of the Tevaram Triad. Reference for singing Periya Tiruppattu is also found in an inscription of Saka 1438 (A.D. 1516) in an inscription of Tiruvannamalai.

At Tiruvālī svaram in Tirunelveli (tirunelvēli) district, an inscription of Vīra Pandiya states that Pugalipperumāl, belonging to the lineage of Nānāmṛtā-cāryā of the Golaki Matha purchased lands and endowed for the singing of Tirunanam (tirunānam) by 8 Brahmins. Eleven mendicants (tapasvis) were given residential plots for the singing of Tīrunānam at the Tirunelveli temple and those lands were made tax free, iraiyili. During the reign of Māravarman Sundara Pandiyan II, an endowment was created in A.D. 1239, for the recital of Tirunanam at Ārrūr. Tirunanam, probably refers to Sambandar's Tevaram, for Sambandar was called Tīrunānam perra Pillaiyār. Tirunanam may also refer to all the hymns of the Tevaram Triad.

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PROVISION FOR THE RECITAL OF TIRUVEMPAVAI

The Tiruvempavai (tiruvempāvai) hymns of Manikkavacakar (mānikkavācakar) form part of his Tiruvacakam (tiruvācakam). The convention followed in the Siva temples of Tamil Nadu, not to recite Tevaram (tēvaram) and Tirumurai (tirumurai) in the month of Margali (mārgali) (December-January) is because Tiruvempavai has to be recited during the Margali festival. Inscriptions mention the provision made for singing Tiruvempavai before Siva or Manikkavacakar in the month of Margali.

During the reign of the Chola (cōla) king Vira Rajendra (vīra rājēndra) (A.D. 1063-1070), Simhavishnu caturvedimangalam which was named as Vira Rajendra Vilagam (vilāgam), the modern Manali in the Chengalpet district, reclamation of 60 velis (vēli) of land was made. The income from the said lands were earmarked for conducting some charities for the longevity of the king and the welfare of his children. One musician should sing tinupalliyelucci, the Tinuvādirai day festival should be conducted with Tiruvempavai being recited, twenty-two taliyilar (taliyilār) well-versed in music and dance should be maintained, and sixteen Devaradiyars (dēvaradiyār) who sing Tiruppatikam in agamārgā should be paid, are referred to as the charities.

There arose differences of opinion among Padiyilar (padiyilār), Rishaba-taliyilar and Devaradiyar in the temple of Tinuvoniyūr. According to the orders of Kampanna Udaiyār in Saka 1293 (A.D. 1371), a meeting was held under the presidentship of Kongarāyar and decided that Padiyilar should recite the Tiruppatikam and the Tiruvempavai.

The Siva temple complex at Tirukkovalur (tirukkōvalūr) called Kīļur has an epigraph of the 5th year of Rājēndra (A.D. 1056) which states that the Sabha of Puduppērūr sold some lands to the Tirukkovalur temple and made them tax free. The income should be spent on recitation of Tiruvempavai during the Margali Tiruvadirai festival and feed some devotees.

An inscription of the 5th regnal year of Rājādhirāja at Valuvur (valuvūr) in Tanjavur states that one person gifted 30 kasus (kāsu) to the temple and the interest of 11½ kasus from it should be spent for the recital of Tiruvempavai before the image of Tiruvādavūrali Nāyanār (Manikkavacakar) during the Margali festival.

Provision for the recital of Tiruvempavai in the sadari pan (note) in the month of Margali in the Mīnakshi Amman shrine at Madurai was also made in an epigraph (ARE 1927-28).

At Nāngunēri, 32 km south of Tirunelvēli; 2 Vaishnava and one Siva temples exist. At Tirunagesvaram (tirunāgēsvaram), the Siva temple has an inscription of the 14th regnal year of Sundara Pandiya. The income from the lands was insufficient for the temple and in order to supplement it and to conduct the Margali Tiruvadirai festival and to recite Tiruvempavai during the festival, one Cōlankunran, belonging to the Kaṇa Vīra Singam terinda Villigal (archery) donated two ānai accu.

The above epigraphs make it clear that Tiruvempavai recital was popular throughout Tamilagam.

See also: Provision for the Recital of Tevaram.

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PUBLIC HEALTH ADMINISTRATION

The Madras Local Funds Act (Act IV of 1871) and the Madras Towns Improvements Act (Act III of 1871) made sanitation, the responsibility of the local bodies. There were provisions for vaccination in rural areas and municipal towns, for the construction and repair of hospitals and dispensaries, for the sanitary inspection of towns and villages, and for the cleaning of roads, streets, tanks etc.

Madras Local Boards Act 1884 (Act V of 1884) and the Madras District Municipalities Act 1884 (Act IV of 1884) replaced the former acts and made it obligatory on the local bodies to administer the localities and their health care.

Later the Madras Local Boards Act 1920 (Act XIV of 1920) and the Madras District Municipalities Act 1920 (Act V of 1920) imposed additional obligations on local bodies.

The first Congress Ministry passed the Madras Public-bodies Health Act 1939 (Act III of 1939) which

contained provisions for the advancement of public health. A Public Health Board was also constituted.

A Director of Public Health and Health Officers were appointed. The local bodies were obliged to earmark a percentage of their income for the expenditure on public health; they were required to provide sufficient supply of drinking water by levying water tax, if necessary. Maintenance of drainage, establishment of adequate number of public toilets, eradication of infectious diseases, providing maternity and child welfare measures and mosquito control were to be looked after by this department.

There was a Sanitary Commissioner in Madras from 1869 and he was assisted by 2 or 3 Deputy Sanitary Commissioners.

Under the Reforms Act of 1919 Sanitation and Public Health came under the control of the Provincial Minister in charge of local bodies. A Health Department was organised. The nomenclatures Sanitary Commissioner was changed to Director of Public Health and that of Deputy Sanitary Commissioner to Assistant Director of Public Health. District Health Committees were set up. First class Health Officers were appointed under all District Boards and in Municipalities having a population of 50,000 or more and second class Health Officers in fairly large Municipalities.

Maternity and Child Welfare Centres were also started. In 1917, the Madras Corporation started 2 centres in Madras.

The Madras District Municipalities Act of 1920 and the Madras Local Boards Act of 1920 provided adequate facilities for maternity and child welfare work and the local bodies had to attend to this work, according to the plan drawn by the Director of Public Health. An Assistant Director of Public Health was entrusted with the supervision of the maternity and child welfare centres.

With regard to the curative side of public health, there was a Surgeon-General in Madras from 1786. His duties were confined to the British forces. There was a Medical Board which supervised the work of the surgeons who looked after the welfare of the Company's servants. The district surgeons treated the European officers at the headquarters.

From 1840, the Government opened civil hospitals on the recommendation of the Medical Board in large towns for the treatment of the public, especially the poor.

In 1857, the Medical Board was replaced by a Director General or Inspector General of the Medical Department.

In 1880, it was converted into that of Surgeon General who controlled and supervised the civil hospitals and dispensaries and the medical establishment of the Indian army.

In 1883, the district surgeons or civil surgeons had assistant surgeons in all districts and the former came to be known as District Medical and Sanitary Officers.

In 1922, they became District Health Officers or District Medical Officers.

In 1870, the Government medical institutions were placed under the Local Boards and Municipalities. In the early stages, the Government gave very small grants for the maintenance of the medical institutions. But,in 1915 the Government adopted a liberal attitude. In 1917, they took over the management of the district and headquarters hospitals. From 1929, the system of appointing honorary medical officers in all district headquarters came into practice.

As for maternity relief, the Government in 1875, asked the Local Boards to appoint trained midwives in their hospitals and dispensaries. In 1929, a scheme of subsidized rural dispensaries was introduced, the cost of medicine and contingent charges being met by the local bodies.

The District Boards have also set up rural dispensaries.

In 1948-49, combined medical and public health centre or primary health centres were opened. Each centre is provided with 6 beds, 4 for maternity and 2 for isolation, in charge of a medical officer, assisted by a staff.

Training as many persons as possible in the indigenous system of medicine was also introduced. A School of Indian Medicine was opened at Madras in 1925 and also a College of Indian Medicine in 1947-48.

A scheme for improving the knowledge of practioners of indigenous systems residing in rural areas has also been introduced, called *Village Vaidya Scheme*. Four such centres have been opened in the State.

The Madras Town Planning Act of 1920 (Act VII of 1920) was passed to improve the environment of the municipal areas. Under this act, municipal councils have been enjoined to prepare plans for the development of urban areas.

Since 1913, steps have been taken to improve rural water supply. In 1915, the Government, with the object of providing at least one well in every village of 500 inhabitants, began to make lumpsum grants to local bodies. In 1920, funds were provided for approved water supply schemes. In 1925, Rs. 108 lakhs was granted by the Government of India for the improvement of water supply.

The first Congress Ministry created a separate fund in 1937 for the improvement of water supply and began to finance from State funds, making the District Collectors responsible for the works. A priority list of water supply and drainage scheme for municipalities was prepared in 1944.

The National Government constituted a Water Supply and Drainage Committee in 1947. Additional loans required by local bodies were sanctioned. A period of twenty years was fixed as the maximum period within which all the urban areas should be provided with water supply.

In order to provide medical aid to rural areas with a population of 3.3 crores, Rural Health Centres have been opened at one each in areas having a population of 5,000 and in hilly tracts having a population of 3,000. About 5,860 health centres were opened up to March 1985 and in 1985-86, 1,084 centres were added.

To facilitate immediate relief, mobile health centres were also introduced. Diseases like cholera, typhoid, malaria etc., have been checked considerably. By such acts, the death rate of children was reduced from 124 per 1,000 in 1951 to 42 by 1981.

Statistics of Hospitals in Tamil Nadu in 1984-85

Hospitals	393
Dispensaries	1,228
Health Centres	655
Other Centres	270
Maternity Centres	234
Beds	57,966

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PURE TAMIL MOVEMENT

Pavananadi, the author of Nannūl, while estimating the alphabets in Tamil unwittingly and without motive, observed in the 12th century A.D. that the 5 letters r n l e and o, and the secondary letters except the elongated vowels are Tamil and others are common to both Tamil and Sanskrit.

In the 17th century A.D., Tsāna Dēsikar, the author of Ilakkanakkottu, succinctly but deliberately posing a query, whether there was one work purely in Tamil, observed without any restraint that the elite would feel ashamed to express that it was a language with only 5 letters (of its own). Such unwanted, unwarranted and sarcastic observations deprecating the language naturally injured the egoistic feelings of the Tamil speaking elite and affected their prestige and self-respect which in the long run resulted in the Pure Tamil Movement.

The impact of Sanskrit began to be felt in Tamil Nadu for many centuries. There were some Tamil speakers who deliberately imitated Brahmin diction and enunciation. On the other hand, some with caution avoided Sanskrit lexis and Sanskritised pronunciation. With the advent of scientific inventions, there came a necessity to coin new terms to express them. "The learned class, namely the Brahmins, has always looked

towards Sanskrit" which was resented by "certain speakers of Tamil, particularly high-caste non-Brahmins". Hence a strong movement for purity in Tamil came into being. This was "to assert the distinctiveness of the Tamil society and enhance the conditions for its self preservation".

According to V.Sp. Manickam, "the Pure Tamil Movement is a movement with noble objectives.... it is not in any way inimical to other languages including Sanskrit".

At the beginning, the movement fought against the use of Sanskrit words.... At present the target is against the use of English words.

Owing to the "purist tendency and conservative reform of the language", classical and literary forms came into vogue, "at the sacrifice of even widely current loans from other languages". "Sometimes, even native archaic words which had become deviant from their etymology... were resorted to their original form".

It was considered that the extreme view might result in a loss of "communicability in the language". But it is maintained that it is readily "understandable to everyone".

Indeed "indiscriminate use of Sanskrit and other foreign words has put to disuse, the nice and common Tamil words... destroys the sweetness, fertility and purity of Tamil; defaces the beauty and mauls the strength of Tamil; creates the impression that Tamil cannot function by itself".

The language is ancient and does not need to borrow from elsewhere. "The notion that the language can be developed by borrowing is not applicable to Tamil".

As Winslow has observed, "Tamil is not a vulgar dialect. Before the principal basis of the English had a written character, it was a highly polished language... It is evident that there was an early literature in Tamil independent of Sanskrit.... In fact the nearer we approach Sen-Tamil, the less we need Sanskrit..... It is certain that Tamil could do without Sanskrit much better than English without Latin".

S.V. Shanmugham, states that "if a language is developed in a pure manner, the people will be superior in their moral life". He suggests that "if the commonly used word lanjam (bribe) were substituted by pure Tamil word, kaiyūttu, it would pave the way for the avoidance of the habit of bribery in society".

Somehow "Sanskrit and English have exercised such long and deep effects on Tamil that these cannot be ignored". According to V. Sp. Manickam "purity does not mean total ban on the entry of words of other languages... A living and progressive language should always keep its doors open for the incoming of foreign words to express certain ideas and thoughts clearly and truly.... borrowing should be done on strict and definite principles. Borrowed words should not exceed 5% in a language".

Moreover, according to him, one can "accept borrowed words, if they are Tamilised and their forms should not disclose that they are alien".

In order to help Tamil to substitute proper and pure words in the place of Sanskrit lexis, a glossary of pure Tamil words, called Sanskrit-Tamil Dictionary (Vadacol (vadacol) - Tamil Agara Varisai) was brought out in Madras in 1937 and an abridged version, called Vadacol Tamil Agara Varisaic Curukkam in 1938 by T. Nīlāmbikai Ammaiyār, the daughter of Maraimalai Adikal (maraimalai adikal) who was one of the first public advocates of pure Tamil to institutionalise the emotional demand for purity.

Further an example of extreme purity is the English-Tamil Dictionary published by the University of Madras under the editorship of A.C. Chetti, at in which are given "pure Tamil equivalents, sometimes coined from the semantic structure of the English original".

Since independence, purity has found ideological support in the politics of Tamil Nadu, and "the Sanskritised varieties of Tamil speech, no longer enjoy the prestigious status they for long maintained in Tamil Society".

But the pure language is not in any way closer to the colloquial speech than the Sanskritised form which it has replaced. Many archaic forms have been introduced. This variety of speech is "still a target of awe and still inaccessible to the illiterate".

Vana ūrdi for aeroplane, tolaipēši for telephone; tolaikātci for television; viraivu ūrdi for express bus, though seem to be pedantic have been really welcomed by and large.

One salient feature that has resulted is the abolition of the usage of the sounds, not found in Tamil repertoire, like () ja, () sa, () sa, () ha and () ksha which had been in extensive use in grantha alphabet.

Change of names has also been the result of this movement. The pioneers were V.K. Sūryanārāyaṇa Sāstri and Swami Vēdācalam who changed their names to Paridimāl Kalaiñan and Maraimalai Adikal and many have followed them.

Any how, the Pure Tamil Movement, though eschewed the use of Sanskrit lexis, "has distinctly failed to contain the mixing of English words, phrases and sentences in the informal speech of the elite and it still dominates in the areas of advanced science, which is inevitable".

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QUEENS AND PRINCESSES OF THE CHOLAS

The queens and princesses of the Chola (cola) dynasty were mostly pious and munificent.

Aditya Cōla had 2 wives, Ilankoppicci (ilankōppicci) and Tribhuvana Mahadevi (tribhuvana mahādēvi) alias Vayiriyakkan.

Ilankoppicci, the daughter of Vallavaraiyan, instituted an endowment for a perpetual lamp in the temple of Tirumalappadi (tirumalappadi) in A.D. 897.

Tribhuvana Mahadevi also made provision for burning perpetual lamps in the temple of *Tiruppūnturutti* and *Tiruccōrrutturai*.

Parantaka I (parāntaka) had many wives, the chief of them being Kōkkilanadi, the mother of Rājāditya. Another, a Cērā princess of Palavur, was the mother of Arinjaya (arinjaya). Anupama and Vīramādēvi were his daughters. The latter provided a perpetual lamp in the Siva temple at Takkōlam.

Gandaraditya (gandarāditya) had 2 wives, one Vīranārani who died even before he was anointed king and the other, Sembiyan Madevi (sembiyan mādēvi), the daughter of Malavaraiyar, who was pious and illustrious. She became a widow at an young age and lived during the periods of Arinjaya, Sundara Chola and Uttama Chola, and died in A.D. 1001 during the reign of Rajaraja I (rājarāja).

The first and foremost temple built by her was at Tirunallam (Konerirajapuram (konērirājapuram)), named as Gandaradityam, after her husband, was built under the supervision of Alattūrudaiyan Gunapattan Haracarana Sēkharan alias Rājakēsari Mūvēnda Vēlān. Moreover, the brick temples at Vriddhāchalam, Tirukkōdikā, Tenkurangāduturai, Sembiyan Madevi, Tiruvānūr, Aranēri, Tirutturutti, Ānānkūr, Tirumananjēri and Tiruvakkarai (tiruvākkarai) were her other stone monuments. Tiruvakkarai temple was the last one built by her of stone in A.D. 1001. Her donations and gifts to several temples were innumerable. In the southern wall of the shrine at Tirunallam (Konerirajapuram), she caused to cut a bas-relief of her husband worshipping the Sivalinga.

Uttama Chola, the son of Gandaraditya, had many queens. Tribhuvana Mādēvi, Patṭantānatungi, Tennavan Mādēvi, Vānavan Mādēvi, Kilānadigal, Pancavan Madevi (pancavan mādēvi), Sonna Mādēvi and Ārūran Ambalattadigal had so much respect for their mother-in-law that they had instituted many endowments for the worship and festivals of the temple in the village, Sembiyan Madevi.

Arinjaya, who ruled for a short time, had 4 consorts of whom Pūdi Āditta Pidāri was the daughter of the Kodumbāļūr chieftain Pūdi Vikrama Kēsari. She seemed to have rebuilt, of stone, the temple at Tiruccendurai.

Kundavai, the daughter of Sundara Chola and the elder sister of Rajaraja I, was much respected with great affection by her brother. Her gifts to the Tanjavur temple were recorded, next to those of Rajaraja I.

At Karuntittaikkudi, a sale of land to Kundavai is recorded, which she presented, for a perpetual lamp, to the temple in the 17th regnal year of Rajaraja.

At Dādāpuram, she caused to build 3 temples called Kundavai Vinnagar (kundavai vinnagar), Iravikula Manikka Isvaram (iravikula mānikka īsvaram) and Kundavai Jīnālayam. She is also said to have presented to those temples, vessels and ornaments of gold, silver and pearls.

The gift of sheep for lamps to the Kundavai Vinnagar is recorded in an inscription. Sheep were left with 30 shepherds, for lighting 10 lamps, in the Iravikula Manikka Isvaram, by Kundavai.

She is said to have constructed a temple at Tanjavur for Vishnu (visnu) with an attached hospital in her father's name, called Sundara Cola Vinnagar Atura Sālai. At Pandāravādai, 9 mās of land was sold for 70 kasus (kāsu) and made tax-free by the assembly of Rājakēsari caturvēdimangalam to Kundavai for the maintenance of the dispensary founded by her. Another sale of house-site has been recorded to make up the deficit to run the hospital.

At *Udayārgudi*, an image of *Sūryadeva* was set up by Kundavai and a gift of 25 kalancus (kalancu) of gold was also made for a lamp.

She gifted, to the Rajarajesvaram (rājarājēsvaram), 2 icons, the Umaparamesvari (umāparamēsvari), the consort of Dakshinameru Vidangar (daksinamēru vidangar) and Umaparamesvari, the consort of Tanjai Vidangar (tañjai vidangar) in addition to the images of her father and mother.

For Umaparamesvari, the consort of Adavallan (ādavāllān), she gave 11 items of utensils, all made of gold which weighed 2,662 kalancus.

For Umaparamesvari, the consort of Dakshinameru Vidangar, ritual vessels, gold flowers and ornaments, all weighing 3,670 kalancus of gold were given by her. She further gave 13 gold ornaments weighing 1,135 kalancus valued at 11,820 kasus and they contained 3,950 diamonds, 727 rubies and 2,657 pearls of various varieties. In addition to these, 5 items of ornaments which weighed 372 kalancus valued at 6,200 kasus were given and they were decked with 2,301 diamonds, 434 rubies and 167 pearls.

For Umaparamesvari, the consort of Tanjai Vidangar, 11 ritual vessels weighing 2,662 kalancus, 14 items of jewellery weighing 559 kalancus, a crown weighing 230 kalancus and valued at 700 kasus along with a garland of gold decked with diamonds were given by her.

She deposited 960 kasus and 1,040 kasus for the service of the images of her parents. She further donated 5,000 kalancus of gold for the purpose of decorating the hall where the images of Umaparamesvaris, the consorts of Dakshinameru Vidangar and Tanjai Vidangar, were

placed for worship at the procession during the annual festival.

Rajaraja I had several wives and they had also gifted several items to the Rajarajesvaram temple.

Pancavan Madevi gifted 4 icons, the Tanjai Alagar (tanjai alagar), Umaparamesvari (consort of Tanjai Alagar), Ganapati (ganapati) and saint Patanjali.

Colamadevi gave Adavallan, Umaparamesvari, Rishabhavahanadevar with his consort and Ganapati.

Prithvimādēvi gifted Srī kantamūrti and Pārvati.

Trilokyamadevi (trilōkyamādēvi) gave Kalyāṇa Sundarar with Umaparamesvari, Vishnu and Brahma.

Abhimāna Valli gisted Lingapurānadēvar.

Ilādamādevi gave Pāsupatamūrti.

The chief queen, Ulogamadevi (ulōgamādevi), known also as Danti Sakti Vidangiyār, constructed a temple known as Ulōgamadeviccaram in the Pañcanadīsvara temple at Tīnivaiyāru, called Uttara Kailāsam. She gifted the icon, Piccadanadēvar to the Rajarajesvaram temple. The Kshētrapāladēva shrine, in the temple complex of Tīnivalañjuli, was also her construction. This ēkatala vimāna temple is situated on the left side of the path leading to the 2nd gōpura from the Rājagōpura or the 1st entrance to the temple complex. This small temple consists of the sculpture of Bhairavamūri with 16 arms. Ulogamadevi and Kundavai, the daughter of Rajaraja I, have gifted many gold ornaments to this deity.

Arumolinangaiyār or Pirānār was the daughter of Rajendra I (rājēndra). She presented a costly umbrella of pearls to the temple of Tirumalappādi in the early years of the reign of her brother Rājādhirāja.

One of the queens of Kulōthunga I, Trilokyamadevi, is said to have endowed a lamp in the Arpākkam temple in A.D. 1072 for her mother's spiritual welfare.

Lords and noblemen under the Chola kings were also great patrons and munificent in their service to the country.

See also: Gandaraditya, His successors and His Temples, Parantaka I and His Temples, Rajaraja I and His Temples, Rajendra I and His Temples, Kulottunga I and His Temples.

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QUEENS OF THE PALLAVAS

Most of the queens of the Pallava kings were cultured and pious and were engaged in religious and charitable activities like construction of temples.

Carudevi: Carudevi (cārudēvi), the queen of Vijaya Buddhavarman, the crown prince and the mother of Buddyankura made an endowment of 4 nivarthanas (nivarthanā) of land to a Vishnu (viṣṇu) temple at Dālūra.

Rangapataka: Rangapataka (rangapatāka) was the queen of Rajasimha (rājasimha), the builder of the famous Kailasanatha (kailāsanātha) temple at Kanchi. On the eastern front of the Kailasanātha temple, there are 8 small shrines in a row from north to south, 6 on the right side of the entrance and 2 on the left. The third of the 6 shrines was built by this queen and there is an inscription to this effect on its first tier. She is described as a banner among women; she was dear to Rajasimha as Pārvati to Siva; she even surpassed Lakshmi in obtaining the favour of her husband.

Reva: Reva (rēvā) the chief queen of Nandivarman Pallavamalla, was the daughter of Dantidurga, a Rashtrakuta king. Her son was Dantivarman. She was probably the builder of the Muktēswara temple at Kanchi, called as the Dharmamahādēvī svaragraham. Dharma Mahādēvī may probably be another name of Reva.

Aggalanimmati Aggalanimmati (aggalanimmāti), the queen of Dantivarman, was the daughter of a Kadamba (kadamba) king, the crest jewel of the Kadamba family. She was to her lord, as Gowri was to Siva.

Sankha: Sankha (sankhā) the daughter of the Rashtrakuta king Amōghavarṣa, was the wife of Tellārerinda Nandivarman III. Her son was Nripatungavarman (nrpatungavarman). She resembled the earth in her patience and was beloved like a mother to her subjects. She was intelligent, beautiful and skilled in arts.

Prithivi Manikkam: The wife of Nripatungavarman and probably the daughter of the Ganga (gangā) king Prithivipati, Prithivi Manikkam (prithivi mānikkam) was the builder of a Vishnu temple at Ukkal. A village is named after her as Prithivi Mahadevi caturvedimangalam (prithivi mahādēvi caturvēdimangalam). A liquid measure was also named after her.

Madevi Adigal: The queen of Aparajita (aparājita) Madevi Adigal (mādēvi adigal) made an endowment of 31 kalancu pon for burning a perpetual lamp in the Siva temple at Tiruvorriyūr. She probably hailed from the Tamil country.

Adigal Kandan Maram Pavaiyar: Adigal Kandan Maram Pavaiyar (adigal kandan māram pāvaiyār), a Paluvēttaraiyan princess, was a queen of Nandivarman III. Kampavarman was her son and Aparajita was her grandson.

It may not be out of place here to refer the Hosakkōttai copper plates, in the Thirty Pallava Copper Plates, which record that the mother of Simhavisnu made a grant to raise a Jaina temple for the glorification of the illustrious line of her husband. The Ganga king gifted the land. It may be inferred that she belonged to the Ganga family. The name of the queen is not mentioned in the

grant. Further, the portrait statues of the kings in the rock-cut and cave temples at *Mahābalipuram* are all depicted with their queens.

See also: Medieval Pallavas, Later Pallavas.

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RADHAKRISHNAN, SARVAPALLI

Philosopher, diplomat and statesman, Sarvapalli Radhakrishnan is one of the great sons of modern India. Known for his erudite scholarship in Indian philosophy and Indian thought, he interpreted them and introduced them to the West.

Born on 5 September, 1888 at the village of Sarvapalli near Tiruttani, 64 km from Madras in a middle class family, Radhakrishnan had his early education at Tiruttani and Woorse Coll-



S. Radhakrishnan

ege, Vellore. Entering the Christian College, Madras, he took his M.A. Degree in philosophy in 1908. As he says in his My Search for Truth (1946), his school and college educations in Christian missionary institutions and the impact of philosophic outpourings of Swami Vivekananda, turned his attention to the search for truth in Hindu religious philosophy and Vedanta. As a partial fulfilment of the M.A. course in philosophy, he prepared the thesis Ethics of Vedanta, which was highly praised by his professor A.G. Hogg. Beginning his career as a teacher in the Department of Philosophy in the Madras University from April 1909, he later became Professor of Philosophy in that University. Since then, he was intimately connected with education in the capacities as Professor or Vice-Chancellor, till he became the Ambassador to the former U.S.S.R. Invited by Sir Asutosh Mukherjee, he became the King George V Professor of Philosophy at the Calcutta University. His work on the subject during that period brought him to the notice of the West and Prof. L.P. Jack invited him to deliver the Upton Lectures in Oxford in 1926. Three years later, in 1929, he was invited to deliver lectures in the same University on Comparative Religion.

Service to the Cause of Education: During the period between 1918 and 1921, he was the Professor of Philosophy at the University of Mysore. In 1921, he was

appointed Professor of Philosophy at the University of Calcutta which position he held till 1931. He was chosen the Vice-Chancellor of the Andhra University in 1931. Retiring from the Vice-Chancellorship in 1936, he served as the Professor of Philosophy again in the Calcutta University till 1941. Later he became the Vice-Chancellor of the Benares Hindu University and was in that position till 1948. In the meantime, he was the visiting professor in Oxford for Eastern religions and ethics during the years 1936 and 1952. He was the Chancellor of the Delhi University from 1953 to 1962, when he was the Vice-President of India.

Radhakrishnan led the Indian delegation to the United Nation's Education, Scientific and Cultural Organization in 1946 and 1952. He was elected the Chairman of its Executive Board during the year 1948-'49.

Radhakrishnan was appointed as India's Ambassador to the former U.S.S.R. in July 1949. During the three years in office, he had done yeomen service for the cultivation of friendship and cooperation between Indian and Russian leaders. As a reputed philosopher, Radhakrishnan was one of the few non-Russians who had easy access to Stalin.

Elected as Vice-President of the Indian Republic in 1952, Radhakrishnan held the position for two terms till 1962 when he was elected to the highest office, the President of India. As Vice-President, Radhakrishnan was the Chairman of the Rajya Sabha. With his ready wit and erudite knowledge in understanding men and matters, he held the House always in good humour. He was praised and held in high esteem by the members of the ruling and opposition parties for his neutrality. As the President of India, he was held as the first Philosopher King which Plato dreamt in his Republic, though he did not enjoy absolute executive powers as President.

After completing the term as President of the Indian Union in 1967, he spent a retired life in Madras till his death in 1975. Even during his retired life, his advice was sought after in many fields, particularly in the field of education.

Many Indian and foreign Universities had conferred on him Doctorates Honoraris Causa. The Calcutta University had already conferred the LL.D. Degree on him in 1931. He was honoured by the Government of India in 1954 by conferring Bharata Ratna, the highest honour awarded by the nation. The University of Madras renamed the Centre for Advanced Study in Philosophy as The Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, from 1976.

Author of many works on Indian philosophy, his important works include the two volumes of Indian Philosophy (1923-27), The Philosophy of the Upanishads (1924), An Idealist View of Life (1932), Eastern Religions and Western Thought (1939), My Search for Truth (1946) and East and West - Some Reflections (1955).

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RAGHAVAIYANGAR, M.

Scholar, grammarian, researcher and critic, Muthuswami Raghavaiyangar born at Ariyakkudi in the Ramanathapuram District on 26 July, 1878 as the son of Sadavadani (doing one hundred things at the same time) Muthuswami Aiyangar, is popularly mentioned as Mu. Rā. Raghavaiyangar lost his father when he was fourteen and came under the care and patronage of the zamindar of Palavanattam.

Panditturai Tevar, the Raja of Ramanathapuram arranged for the education of Mu. Ra in the Tamil Sangam at Madurai where he picked up Tamil grammar and literature. In the same Tamil Sangam, he became a teacher and at the same time worked as sub-editor of Sentamil, the journal of the Sangam. He later became the chief editor of Sentamil and wrote a number of articles on grammatical, literary and historical researches. Most of his views were accepted and appreciated by the scholarly world. Besides contributing articles to Sentamil, he compiled his articles published by him in the journal and brought out in book form. Velir Varalāru (History of the Velir) was one of them.

When the Madras University started the project of compiling the Tamil Lexicon in 1912 with Rev. J.H. Chandler as the editor, he selected Mu. Ra. as the chief pandit in the project. He worked in the Lexicon project until its completion. During his involvement in the project, he found time to do research and brought out a number of books like Tolkāppiyam-Ponulatikāra Ārāycci, Cēran Cenkuttuvan, Date of the Ālvārs, Sāsanat Tamil Kavi Caritam etc. which are still considered authoritative works on the subjects concerned.

Some of his other works are Nari Virutam, Cidambara Pāttiyal, Tirukkalampakam, Vikrama Coļamulā, Candrāloka, Kēsavapenumāl Irattaimanimālai, etc. He had also edited Penuntokai, Nūrponutkurippu, Nikantakarāti, Tirukkural Parimēlalakar Ūrai, etc. with elaborate commentaries. Contributing learned articles to Kalaimakal, he had also served as the honorary editor of Tamil Nesan.

When the Lexicon project was completed in 1939, he was awarded the title Rao Sahib. His sixtieth birthday was celebrated in Madras in which Vice-Chancellor of the Madras University was associated, while his sons celebrated it in his native village. On that occasion, the work Arāiccittokai was published. At sixty, he retired to live at Ramanathapuram. For some months, he served as the honorary professor of Tamil in the Loyola College, Madras, after his retirement.

He was invited to hold the Alagappa Chettiar Chair for Tamil in the Travancore University as its first incumbent. As honorary professor of Tamil in Thiru-

vananthapuram, he investigated the relationship of Tamil with Kerala and brought out a few books. Some Aspects of Kerala and Tamil Culture, Cera Ventar Ceyyut kovai in two volumes with historical notes and edited Harichandra Venpa, a manuscript obtained from the Palace Manuscript Library with elaborate commentaries. These books were published through the Travancore University.

With his retirement from the Travancore University in 1951, he spent his time in Ramanathapuram. It was at this time that he wrote and published the book, Centamil Valartta Tevarkal which gives the life and achievements of Ponnuswamy Tevar and his son Pandithurai Tevar of the Ramanathapuram palace. He got many presents and a sizeable income from this work which he donated to the Raja's High School, Ramanathapuram to give scholarship to the student who gets the highest marks in Tamil in the School Leaving Certificate examination.

In 1954 he lost his wife, eldest son and daughterin-law. The tragedy affected him so much that he left Ramanathapuram to stay at Manamadurai, where he spent the rest of his life.

He presided over the celebrations of Kampan Vila at Karaikkudi in 1955, when the Tamil Writers Forum presented him with a shield in recognition of his contributions to Tamil grammar, history and literature.

When the Annamalai University started the project of publishing an authoritative edition of the Kampa Rāmāyanam in 1956, Mu. Ra was invited to be in the editorial board in 1956 and he served in it till 1959. His eightieth birthday was celebrated in 1958 at Annamalainagar, when the work Vinaitiripu Vilakkam was published. Later his unpublished articles were collected and published as Katturai Manikal.

After a long life extending over eighty years. dedicated to the cause of Tamil research, M. Raghavaiyangar passed away on 2 February, 1960 at the age of eighty-two.

See also: Alagappa Chettiar

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RAJAGOPALACHARI, C.

Widely known as C.R. and Rajaji (rājāji), Chakravarti Rajagopalachari (1879-1972) was an astute politician, diplomat, freedom fighter and an able administrator. He was born near Tiruchengodu in the Salem district of Tamil Nadu in December, 1879. Educated at Bangalore and Madras, he began his career as an advocate in Salem. Though he was one of the noted lawyers of the Salem bar, soon he gave up practice to participate in the Civil Disobedience Movement. When Gandhiji was in jail, the editorship of the journal Young India was entrusted to Rajaji. The friendship that developed

between him and Gandhiji lasted throughout their life time and it was so strong that he gave his daughter Lakshmi in marriage to Devadas Gandhi, the son of the Mahatma.

He had served the Indian National Congress in several capacities, as member of the All India Congress Committee and as its General Secretary. When a group of Congress men formed the Swarajya Party under the leadership of Chitranjan Das of Bengal, Rajaji took up the



Rajaji

leadership to induce the Congressmen to engage in constructive programmes like Khadi development, upliftment of Harijans, propagating prohibition against alcoholic beverages, etc. without entering the legislatures under the British administration. When Gandhiji started the salt satyagraha, it was Rajaji who led it in the Madras Presidency. He himself led one of the marches to Vedaranyam in the Tanjavur district of Tamil Nadu in

When the Congress decided to enter the legislature in 1937, Rajaji formed the first Congress Ministry in Madras. As the Prime Minister of Madras, he showed his administrative ability with the experience he had already gained as the Chairman of the Salem Municipality. As the Prime Minister of Madras, he introduced prohibition and to make up the loss, he introduced sales tax. In order to redeem the agriculturists from loans, he brought about the Agrarian Debt Relief Act. However, his policy of introducing the compulsory teaching of Hindi brought about opposition and in the agitation against compulsory Hindi, two persons were killed and many were imprisoned. When the Congress decided to quit the governments in 1939, he resigned from the Ministry and the legislature.

After the country became independent, he had served as the Governor of West Bengal from 15 August 1947, Acting Governor General of India from November 1947 to June, 1948. He was appointed the Governor-General of India on 21 June 1948. He was the first and the last Governor-General of Independent India.

Rajaji was a member of the Central Ministry, first in the Interim Government of Jawaharlal Nehru in 1946, and again in Nehru's Ministry of the Indian Republic from May to December, 1950, as Minister without portfolio and from January to November, 1951, in the capacity as Home Minister.

After the General Elections of 1952, he was called upon to help the Congress in forming a ministry in Madras, when the Congress did not enjoy enough majority. With the help of a few parties, he formed the Ministry which lasted till 1954, when he was compelled to

resign from the Chief Ministership because of the mounting opposition to his new educational policy.

A man of independent views and policies, he had to break away from the Congress organisation twice in his life time. Because of his views about the policy to be adopted with the Muslim League and the approach of the Congress towards Cripp's Mission, he resigned from the Congress. In the same vein he opposed the Quit India movement of the Congress. However, he returned to the Congress fold in 1946. Again, differences of opinion cropped up between him and other senior leaders of the Congress, after 1954, which resulted in his final exit from the Congress to form the Swatantra Party in 1959. The same individual who was responsible for the introduction of Hindi in Madras as a compulsory subject in 1937, Rajaji later became the champion of English and opposed the principle of introducing Hindi compulsorily on any people in India. He spent his later years in working for the Swatantra Party by contributing articles in Swarajya and Kalki, journals in English and Tamil respectively.

Author of a number of books in Tamil and English, his literary contributions are of a scholarly nature. His Tamil works include, Socrates, Marcus Aurelius, Chakravarthi Tirumakan (Ramayanam), Vyāsar Viruntu (Mahabharatam), Kannan Kattiya Vali (commentary on the Gita), Ramakrishna Upanishad, Upanishad, Short Stories in the form of parables, etc. He translated many of his Tamil works into English, of which Vyasar Viruntu and Ramayana are the important ones. Some of his famous English works are the Jail Diary, Hinduism: Doctrine and Way of Life, Voice of the Uninvolved, Bhagavat Gita for the Lay Reader, etc. He was endowed with a scintillating style of speech and writing interspersed with wit and humour. He had translated the Ayodhya Canto of Kampa Ramayanam into English for the UNESCO publication.

After the formation of the Swatantra Party, he worked to oppose the Congress tooth and nail. One of his moves against the Congress was the formation of a United Front in Tamil Nadu, joining hands with C.N. Annadurai of the DMK and Ismail of the Indian Union Muslim League which ousted the Congress from power in 1967. The Congress has not been able to capture power in the State thereafter.

He passed away on 25 December, 1972 at the age of ninety-three.

See also: Annadurai C.N.

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RAJARAJA I AND HIS TEMPLES

Rajaraja I (rājarāja), the greatest among the Imperial Cholas (cōla) of Tanjavur (tañjāvur), succeeded

Sundara Chola in A.D. 985. He was a great builder and the Big temple at Tanjavur is a standing monument of his greatness.

The grandest temple in Tamil Nadu and the gigantic edifice of Rajaraja I is Rajarajesvaram (rājarajēsvaram) which has been dealt with separately.

Tirunaraiyur: The temple at Tirunaraiyur (tirunāraiyūr) is called Siddīccaram. This has the Tevaram (tēvāram) hymns of Sambandar (3 decads) and Sundarar (1 decad). An inscription of the 2nd regnal year of Rajaraja I says that Sembiyan Madeviyar (sembiyan mādēviyār) made a gift to this east facing temple. In the vimana (vimāna), the pilasters have been beautifully carved.

Tirumananjeri: Tirumananjeri (tirumananjeri) temple has the Tevarams of Sambandar and Appar (one decad each). An undated inscription mentions that Sembiyan Madeviyar rebuilt this temple in stone, probably in A.D. 987. Two more inscriptions refer to this pious queen. This is now a place of pilgrimage for those who want to get themselves married.

Tirumangalam: There is an inscription of the 5th year of Rajaraja I at Tirumangalam (tirumangalam) where an inscription of the 15th year records a gift of land by Sembiyan Madeviyar. This ought to have been built before A.D. 990. The temple is a dvitala (dvitala) one, the griva (grīva) and the sikhara being octagonal. "An interesting feature of this temple is the presence of three groups of sculpture panels in miniature and there are as many as 84 of them. They depict scenes from the puranas (purāna)."

Kuttalam: Known as Tirutturutti in Tevaram, Kuttalam (kuttālam) has been sung by the Tevaram Triad, one decad each. While Sundarar was coming back to Tiruvārūr from Tiruvorriyur, he was inflicted with some disease which was cured here. This west facing temple has a stalapurana (stalapurāna). This temple was rebuilt in stone by Sembiyan Madeviyar in the 7th regnal year of Rajendra I (rājēndra). "There are well carved episodes from Sivapurana."

Tiruvakkarai: Sambandar has sung a decad on the Tiruvakkarai (tinuvākkarai) shrine. In the 16th regnal year of Rajaraja I, Sembiyan Madeviyar rebuilt this shrine in stone and perhaps this was the last temple built by her.

Mayiladuturai: The shrine at Mayiladuturai (mayiladuturai) has been sanctified by the Tevarams of Sambandar (2 decads) and Appar (1 decad). It was replaced by a new structure. An old photograph of it shows the architecture to be of Rajaraja's time.

Tirumiyaccur: The temple complex in Tirumiyaccur (tinumiyāccūr) has a main shrine dedicated to Mayarcinādēsvara, and another to Balalaya (bālālaya). The main shrine was sung by Sambandar (1 decad) and the Balalaya was sung by Appar (1 decad). The vimana of the main shrine is semi circular. "The Balalaya shrine is beautiful".

Uttarakayilayam at Tiruvaiyaru: This is located on the northern prakara (prākāra) in the Pancanādīsvara temple complex at Tiruvaiyaru (tiruvaiyāru). This is named Lōkamādēvīsvaram, after the queen Ulōkamādēviyār, the chief queen of Rajaraja I. She was also known as Danti Saktividangiyar (danti saktividangiyār). It was constructed by her around A.D. 1005. There are two exquisite dvarapalas (dvārapālā). "The super-structure is in three tiers". The third tala (tala) has Nandis in its corners, a circular griva, sikhara and metal stupi (stūpi). This is also called Uttara-Kayilayam (uttara-kayilāyam).

Tiruccenkattangudi: Tiruccenkattangudi (tiruccenkāṭṭāngudi) temple complex contains the main shrine Ganapatisvaram (ganapatīsvaram) and Uttanāpatīsvarar and Vātāpi Ganapati shrines. The main shrine has been sung by Sambandar (2 decads) and Appar (1 decad). This was the shrine where Ciruttondar (ciruttondar) served the Lord with devotion. The main Ganapatisvaram shrine was rebuilt of stone around A.D. 988 as there is an inscription of the 3rd year of Rajaraja I.

Narattamalai: The Melakkadambur (mēlakkadambūr) temple at Narattamalai (nārattāmalai) has been built very close to the rock-face, the north wall being the rock itself. An inscription of the 28th regnal year of Rajaraja is found on the rock-face of this west facing temple, which is one of the most beautiful temples.

Besides the Vijayālaya Cōlīsvaram of Vijayālaya here, there is another temple called Tirumalaikkadambtīr temple. The northern wall of the temple forms part of the rock and the earliest inscription found here belongs to the period of Rajaraja I. The central shrine built of stone is simple and imposing. The sikhara and the vimana are bell shaped.

Tiruvalanculi: The Kshētrapāla temple at Tiruvalanculi (tiruvalanculi), is a temple complex, where one can find a dilapidated temple at the left hand side. This ekatala (ekatala) temple faces west and was constructed by Danti Sakti Vidangiyar, the chief queen of Rajaraja I, in his 21st regnal year. The Bhairava here has 16 hands and is very attractive. It had many grants from the royal household.

The ckatala temple at Madagadippattu has a square vimana with a bell shaped sikhara and a circular stupi. Paired Nandis are on the rear corner of the aditala (āditala). One of the inscriptions states that the temple was built by Pūri Bhattan during the time of Rajaraja I.

Esalam: The Rāmanādēsvaram at Esalam (ēsālam), facing east has a fine ekatala vimana with circular griva, sikhara and stupi. Four Nandis are found at the base of the griva. Though there are no inscriptions, it is said that the temple came into existence during the time of Rajaraja I.

Merpadi: Cölendrasimhesvaram is a temple at Merpadi (merpadi), rebuilt by Rajaraja I. It is said, that it dates back to the days of Parantak I (parantaka). There is

another sepulchral temple, the Ariñjiya-īsvaram constructed over the mortal remains of Ariñjaya.

Sivapuram: The temple at Sivapuram near Kūvam in the Chengalpet district is called Rajarajesvaram which has an ekatala vimana with circular griva and sikhara, all in stone. Sivapuram was also called Urōgodam. This temple is mentioned in an inscription of the 8th regnal year of Rajendra 1.

Dadapuram: Dadapuram (dādāpuram) is a corruption of Rājarājapuram, where Kundavai, the elder sister of Rajaraja I constructed 3 temples, the Kundavai Vinnagar (vinnagar) a Vishnu (visnu) temple, Iravikulamānikka Isvaram, a Siva temple and Kundavai Jinalayam (jūnālayam), and presented vessels and ornaments made of silver and gold. The Siva temple is now called Manikantēsvaram. It is dvitala and the Vaishnava temple is tritala. The second tala in the Siva temple has 4 Nandis in the corners and the 3rd tala of Vishnu shrine has 4 Garudas (garuda) at the corners. Griva and sikarara are circular. The Jinalayam is not extant.

Alagarputtur: Alagārputtūr or Arisilkaraipputtūr has been sung by the Tevaram Trio, Sambandar, Appar and Sundarar one decad each. Pugalttunai Nayanar (nāyanār), one of the 63 Saiva saints worshipped the Lord here and got a subsistence allowance of one kasu (kāsu) per day. This temple is said to have been built by Kōccengat Cōla. It seems that the central shrine was rebuilt of stone by Sāttan Kārivēlān Gandarādityan, alias Mummudi Cōlavaraiyar, during the time of Rajaraja I and there is an inscription of his 7th year.

Rāmanāthī svaram has a decad of Sambandar. As there are many inscriptions of Rajaraja I, the central shrine might have been rebuilt of stone by him. This has also inscriptions of the 17th regnal year of Uttama Chola.

Tirukkadavur: The Amirtagatēsvarar temple, at Tirukkadavur (tirukkadavūr) sung by the Tevaram Trio, Sambandar (1 decad), Appar (3 decads) and Sundarar (1 decad) has an inscription of Rajaraja I on the base of the garbagriha and hence the rebuilding of the base in stone and the rest with bricks may be assigned to his times. Dedicated to Kāla Samhāramūrti, and considered to be one of the ashtavirattanams (ashtavīratṭanam). Kunguliyakkalaiyār and Kāri Nayanars, associated with this place, belong to the galaxy of 63 Saiva saints.

As there is a record of the 16th year of Rajaraja, the Tiruppugalur (tiruppugalūr) shrine would have been converted into a monument of stone during the time of Rajaraja I.

Nagaikkaronam: The temple at Nagaikkaronam (nāgaik-kārōnam) (modern Nāgapattinam) is one of the Sapta-vidanga kshētrā). It was here that Atipattar, a Saiva saint (a fisherman) lived and served the Lord. All the Tevaram Trio, Sambandar, Appar and Sundarar have sung 2, 4 and 1 decads respectively. There are a few inscriptions of Rajaraja I. Hence this might have been rebuilt of stone by Rajaraja I. The temple

faces east and is a tritala one. This has a stalapurana by Meenakshisundaram Pillai.

Tirukkarayil: Tirukkarayil (tirukkārāyil) or Tirukkāravāsal has a decad of Sambandar's Tevaram. A Saptavidanga kshetra, it has a mutilated inscription belonging to the reign of Rajaraja I and hence the rebuilding in stone was probably done by him. The temple faces east.

Tirumangalam: Connected with the life of Ānāya Nayanar, one of the 63 Saiva saints who attained beatitude by playing the pancakshara (pancākshara) on the flute, Tirumangalam temple has inscriptions of Rajaraja I on its walls. This east facing dvitala temple has octagonal griva and sikara.

Marakkanam: Situated on the sea coast, east of Tindivanam (tindivanam), the temple at Marakkanam (marakkānam) faces east, with a two tiered vimana. There are Nandis in the four corners. The griva and sikhara are octagonal. There are inscriptions of Rajaraja I and hence the structure may be assigned to his times.

Olagapuram: Known in olden days as Olagamā-dēvipuram situated near Tindivanam, Olagapuram (olagāpuram) has 2 temples, one for Siva and the other for Vishnu. The Siva temple has the inscription of Rajaraja I. It was built by Ambalavan Gandarādittan, a Perundaram of Rajaraja I. Now the temple is in ruins. It is an ekatala one facing east. The Vishnu temple, called Arinjigai Vinnāgar was built by Olagamādeviyār.

Agaram: Called as Jananātha caturvēdimangalam, Agaram in the South Arcot district has an Ayyanār temple built during the time of Rajaraja I, whose inscriptions are found there. The main deity is Sāsta.

Mambakkam: The southern wall of the shrine at Mambakkam (māmbākkam) in the Chengalpet district, has an inscription of Rajaraja. I stating that it was built by Murukan Kaliyan of Mambakkam. This is a new temple built during Rajaraja's time.

Emapperur: A vaipputtala, referred to by Appar, Emapperur (ēmappērur) near Pannuṭṭi in South Arcot district has an east facing ekatala temple, the central shrine of which has an inscription of Rajaraja I.

Ennayiram: Situated about 25 kms from Viluppuram in the South Arcot district, Ennayiram (ennāyiram) was a Taniyūr (separate place) as well as a Brahmadēyam, called Rajaraja caturvēdimangalam. Alagiya Narasimhaperumāl temple, (Rājarāja Vinnāgar) here ought to have been founded during the fag end of the reign of Rajaraja I.

Tirumukkudal: Situated at the confluence of the 3 rivers, the Pālār, Vēghavati and Cheyyār, Tirumukkudal (tintmukkūdal), midway between Kanchi and Chengalpet has the temple of Venkatēsapenumāl which has the inscriptions of Rajaraja. So it might have been rebuilt of stone during the fag end of his reign.

Arppakkam: The Vishnu shrine, Adikësavapperumāl at Arppakkam (ārppākkam) near Kanchi, belonging to the

18th regnal year of Rajaraja I is stated as Tiruvīra Vinnagar in the inscriptions.

Sengunram: The Jayankondacoli svaram temple at Sengunram (sengunram) in the Kudiyāttam taluk of North Arcot district came into existence during the time of Rajaraja I, as it was named after one of his surnames.

Tirumalai: Called also as Vaigavūr, Tirumalai has a Jaina temple, which might have been in existence from the Sangam (sangam) period. There is an inscription of Parantaka I in this temple. The monument Kundavai Jinalayam was built during the time of Rajaraja I.

Attur: The Siva temple at Attur (āttūr) on the banks of the river Tāmrapami, near the sea in the V.O.C. district, has inscriptions of Rajaraja I. So this temple might have been founded during his reign. There is also a Vishnu shrine called Pallikonda Perumāl temple, constructed before the close of his reign.

Gangaikondan: Known as Srī Vallaba caturvēdimangalam, renamed as Gangaikondan (gangaikondan) during the reign of Rajendra I, after his Ganges expedition, is near Tirunelvēli. The Kailāsapati temple of this village was in existence, even before Rajaraja's time. But he might have made extensive renovations. This temple has a stalapurana.

Cheranmahadevi: Three temples, the Rāmaswāmi temple (Nigarili Cōla Vinnagaram), Ammanāthaswāmi temple (Cōlēndrasimhēsvaram) and Deivī svaram Udaiyār, temple at Cheranmahadevi (cēranmahādēvi) in the Nellai-Kattabomman (nellai-kattabomman) district contain the inscriptions of Rajaraja I. So they can be assigned to his times.

Tiruppudaimarudur: One of the 3 Arjuna shrines is situated at Tiruppudaimarudur (tiruppudaimarudūr) in the Nellai-Kattabomman district, the other 2 being at Sri Sailam and Tiruvidaimarudūr in Tanjavur district. The inscriptions here refer the deity as Putārjunēsvarar but now it is called Nanunpūnādar. S.R. Balasubrahmanyam says, that on grounds of style and epigraphical evidence, this temple could be a foundation prior to the time of Rajaraja I. It might have been rebuilt in stone during his time.

Ambasamudram: In an inscription found in the central shrine of the temple at Ambasamudram (ambāsamudram) in the Nellai-Kattabomman district, it is stated that Varaguna Pāndiya granted 240 kasus to this temple for conducting daily services while he was encamping at Araisūr on the banks of the river South Pennai. There is an inscription of Rajaraja I in this temple, which indicates that "the shrine evidently underwent renovation, sometime during the time of Rajaraja I".

Tiruvalisvaram: According to S.R. Balasubrahmanyam, "this temple at Tiruvalisvaram (tiruvālisvaram) near Ambasamudram is one of the finest structural stone temples built in the Pandiya country. Its date is not easy to decide." K.A. Nilakanta Sastri writes, "the Siva temple at Tiruvalisvaram is a veritable museum of superb early

Cola iconography of the time before Rajaraja I." It is believed that the work on the monument might have begun by Parantaka I, near his military station of Brahmadēsam, was completed by Rajaraja I during his early days, after the conquest of Pāndiynādu. The east facing dvitala temple has the griva with recumbent Nandis.

Tenneri: A big irrigation tank called Tiraiyaneri (tiraiyaneri) existed near Kanchi from the days of the Pallavas and was also called Iralayatatākam. Tiraiyaneri, corrupted as Tenneri (tennēri), is also the name of the village. There are 2 temples here, the Apatsahāvēsvarar and Kandlisvarar. The former is in a fair condition, while the latter, in the midst of fields, is in ruins, surrounded by cultivation. Unfortunately, the image of Vinayaka is now found topsy-turvy and used as a step to go up the mound, where the ruined temple exists. There are 4 inscriptions of Rajaraja I. A 11th year inscription mentions the names of Madurantakadeva or Uttamachola. The temple was dedicated to the memory of Uttamachola. The temple faces east. "The temple is a piece of beauty, overwhelmed by the cruel hand of neglect and overgrown with trees," according to S.R. Balasubrahmanyam.

Arakandanallur: Called as Araiyaninallūr in Sambandar's Tevaram, Arakandanallur (arakandanallūr) temple is on a hill at the northern bank of the river just opposite Tirukkōvalūr vīrattānam which is situated on the southern bank of the river. This hill shrine of Oppilāmani Isvarar, on whom Sambandar has sung a decad, "was in existence before the 24th year of Rajaraja I. The central shrine was completely renovated in the 32nd regnal year of Kulōttunga III.

Tiruvenkadu: Near to Kāveripūmpattinam, Tiruvenkadu (tinuvenkādu) was the birth place of St. Pattinattār and a famous place sung by the Tevaram Trio, Sambandar 3 decads, Appar, 2 and Sundarar one. It was here that Meykandār was born as a result of the penance of Accutakkalappālar of Pennakadam. There are 3 sacred tanks here, named after Sūrya, Chandra and Agni, called Mukkulam. The shrines of Aghōra Vīrabhadra and that of Naṭarāja are famous. There is a stalapurana on this temple by Saiva Ellappa Nāvalar. This temple might have existed during Aditya's I (ādityā) reign but the earliest inscription found on the walls of the garbhagriha, is dated in the 2nd year of Rajaraja I. Here there are several inscriptions of Rajaraja and so the present structure can be assigned to him.

Temples in Sri Lanka

S.R. Balasubrahmanyam says, "There is an inscribed (mutilated) slab preserved at the museum at Colombo which contains a reference to a temple whose deity is named Rājarājēsvarattu Mahādēvar at Mandottam (māndōtṭam). This temple was evidently named after Rajaraja I. Mandottam has been identified with Māntōta opposite to the southern end of the island of Mannār, where there are remains including those of a celebrated temple dedicated to Tirukkedisvarar (tirukkēdīsvarar) in Tlanādu (Sri Lanka) and sung by the Tamil

saint Sambandar". This Tirukkedisvarar has been sung not only by Sambandar, but also by Sundarar (a decad) when he visited Rameswaram.

Another temple at *Tirukōṇamalai* has also been sung by Sambandar.

In *Polannaniva* also there are 2 Siva shrines belonging to this period. It was renamed *Jananādapuram*. One of the temples which has survived is *Vānavan Mādēvī svaram*.

See also: Rajarajesvaram, Uttama Chola and his temples.

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RAJARAJESVARAM

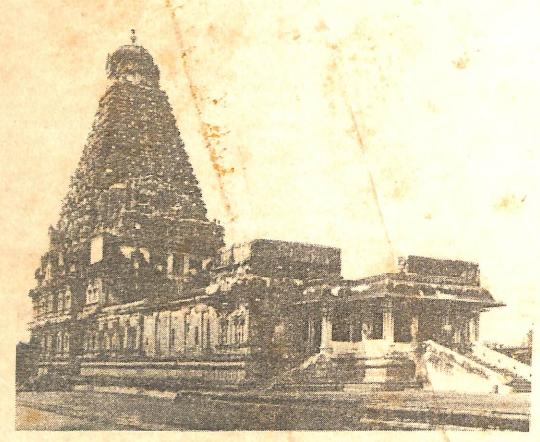
Rajarajesvaram (rājarājēsvaram), the big temple at Tanjavur is "a symbol of the greatness of the Chola (cōla) Empire" and "the most ambitious of the architectural enterprises of the Cholas". The construction of this stupendous monument, dedicated to Siva, was begun in the 19th regnal year of Rajaraja I (rājarāja), sometime about A.D. 1003 and completed in his 25th regnal year, A.D. 1009-10. This is an all-stone temple and the stone "might have been brought from the hillock, Mammalai, 13 km from Tirucci and about 48 km from Tanjavur".

"The temple complex covers an overall area of the size of a rectangle of about 241 m east to west and 122 m north to south. It consists of the Srivimana (snvimāna), the ardhamandapa (ardhamandapa), the mahamandapa (mahāmandapa), the mukhamandapa (mukhamandapa) and the Nandimandapa (nandimandapa) in the front". The temple complex is surrounded by a moat and the main temple faces east.

One has to enter the temple from the east. At the entrance, there is a gateway in the wall of fortification. Then, there is the first gopuram (gopuram) which is called Kēralāntakan tinuvāsal. There is then the inner gopuram which is called Rājarājan tinuvāsal.

In the extensive courtyard, first with the Nandimandapa, is found the huge monolithic Nandi facing the temple. "It is 3.65 m high, 5.94 m long and 2.59 m broad", and thereafter the raised platform. There, the mukhamandapa could be approached by a "sweeping flight of broad steps leading up to the hall" the mahamandapa. There are two dvarapalas (dvārapāla) at the entrance of the mukhamandapa.

Entering the mahamandapa, there are two giant dvarapalas at the entrance. It has "2 rows of 10 pillars, 2 or more interposed at the front and rear, making 24 in all. On either side, close, to the side walls are raised



Brihadesvara Temple: Tanjavur

platforms having short pillars. The mahamandapa appears to have been originally 3 storeyed."

The ardhamandapa is in front of the garbagriha. This is 2 storeyed, having almost the same width of the vimana (vimāna). This can be approached also from the sides by flights of steps on each side. There are dvarapalas at the gateways. Over the lintel of the southern gate, is inscribed, Svasti Srī Vikrama Cōlan Tintvāsal, "the sacred gate of Vikrama Chola, a surname of Rajendra I (rājēndra), son of Rajaraja I."

The next is the famous garbagriha with its Srivimana. The garbagriha measures "30.18 m by 30.18 m at the base and the height from the floor of the courtyard to the top of the stupi (stūpi) is 63.4 m. The cellar (garbagriha) is 2 storeyed, each storey being indicated by a massive overhanging carnice....The main vimana is of the uttama (high class) type, called mādakkōvil in Tamil and Dhakshinameru (dhaksinameru) in Sanskrit....In addition to the entrance on the eastern side, 3 symbolic doors of equal magnitude are set into Bhadra, making the vimana, sarvatobhadra, 4 faced with 4 openings". The structure rises straight up to the second tala (tala). The garbagriha accommodates a huge Linga (linga) inside with enormous pithika reaching up almost 3/4 of the internal height. In the ambulatory, 2 talas are separated by a balcony. The huge Linga installed in the cellar is more than 3.66 m in height and, as stated in the inscriptions, this Linga was called Adavallan (ādavāllān) (one who can dance well) and Dakshinameru Vidankan (dakshinamēru vidankan) (the Lord enshrined in the vimana called Dakshinameru).

"The pyramidal vimana, above the sanctum, rises in 13 diminishing tiers until the width of the apex equals 1/3 of its base." The uppermost tala has "paired recumbent Nandis" on its corners. This tala is a single block of granite, 7.77 m square, estimated to weigh about 80 tons. It is on this slab, "the 25-ton copula-shaped sikhara" and the stupi, made of copper and plated with gold, are placed. "The huge sikhara is popularly believed to have been raised to its present height by being dragged on an inclined plane which had its base at a place called Sārappaļļam, 6.44 km away".

There is a corridor between the outer and inner walls of the garbagriha. This, again, is 2 storeyed and the dark passage therein contains "3 stone sculptures of exquisite workmanship". Both sides of the walls of the passage are covered with "mural paintings of great artistic merit and coeval with the monument". Most of them have been overlaid by the paints of a later date. Some of the original paintings are now exposed. Within the 2nd storey of the garbagriha, a series of panels depicting 81 out of the 108 dance poses are found on the wall portions. Here, Lord Siva himself is depicted as a dancer.

On the walls of the first tier of the garbagriha are found life-size sculptures of the varied forms of Lord Siva, as Bikṣāṭanar, Harihara, Ardhanāri, Lingodhbhava etc. Even in the 2nd tier, most of them are repeated.

"On the exterior of the eastern parapet of the south sopana mandapa is the Buddha seated under a pipal tree".

The wall of the enclosure was constructed by Krishnan Raman (krisnan rāman) alias Mummudi Cola Brahma Mārāyan, an officer and general of Rajaraja I. This tiruccurru māligai is attached to the multi-pillared. raised platform running all along the 4 sides of the temple. The shrines in the 4 corners and the middle of the walls are intended for the dikpalakas (dikpālakā), some having the sculptures of the dikpalas (dikpāla). Besides, there ought to have been parivara devata shrines and sapta mātrika group of images.

There is the Sabhapatimandapa, farther east of the Amman shrine. The Amman shrine is considered to be of the Pandiyan (pāndiya) period. There is the Candesvara temple of the Rajaraja period. But some other structures, found in this temple, are all subsequent later additions. "The temple of Subrahmanya represents an exquisite piece of decorative architecture, richly carved, that equally attracts the admiration of the visitor".

Rajaraja set up gold, silver and pañcalōka images, Adavallan, Umaparamesvari (umāparamēsvari), Tañjai Vidangar etc. He also presented Candesvaraprasādadēvar, Pancadēhamūrtti, Daksināmūrtti, Pillaiyar Ganapati, mostly in groups.

Rajaraja's elder sister, Kundavai has gifted Umaparamesvari image and many ornaments to this temple for the welfare of her parents.

Rajaraja's queens gifted many icons and ornaments, in addition to endowments for proper conduct of worship.

The officers of Rajaraja had their share of gifts to the temple. Krishnan Rāman, Vēlān Adittan, Rājarāja Mūvēnda Vēlān and Adittan Suryan (ādittan sūryan) alias Tennavan Mūvenda Velān were some of them. Adittan Suryan was the Snkaryam of the temple and a pious devotee of Siva. He gifted as many as 13 icons to the temple with enormous ornaments. They were Nambi Arurar, Nangai Paravaiyar, Appar, Sambandar, Periya Perumāl, Logamādēvi, Dēvāradēvar, Milādudaiyār and the icons connected with Ciruttondar.

Many officers were appointed to carry on the administration of the temple. Treasurers, accountants and servants were appointed. Talippendir (talippendir) or Devaradiyars (devaradiyar) (women who had dedicated themselves for service in temples) were appointed. They were well-versed in music and dance.

As Tevaram (tēvāram) hymns were recovered and canonised during the time of Rajaraja I, 48 pidarars (pidārar) (Tiruppatikam Vinnappam Seyvān) were appointed to sing the Tevaram hymns, accompanied by 2 drummers.

The Rajarajesvaram is a veritable art gallery, rich in architecture, sculpture and painting, dancing, natya and other allied fine arts.

"Vast in concept, design and form and remarkable in execution, the celebrated temple marks the greatest achievement of the architects."

This temple has been sung by Karuvurttevar (kanıvūrttēvar), a mystic saint-poet and a contemporary of Rajaraja I, who had the greatest reverence for the saint and his decad on Rajarajesvaram finds a place in Tinuvisaipā in the 9th Tinumurai.

In the mural paintings of Rajarajesvaram, exquisite representations of Rajaraja and Karuvurttevar are found in 2 places.

There is a reference to 2 works in the inscriptions, but they are not available. One was Rajarajesvara nātakam, probably a dramatic representation of the construction of the Big Temple at Tanjavur. Another was Rājarāja Vijayam, probably a quasi historical poem of the reign of Rajaraja. Whether they were in Tamil or Sanskrit is also not known. The former was to be enacted in the Rajarajesvaram at Tanjavur and the latter to be read in the temple at Tiruppunturutti, for both of which endowments were created.

During the time of the Marathas of Tanjavur, particularly during the reign of Serfoji II, a minor poem, the Tañjaippenuvudaiyār Ülā was composed by Sivakkolundu Desigar and it is printed by U.V. Swaminatha

B. Venkataraman mentions the temple as a "pinnacle of art" while Percy Brown says that "the Tanjore vimana is a touch stone of Indian architecture as a whole."

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RAJENDRA I AND HIS TEMPLES

Son of Rajaraja (rājarāja) the great, Rajendra-Choladeva I (rājēndra-cōladeva) associated with his father in the administration of the empire, as heir apparent from A.D. 1012 harm to rule independently apparent from A.D. 1012 began to rule independently after A.D. 1014. Like his father, Rajendra (rajendra) too was famous as builder of temples.

Tirunallaru: The Dharbharanyesvarar temple at Tirunallaru (tirunallāru) near Kāraikkāl, in the Union Territory of Pondicherry, has been sung by the Tevaram (tēvāram) Trio, Sambandar 4 decads, Appar 2 and Sundarar one. One of Sambandar's hymns is called Paccaippatikam, as it remained unburnt by fire in the court of Nedumaran (nedumāran) at Madurai at the time of disputation with the Jainas. The beginning of this patikam is Bhogamartta (bhōgamārtta). Tradition maintains that Nala (naļa) was relieved from being pestered by Saturn in this temple, where there is a tank, called Nala. The deity, Saturn is situated in a niche on the right side of the gate-way leading to the sanctum of the main shrine. Thousands of pilgrims swarm here daily to worship Saturn, and during the time of Sanippeyarcci, lakhs of pilgrims throng at this Saptavidanga temple. The earliest inscription belongs to Rajadhiraja I (rājādhirāja), the son of Rajendra I and this inscription refers to the gifts made to this shrine by Rajendra I.

Tirumalaipadi: Situated on the banks of the river Kollidam (kollidam), the temple at Tirumalaippadi (tirumalaippādi) near Tiruvaiyaru (tiruvaiyāru) has been sung by the Tevaram Trio, Sambandar 3 decads and Appar and Sundarar, each a decad. This temple, probably, rebuilt in stone by Aditya I (āditya), was renovated by Rajaraja I. An inscription of the 28th year of Rajaraja I records an order to pull down the Srivimana (sīnvimāna), to construct a new one and all the inscriptions to transcribe and re-engrave on the new structure. A record of Rajendra I of his 14th regnal year states that all the inscriptions had been reinscribed in the Srivimana. Hence it may be deduced that the temple of the days of Aditya I would have been rebuilt between the dates of the inscriptions noted above.

Ramanathankoil: The Pancavan Madeviccaram (pañcavan mādēvī ccaram) temple at Ramanathankoil (rāmanāthankoil), a part of the former Chola (cola) capital Palayarai (palayārai), facing east, has an inscription of the 7th regnal year of Rajendra I, which states that land was gifted for the worship of the Mahadevar (mahādevar) of Pancavan Madeviccaram built as a Pallippadai (pallippadai) at Palaiyarai. According to S.R. Balasubrahmanyam, "In view of the many acts of devotion attributed to queen Pancavan Madevi, the queen of Rajaraja I, it is highly probable that the Pallippadai was erected over her mortal remains (though Uttama-cola and Rajendra I had queens of the same name). Though there is no foundation inscription revealing its date or builder, it is likely that it was erected by Rajendra I himself in homage to the saintly character of his step-mother".

Dakshinakailayam at Tiruvaiyaru: The Dakshina (dakshina) (ten-south) Kailayam (kailāyam) is in the southern part of the Pancanadisvara (pañcanadīsvara) temple complex at Tiruvaiyaru. Appar wanted to have a darsan of the Lord at Sri Kailayam and went strenuously towards the North. Siva pleased with his efforts, bade him to plunge in a tank and rise in a tank at Tiruvaiyaru. This was done and when Appar rose, he saw the dynamic vision of the Lord in the form of a male and a female, which no mortal eyes had seen before. A shrine was built there in those days and "it was this celebrated shrine that was rebuilt of stone in the days of Rajendra I. It bears on its east wall, an inscription mentioning his full regnal title and name as given in his copper plate grants".

Tiruvarur: Tiruvarur (tiruvārūr) is a town of antiquity and celebrity and a city eternal, which was one of the 5

secondary capitals of the Chola kings, of whom some are said to have crowned there.

It is believed, according to Periyapuranam (periyapurānam), that Manunidi (manunīdi) Chola reigned at Tiruvarur. A record of the 5th regnal year of Vikrama Chola states some facts about this king. The inscription appears, as if ordered by Siva enshrined in the temple to be engraved. The record seems to register a maligai (māligai) (mansion) to a certain Chandrasēkharan Ādi Vidangan alias Kulottunga Cola Mahābali Vānādirāyan of Palaiyur (pālaiyūr). The preamble commences with the story of Manunidi Chola whose minister was Ubhayakulāmalan Pālaiyūr Udaiyān. He was the ancestor of Vanadirayan (vānādirāyan) of Palaiyur. That Vanadirayan was ordered by Manu to kill his son who was the cause for the death of a calf. Unwilling to execute the order of the king, he plucked out his ears which heard the royal order and died. But by the grace of Siva, he was restored to life along with the prince who was crushed to death by the king. The minister, it is said, was presented with a mansion which probably changed hands, naturally during the course of a millennium. The Lord is now pleased to restore the mansion to a descendant of the minister of Manu, during the reign of Vikrama Chola.

On the northern side of the prakara (prākāra) of the Tiruvarur temple complex, there are stone sculptures of the chariot, the bell of justice and the aggrieved cow.

This is one of the Sapta Vidangakshetras (sapta vidangakshētra), where Mucukunda installed the idol of Tyagaraja (tyāgarāja). Tyagaraja was called Vidi Vidangar (vī di vidangar).

There are seven inscriptions of Rajendra I on the walls of the Tyagaraja shrine from his 3rd year to the 20th year. The 3rd year record states the quantity of gold used for plating the pavilion and that of the 20th year gives a list of gifts made by him and a noble lady Anukkiyar Paravai Nangaiyar (anukkiyār paravai nangaiyār). Moreover, the king and the above said Anukkiyar Paravai Nangaiyar came to the temple and worshipped Tyagaraja or Vidi Vidangar. Adjacent to this temple, is that of Vālmīkināthar. The east facing Tyagaraja shrine, originally a brick structure, was built of stone in the 18th regnal year of the king by Anukkiyar Paravai Nangaiyar.

Kuvam: Called as Kūham in former times, Kuvam (kūvam) in the Chengalpet district, is mentioned as Tiruvirkōlam in the Tevaram decad sung by Sambandar. As there is a reference to Tribhuvanamādēvippērēri and as Kuvam was called Madurāntakanallūr, S.R. Balasubrahmanyam thinks "that the present temple (here) built of stone might have come into existence, even during the period of Rajendra I". The vimana (vimāna) of this tritala (tritaļa) temple is apsidal. Tīripura-Samhāramūrtti is the Lord of Kuvam, which has a stalapurana (stalapurāṇa) by Sivaprakāsa Swāmikal.

Tiruppasur: The temple at Tiruppasur (tiruppāsūr) near Tiruvallur (tiruvalļūr) in the Chengalpet district has been

sung by Sambandar 1 and Appar 2 decads. The earliest inscription of Rajaraja I, found on a broken slab lying near the entrance of the 100 pillared mandapa (mandapa) of this temple belongs to his 20th regnal year. Another slab has an inscription of his 29th year. S.R. Balasubrahmanyam says that, "evidently the earlier structure of the temple, as it existed in the days of Rajaraja I was replaced after his 29th regnal year, most probably in the reign of Rajendra I. This east facing dvitala (dvitala) temple has brick griva (grīva) and sikhara. This has a stalapurana in prose.

Tiruvorriyur: The Adipurisvarar (ādipurī svarar) temple of Tirvorriyur (tirvorriyur) near Madras is the place where Sundarar is said to have married Sangiliyar as his second wife by promising that he would not forsake her. All on a sudden, he had a craving for the darsan of the Lord of Tiruvarur and left for Tiruvarur. As a result of breaking the promise, he lost his sight. "The central shrine was built of black granite in 3 tiers by Rajendra I, at the bidding of the Saivite religious leader Caturanana Pandita (caturānana pandita) by the architect Ravi, alias Vīra Cola Taccan. Rajendra I made many gifts to the temple and Caturanana Pandita himself made a gift of 100 kasus (kāsu) for the ablution of the Lord with ghee on the Tiruvadirai (tiruvādirai) day in the month of Margali (mārgaļi) which coincided with the birthday of the king.

The central shrine is apsidal in shape and is tritala. It faces east; the pillars in the verandah surrounding the shrine are in two rows and most of them have the inscriptions of Parantaka I. Here, the rare image, known as Ekapādamūnti is available.

Urrattur: Situated 32 km from Tirucci, Urrattur (urrattur) is one of the Vaippustalas, mentioned by Appar in his Kshetrakkovai (kshētrakkovai) and Adaivu Tiruttandakam (adaivu tiruttandakam). An incomplete inscription of the 24th regnal year of Rajaraja I and the 3rd year of Rajendra I are available in this temple. S.R. Balasubrahmanyam thinks, that the temple "must have been a foundation of the days of Aditya I". This east facing temple might have been renovated by Rajendra I.

Tiruppattur: Known also as Tiruppidavur (tiruppidavūr), Tiruppattur (tiruppattur), situated at 32 km from Tirucci, is a vaippustala, noted by Appar in his Kshetrakkovai and Adaivu Tiruttandakam. Among a few temples here, "historically, and especially from the point of view of Saiva hagiology, the Ayyanar (ayyanār) temple is important". When Sundarar and Cheraman Perumal (ceraman perumal) reached Kailas, Cheraman Perumal sang a minor poem, the Tirukkailāya Nāna Ulā in the presence of the Lord. That ula (ula) is said to have been carried over to Tinivanjaikkalam (near modern Kodungallur in Kerala) and handed over to Cattanar in the Tiruppidavur temple. The earliest Chola inscriptions found here belong to the 2nd and 6th regnal years of Rajendra I. The main shrine is of stone and it consists of the images of Ayyanar and his two consorts. "As far as

our knowledge goes, this is the only important stone temple for Ayyanar".

Brahmadesam: Of the two temples Patalesvarar (pātalēsvarar) and Brahmapurīsvarar at Brahmadesam (brahmadesam) in South Arcot district, the latter is considered as one founded by Rajaraja I. The Patalesvarar temple has an inscription of the 24th regnal year of Rajendra I. The east facing temple is an ekatala (ekatala) structure.

Kavantandalam: There are two temples, the Lakshminarayanapperumal (lakshminārāyanapperumāl) temple, a foundation laid in the days of the Pallava king Kampavarman and a dated one, and Colisvaram (coli svaram) at Kavantandalam (kāvantandalam) near Kanchipuram. A reference to the latter is made in an inscription of the 4th year of Rajendra I, found in the Lakshminarayanapperumal temple which says that Rajendra Colisvaram was built by Nāduvagaiseykinra Vaidūr Udaiyan vallān Gandan Piccan. From this record, it seems that the east facing temple came into existence before the 4th regnal year of Rajendra I. .

Agaram: The temple at Agaram, near Manamadai in the Chengalpet district, called also as Vanavanmadeviccaturvedimangalam after the name of Rajendra's I mother, was built by Dippattaraiyan, a king's subordinate. The temple faces east and it is said that "this glorious foundation of Rajendra I is now bereft of all its glory".

Kulampandal: The Siva temple, called Jagannādēsvarar temple at Kulampandal or Kulamandal in the Chengalpet district has been renovated in recent times. An inscription of the 22nd year of Rajendra in this temple states that it was built by one Guru Tsana Siva Pandita and was called Gangaikonda Colisvaram. The east facing tritala temple has a circular griva and a sikhara, almost spherical.

Mannarkoil: A big Vishnu temple, at Mannarkoil (mannārkōil) near Ambasamudram, called Rājagōpālaswāmi temple has 5 inscriptions of the Chola-Pandiya (cōla-pāndiya) (Chola viceroys in the Pandiya country), Jatāvarnian Sundara Chola-Pandiya. In an inscription of the 24th regnal year of Rajendra, it is stated that the temple called Rajendra Cola Vinnagar was built by Rājasimha, a Chera king, who was a feudatory of the Cholas, in the 4th year of the Chola-Pandiya Viceroy, in A.D. 1025. The tritala temple has a rectangular vimana and a sikhara with 3 stupis (stūpis). There are Ganuda figures in the 4 corners of the sikhara. "The garbhagriha is double walled, with a narrow passage going all round the cellar, similar to what we find at the Rajarajesvaram in Tanjavur. In the garbhagriha (of the aditala (āditaļa)), there are standing images of Vishnu as Vedanārāyanar in the centre, with His consorts. All the 3 images are said to be covered with stucco and so no abhishekam can be performed. The second tala is reached by a narrow flight of steps. In the garbhagriha, there are seated stucco images of Vishnu and His consorts. Another narrow flight of steps leads to the 3rd tala. The garbhagriha of this tala houses an image of Vishnu in Anantasayana posture. On the rear wall of each garbhagriha, a painted replica of the images are found".

Tiruvallam: In the temple complex at Tiruvallam, in addition to Bilvanādesvara temple, there is also the Nakulēsvara shrine. As an inscription of the 4th regnal year of Rajendra is found on the wall of this shrine, and also a reference to Trāyiravan Pallavaraiyan, a Perundaram of Rajaraja I, this temple may be assigned to Rajendra I.

Manambadi: The Kailāsamudaiyār temple at Manambadi (mānambādi) near Kumbakonam is now known as Nāganāthaswāmi temple. An inscription of the 4th year of Rajendra I is found on the wall of the garbhagriha and hence this temple may be assigned to his reign.

Manimangalam: A famous place during the Chola period, where Jayankonda Cōla Brahmādirāja, the general of Rajadhiraja I resided, Manimangalam (manimangalam) in the Chengalpet district has the Rājagōpalapperumāl temple having the inscription of the 6th year of Rajadhiraja, while he was ruling along with his father, Rajendra I. Hence this temple might have been built during Rajendra's reign, before the 6th year of Rajadhiraja.

Other Temples: The Bhairava temple at Sitibeta (sitibeta) in the Kolar (kōlār) district of Karnataka, on an

isolated hillock, contains an inscription of the 12th regnal year of Rajendra I. This east facing temple is an ekatala structure. The Köläramma temple at Kolar, housing the images of Saptamätrikas, Ganapati, Vīrabhadra and Cāmundi (whose image is larger than others) was also rebuilt during the reign of Rajendra. The Mūlastānamudaiyār temple at Sutturu in Mysore district has an inscription of the 31st regnal year of Rajendra. Nandigunda Mallēsvara temple in the Mysore district has also an inscription of Rajendra I, dated in Saka 943 (A.D. 1021). The Jaina temple at Chikka Honsage in Mysore district was also built during his reign.

The grandest and the greatest foundation or edifice of Rajendra I is the Gangaikonda-Cōlapuram temple which is described elsewhere.

See also: Aditya I and his temples, Parantaka I and his temples, Images of Siva in Various Forms, Gangaikonda Cholapuram Temple.

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Brihadisvara Temple: Gangaikonda-Cholapuram

RAMACHANDRAN, M.G.

Reputed film actor, founder of a political party and the Chief Minister of Tamil Nadu for over ten years, Marutur Gopala Menon Ramachandran, better known as M.G.R. was born on 12 January, 1917 at Kandi in Sri Lanka, where his father was employed. After he lost his father in child-hood, he returned to his native village in the Palghat district in Kerala with his brother and mother. Due to monetary difficulties, they found it diffi-



M.G. Ramachandran

cult to live in the native village. The family shifted to Kumbakonam in Tamil Nadu and Ramachandran had to give up his education at the primary school level.

Together with his brother, Ramachandran joined a drama troupe of children. In the early stages, he acted in female roles. As an actor in different drama troupes, he toured the entire Tamil Nadu and the neighbouring regions, till he got a break in films. His first film was Sati Leelavati in which he had a minor role. From then on he acted in a number of films in minor roles till he got a chance to act as the hero in 1945 in the Tamil movie, Rajakumari. Thereafter, fortune smiled on him and he soon became one of the leading actors of the Tamil screen.

Joining the Dravida Kalagam led by E.V. Ramaswamy, his film and political career went hand in hand. When C.N. Annadurai and others founded the Dravida Munnerrak Kalagam, leaving the Dravida Kalagam, because of difference of ideologies and opinion, Ramachandran joined hand with Annadurai. Thereupon he acted in films for which scripts were written by Karunanidhi, Annadurai and other leaders of the party. Most of his films were propaganda oriented ones and they earned him large number of fans who hailed him as the supporter of the poor. Through his philantropic activities, he came to be called as makkal tilakam (people's leader).

On the eve of the General Elections of 1967, he was injured in a shooting incident and hospitalised. At that time, a progressive front of like-minded parties was formed to oppose the Congress as a result of the scheme of Rajaji, Annadurai and Muhammad Ismail. The Communist Party also joined the front. Ramachandran was elected to the Assembly together with his party colleagues and the DMK formed the Ministry in Tamil Nadu.

His first administrative assignment was that of the Deputy Chairman of Small Savings during the ministry of Annadurai. In his capacity as Deputy Chairman, he made an ardent campaign to increase the quantum of small

savings. With the demise of Annadurai, the leadership of the DMK and the government fell on the shoulders of M. Karunanidhi, who was supported by Ramachandran. He became the treasurer of the Party.

As a result of differences of opinion with Karunanidhi, Ramachandran was expelled from the DMK and he founded his own organisation, Annā Drāvida Munnērrak Kalagam in 1972, which later became the All India Anna Dravida Munnettak Kalagam (AIADMK). His party was able to win most of the by-elections to the State legislature and the Lok Sabha that were held after 1972. In the 1977 General Elections held after the emergency, his party won the majority of the seats in the State legislature, and he formed the ministry. He continued to be the Chief Minister of Tamil Nadu from 1977 till his death on 2 December, 1987.

As the Chief Minister of Tamil Nadu, he introduced a number of popular schemes to attract the attention of the masses. The mid-day meals scheme, which was in vogue in the city of Madras during the regime of the Justicites and later in some more parts, of the State during the time of the administration of Kamaraj was adopted for all school children throughout the State. Besides such populist schemes, he was responsible for the establishment of the Tamil University in Tanjavur to foster the cause of Tamil Language and Culture. Despite some minor setbacks, his administration was generally beneficial to the masses.

In the early months of 1987, he became seriously ill and it was detected that he was suffering from kidney ailment. Though he got expert treatment from the United States, he was not able to regain his health completely and on 2 December, 1987, he passed away.

He was awarded the Bharat award for the best actor for his performance in the picture Kāvalkkāran and was awarded the highest honour, Bharata Ratna posthumously. Thrice married, his third wife, a co-actress, V.N. Janaki survived him and she succeeded him as Chief Minister of Tamil Nadu for a few months.

See also: Annadurai C.N., Kanınanidhi M., Ramaswamy E.V.

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RAMAKRISHNA MOVEMENT

Rāmakṛṣṇa Gadadhar Chatterji born in the village of Kumārpukūr in the Hooghly district of West Bengal on 20 February 1834 in an orthodox Brahmin family, showed wonderful powers of memory and considerable interest in religious books and stories even as an young boy. He had no education and his father died while he was seventeen. He and his brother moved to Calcutta where his brother was employed in a temple at Daksineswara and he became one of his assistants. He began to worship fervently the image of Kali (kāli) in the temple. He

thought of her as the mother of the universe. In his religious ecstasy he would fall into trance. He was married to a girl of 7 when he was 25, but his religious fervour increased. He believed that God could be seen. He left his position and lived "a life of prayer and supplication of severe self repression and of unceasing effort to reach union with God," for about 12 years. At this juncture, Tōtāpuri, an ascetic taught him the monistic Vedanta (vēdanta) of Sankarācārya and "the highest stage of religious trance, the Nirvikalpa Samādhi in which not a trace of consciousness remains." He further initiated him as an ascetic (sanyasi (sanyāsi)) and from this time onwards, he came to be known as Ramakrishna (rāmakṛṣṇa). Later on he was called Paramahamsa, "a title bestowed only on sanyasis of the most advanced knowledge and sanctity." It is said that "for six months, almost without a break, he lived in religious unconsciousness." After sometime he saw the beautiful form of Krsna in a trance and was satisfied." In 1871 his wife came to him and became one of his "most devoted pupils". He then "overcame his natural abhorrence of low caste people" by mixing and eating with them. Then he wanted to know and understand other religions. For this purpose, he mixed with Muhammedans. He had a vision of Jesus also. He came to the conclusion that "all religions were true, that they were simply various paths leading to the same goal."

Many scholars began to visit him. Dayānanda Saraswathi, the founder of the Arya Samaj met him in 1872-73 and Kēshab Chandra Sen of the Brahmo Samāj in 1875. Many became his devoted disciples. He wrote nothing but his disciples took down his sayings in Bengali and several collections of them have been published. Ramakrishna attained Maha-Samadhi (mahā-samādhi) on 16 August, 1886.

Swami Vivekananda: The prominent disciple of Ramakrishna, was Narendranatha Datta who took the name Vivekananda (vivēkānanda) when he became an ascetic. Born on 9 January, 1862, he had good English education. He became the disciple of Ramakrishna in 1882. On his master's death, he became a sanyasi and spent 6 years in retirement on the Himalayas. He travelled throughout the West Coast of India in 1892 and came to Madras. Some friends in Madras proposed that Vivekananda should represent Hinduism in the Parliament of Religions at Chicago in 1893, where Vivekananda "made a great impression." He stayed for sometime in America and 2 Americans, Madam Louise (who became Swami Abhayananda (swāmi abhayānanda)) and Sandsberg (who became Swami Kripānanda) became his disciples. When he came to England, he was joined by his most notable disciple Miss. Margaret Noble, who became Sister Nivedita. He had thousands of disciples. He opened 2 monasteries, one at Belur (belur) near Calcutta and another at Mayāvali on the Himalayas, Belur being the headquarters. In 1898, while his health declined, he sailed to Britain and America for a change. In Sanfrancisco and New York, he founded the Vedanta Societies and in the former, the Santi Asram. In 1900 he attended the Congress of Religions at Paris.

By about 1902, a third monastery was founded at Madras and centres of philanthropic effort were founded in Madras, Benares and in the Murshidabad district of Bengal. He passed away unexpectedly, on 4 July, 1902.

Vivekananda in Tamil Nadu

Vivekananda started a pilgrimage of India as a Parivrajaka in 1890 and he was at Kanyakumari (kanyā-kumari) in December, 1892. There he swam in the rough sea to a rock (now known as Vivekananda Rock) and stayed there for 3 days in deep meditation. "It is said that "it was the Kanyakumari mediation which gave him courage and enthusiasm to go to Chicago for the Parliament of Religions and blazon forth the magnificent names of Hindu Scriptures."

It was in Madras that Vivekananda had the first group of devoted disciples, chief among them being Māndayam Alagasingapperumāl, who was unselfish, hard working, obedient and devoted to his master (guru). Vivekananda is said to have written in October, 1895 to Swami Abedananda, "In effect Mr. Sterdy is my secretary in England, Mahendra Bapu in Calcutta and Alasinga (alasinga) in Madras."

The Maharaja of Mysore, Bhaskara Setupati (bhāskara sētupati), the Raja (rājā) of Ramanathapuram (rāmanāthapuram), Alasinga and others took all possible steps for his journey to Chicago. Vivekananda was undecided and one night when he had a vision of Ramakrishna walking from the shore into waters of the ocean and beckoning him to follow him, he accepted; and obtained permission from the Mother Sāradā Dēvi.

A subscription committee was formed to collect money for the Chicago tour. As Swāmi Nikilānanda has observed "it was Madras that had first recognised the greatness of Vivekananda and equipped him for the journey to Chicago."

After his return from Chicago, he first stepped on the soil of Tamil Nadu at Pamban (pāmban), where a commemorative pillar was built by Bhaskara Setupati, the Raja of Ramanathapuram in 1897. The sacred slogan Satyameva Jayate (satyamēva jayatē) was inscribed on the pillar. The complete inscription runs as follows:

"Satyameva Jayate. The monument erected by Bhaskara Setupati, the Rajah of Ramanathapuram marks the sacred spot where His Holiness Swami Vivekananda's blessed feet first trod in Indian soil, together with Swami's English disciples on His Holiness's return from the Western Hemisphere, where glorious and unprecedented success attended His Holiness's philanthropic labours to spread the religion of Vedanta." January 27, 1897.

A public meeting was also held at the Pachaiyappan House, Madras to felicitate Swami Vivekananda's success, on 28 April, 1894.

Besides Alasinga, Vivekananda had other disciples, like M.C. Nanjunda Rão, G. Venkata Rão, etc.

whom the Swami called endearingly the Madras youngmen.

On 27 July 1895, an announcement was made according to the wish of the Swami to start a journal and Brahmavādir, a fortnightly was started from 14 September 1895 from Madras, the editor being Alasinga Perumal. It was followed by a monthly, the Prabuddha Bhāratam, as "the second organ of the Ramakrishna Order from Madras," the editor being the famous Tamil novelist, B.R. Rajam Iyer.

"The first Vivekananda Society came into being in Tamil Nadu." While proceeding from Pamban to Madras in 1897, Swami Vivekananda stayed at Tirucci for a few hours, where the Vivekananda Society was inaugurated. The other societies at Vaniyampadi (vāniyampādi) in the same year and subsequently in Kriṣṇagui, Dharmapuri, Kaḍalūr, Tūttukkudi etc. were also formed.

Vivekanandam, a fortnightly was also published in Tamil by C. Venkatasāmi Nāidu in 1908 from Vaniyampadi.

V. Natarāja Iyer, one of the disciples of Vivekananda translated Swamiji's speeches and published them in 2 volumes in 1898, with the permission of the Ramakrishna Mission at Madras.

The Holy Mother

Saradamani Devi (sāradāmani dēvi), the wife of Ramakrishna is known to the devotees as The Holy Mother. She was born on 22 December, 1853. Though she was married to Ramakrishna in 1859, she came into close contact with him only in 1867, long after their marriage. Ramakrishna, lovingly imparted to her "a thorough knowledge of human character and taught her how to live in complete resignation to God." He literally worshipped her as the Divine Mother. Men and women approached her to get solace and obtained her blessings. Her life was an example of "simplicity, purity and self dedication." After Ramakrishna's death, she looked after his spiritual children. She entered into Maha-Samadhi on 20 July 1920 at Calcutta.

Swami Ramakrishnananda at Madras

Ramakrishna had several disciples "leaving hearth and home". Indeed, the most prominent among them was Narendranath Datta, the famous Swami Vivekananda. The others were, Rākhal Brahmananda (brahmānanda), Bāpurām (Prēmānanda), Yōgin (Yōgānanda), Niranjan (Niranjānanda), Tārak (Shivānanda), Lāṭu (Abhutānanda), Kali (Abhēdānanda), Gōpāl Sēniōr (Advaitānanda), Sarat (Saradānanda), Hari (Turinānanda), Sāradā (Trgunātita), Gangadhar (Akhandānanda), Subōdh (Subhōdānanda), Hari Prasanna (Vinānānanda) and Sasi (Ramakrishnananda (rāmakrsnānanda)).

It was Swami Ramakrishnananda (Sasi) who was selected for Madras to start a permanent centre and work in so intellectual, yet so intensely orthodox a city like, Madras. In March, 1897 Ramakrishnananda, along with Sadānanda came to Madras, where he was received

by Alasinga Perumal, Nanjundarao and others. He was first accommodated at the *Ice House* known as castle Kernam. He stayed there until the new Math (math) building was completed in November 1907.

The first thing he did was the establishment of a shrine and installation of a small picture of his master. He taught his master's message, in various places according to a schedule.

On Sundays, he went to Purasavākkam in the morning and to Egmore and Chintādaripēt in the evening; on Mondays to Kōmalīswaranpēt in the morning and Triplicane in the evening; Tuesdays, he went to YMIA, George Town and on Saturdays, he went to Mylapore (mayilāpūr) in the morning and to Saidāpēt in the evening. On the other 3 days, he lectured at Triplicane in the evenings.

He used to talk on Gita (gita), Bhagavatam (bhāgavatam) and Upanishads. Some of the classes were well attended. It is also said that, if no one turned up to the class, he would spend an hour on meditation and return. His 67 lectures till now have been published in the form of books. One of his books, The Message of Etemal Wisdom was published in 1910.

He also started the celebration of the birthdays of Ramakrishna and Vivekananda, after 1902. In addition to the puja (pūjā), homa (hōma) etc., poor people were fed. There were bhajans and sankirtans (sankīrtan). Harikathā Kālaksēpam was also a special feature. Many prominent citizens spoke and presided during the discourses.

An orphanage (or students' home) was also opened on 17 February, 1905 which has now grown to accommodate 325 students who receive free boarding, lodging and education. There is now a technical institute giving training in mechanical engineering. There are now 3 high and 3 primary schools at Tyagarayanagar, girls schools and the Vivekananda College, under its auspices.

The Swami moved to the newly constructed building on 17-11-1907, but as it developed extensive cracks, it was demolished and in its place, the present 2 storeyed building with a spacious front hall was constructed in 1917. "The old monastery stood in front of the present building, closer to the compound wall and adjoining the present gate."

Swami Ramakrishnananda visited several places like Bangalore, Thiruvananthapuram, Mysore, Tirunelvēli and Pudukkōṭṭai.

He had a desire to bring Swami Brahmananda and the Holy Mother to the South. "Among the disciples of Ramakrishna, Swami Brahmananda held a unique place. Ramakrishna had looked upon him as his spiritual son and Swami Vivekananda had called him, the king of the monastic community." Brahmananda came to Madras towards the end of 1908 and then proceeded to Madurai, where it seems that he fell into Samadhi

standing for more than an hour, in the shrine of Minakshi (mīnāksi).

In January, 1910 the Holy Mother came to Madras and then proceeded to Madurai and Rameswaram (rāmēswaram). She stayed at Rameswaram for 3 days as the guest of the Rajah of Ramanathapuram, who was highly devoted to Ramakrishna and Vivekananda and had played an important part in sending Vivekananda to the West and in receiving him on his return. It is said that "she was allowed the unusual privilege of entering the sanctum sanctorum and worshipping the deity with her own hands" at Rameswaram.

Activities of the Madras Ramakrishna Math and Mission: The Ramakrishna Math was registered as a trust in 1901 and the Ramakrishna Mission in 1909, under the Act XXI of 1860.

The management is vested in a Governing Body. Though the Math and the Mission with their respective branches are distinct legal entities, they are closely related. It should be noted that "the appropriation of the name of Sri Ramakrishna or Vivekananda by any institution does not necessarily imply that it is affiliated either to Ramakrishna Math or to Ramakrishna Mission." The Math and Mission own separate funds and keep separate accounts.

Excluding the headquarters at Belur, there are (in 1990) 130 branches in all, of which 55 are Mission centres 23 combined Math and Mission centres and 52 Math Centres. The Indian centres are 46 Mission centres, 18 combined Math and Mission centres and 33 Math centres (total 97), of which 12 are in Tamil Nadu.

The Types of work undertaken, fall under medical and educational activities for youngsters, work in rural and tribal areas, and relief and rehabilitation works.

Flood relief was done in Gujarat and Tamil Nadu through the Rajkot and Madras Math centres. Refugee relief was conducted in Tamil Nadu through the Coimbatore and Salem centres.

There are a few centres which concentrate in educational and cultural works.

The Ramakrishna Mission, started in Chengalpet (chengalpet) in 1936, conducts 2 Higher Secondary, and 2 Primary Schools, a hostel, and health and cultural centres.

The Ramakrishna Mission Vidyalaya, Coimbatore started in 1930, conducts a residential High School, a Basic Teacher's Training Institute, a Higher Secondary School, a Senior Basic School, an Autonomous Teacher's Training College, an Autonomous Arts and Science College, a College of Physical Education, an Autonomous Polytechnic, a School of Agriculture, an Industrial Institute, a Rural Allopathic Dispensary and a Nursery School. It has hostels with 1,324 inmates.

At Madras, the Ramakrishna Mission started Sarada Vidyalaya in 1921 and conduct two Higher Secondary Schools, one Middle School, a Primary School and two hostels.

The Ramakrishna Mission Students Home started by Ramakrishnananda in 1905, conducts a free Residential High School, a free Residential Technical Institute, a free hostel for College students, and a Middle School at Mallian Karanchi (Chengalpet district).

The Ramakrishna Vidyāpīth in Madras, started in 1946 has founded the Vivekananda College.

The Ramakrishna Mission Asram, started in Salem in 1928 conducts a charitable dispensary, Balaka Sangha (bālaka sangha), a Youth Convention and distributes milk and tiffin to poor children.

The Ramakrishna Math at Kāncipuram, started in 1932 is doing welfare work.

The Ramakrishna Math at Madras, started in 1897 conducts worship and religious classes daily, celebrates the birthdays of Ramakrishna, Holy mother and Vivekananda, publishes 3 monthly journals, the Vēdānta Kēsari (English 178 years), Sri. Ramakrishna Vijayam (Tamil-72 years) and Sri Ramakrishna Prabha (Telugu-48 years). A charitable allopathic dispensary with dental, eye, ENT, surgical, X-ray and ultra sound scanning facilities with clinics for T.B and diabetes, a Girls School and Vivekananda Balaka Sangha for boys are also conducted.

The Ramakrishna Math, Madurai started in 1975, conducts daily worship, birthday celebrations of Ramakrishna, the Holy Mother and Vivekananda, a charitable dispensary and a Primary School.

The Ramakrishna Math at Nāttarampalli in the North Arcot district, started in 1908 conducts daily worship, birthday celebrations, a Primary School, a charitable allopathic-cum-homeopathic dispensary, training in tailoring etc.

The Ramakrishna Math at Ootacamund (Nilgris) started in 1926 conducts daily worship and bhajan, birth anniversaries, religious discourses and welfare works to serve the needy poor.

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RAMAN, C.V.

An Indian physicist, Chandrasekhara Venkataraman was the winner of the Nobel Prize in physics for his discovery of the Raman Effect.

Raman, born Tirucci on 7 November, 1888 and educated at the Presidency College, Madras, was appointed Professor of Physics at the University of Calcutta in 1917 and became the Head of the Physics Department at the Indian Institute of Science, Bangalore in 1933. In 1947, he became the first Director of the Raman Research Institute at Bangalore. He was knighted in 1929. He died at Bangalore on 21 November, 1970.



C.V. Raman

Raman's early research was in optics and acoustics, relating to sound. In 1928, he announced the discovery of the effect that bears his name.

When a beam of light of a single wave length is passed through a pure transparent medium, a small percentage of it is scattered in striking the molecules of the medium. Most of the scattered light is of the original wave length, but a small fraction was found by Raman to have a different wave length. The changes in wave length are characteristic of the molecules of the transparent medium and can be interpreted in terms of quantum theory".

"When a photon of incoming light strikes a molecule, it may lose energy to the molecule or gain energy from the molecule. The energies lost or gained in this way correspond to the differences in allowed energy levels for the molecule's rotational or vibrational energies. The various lines in the spectrum of a transparent substance due to the Raman effect are not only characteristic of the substance, but are also proportional in intensity to the amount of the substance present. The Raman effect can therefore be used for both qualitative and quantitative analysis in the study of molecular structure."

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RAMANA MAHARSHI

Ramana Maharshi (1879-1950) the great sage and philosopher was born as Venkataraman in Tiruchuli of Tamil Nadu to Sundaram Aiyar and Alagammal. It is said that the family of Sundaram Aiyar bore a curse on it and one member of each generation was to become an ascetic. Venkataraman was brought up as a normal child but the year 1896 proved to be a turning point. Venkataraman came to know that one of his ancestors hailed from Tiruvannamalai, or Annacalam as the place was

known in religious scriptures. Later Venkataraman felt a longing for ascetic life when he read Periyapuranam, the Tamil Classic containing the lives and teachings of the 64 Saiva saints.

On 29 August, 1896 he had an experience which finally estranged him from the world. He felt that he was going to die. He went to a room upstairs and stretched himself out on the floor and closed his eyes and slowly non-movement set in. But suddenly death and fear of death evaporated from him. He later said that he perceived the truth directly. After this Venkataraman became totally lost in his own world, completely cut off from the external world and used to sit hours together in Samādhi (death-trance). And then one day he started on a journey to the Tiruvannamalai temple and remained in Samadhi oblivious to insect bites and pelting of stones by urchins. Some people of the locality used to feed him in his Samadhi. He moved to a nearby mango grove. Slowly people became aware of this remarkable man and devotees and disciples emerged. At first he used to answer queries by writing on the floor with a piece of chalk. Later devotees began to bring religious texts and Ramana, as he came to be known, would summarise and interpret the text for them.

When he was asked questions, he would write down the answers with a piece of chalk on the ground. Later these writings were published as Self Enquiry and Who am I.

Ramana who never had occasion to read Sanskrit scriptures before he came to Tiruvannamalai found out that what he learned through his own experience were the same as are written in the scriptures. Ramana became an advaitin without ever having read Sankara's works. Later he translated Sankara's works into Tamil. His own Tamil works like Ulladu Nārpadu and Upadēsa Saram are among the finest expositions of advaita philosophy comparable to Sankara's works. Ramana's teachings are identical to Sankara's and he accepts the non-dual Brahman as absolute reality. But Sankara was a philosopher in the classical sense, while Ramana Maharshi's philosophy sprouts from his own experience.

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RAMANUJA IYENGAR, ARIYAKKUDI

Ariyakkudi Ramanuja Iyengar was one of the greatest musicians of the present century and also was responsible for setting down the pattern and style of modern concerts. Iyengar was a faithful adherent of the traditional style of singing. Blessed with a powerful bass voice he would render a Tyagaraja kriti or Papanasam Sivan's Tamil kriti with equal felicity. Kalyani and Todi rāgas were his masterpieces. Ramanuja Iyengar was born in 1890 at Ariyakkudi of Tamil Nadu. He studied under Ramanathapuram Srinivasa Iyer and established himself as a leading singer even as a young man. Ramanuja Iyengar who passed away in 1967 was the first Karnatic Musician to be given the President's award.

RAMASWAMY, E.V.

Embodiment of social dissent and social reform, Erode Venkadappa Ramapopularly called swamy, E.V.R. (Ivera) was born in an influential business family of Erode on 28 September 1879. With very little formal education, he entered the national scene at an early age. He studied only up to the fifth standard in the school but he acquired wide knowledge about the world. When he was young, he suddenly left his home and wandered throughout India in quest of



E.V. Ramaswamy

knowledge from seers and saints. Disheartened in his attempts, he returned home, looked after the family business and involved himself in Congress politics.

As a Congress leader, his contribution earned the appreciation of Gandhiji. When Rajagopalachari was the Chairman of the Salem Municipality, Ramaswamy was the Chairman of the Erode Municipality. As Municipal Chairman, the civil amenities which were in ruins were revamped and made Erode into one of the best towns.

A follower of the constructive programmes of Gandhiji, like prohibition, eradication of untouchability, boycott of courts of law and foreign clothes, propagation of khadi, etc., he involved in those activities whole heartedly. As a sequel to prohibition, he felled the coconut and palm trees in his estate. Because he boycotted the courts, he was not able to realise a huge sum of money from his debtors. He was considered as the best seller of Khadi clothes in and around Erode. The pre-eminence of Khadi movement and the Congress organisation in the Coimbatore district owe very much to Ramaswamy. Until his exit from the Congress, he was known as E.V. Ramaswamy Naicker.

The incident that drove him out of the Congress was the Cheranmahadevi Gunukulam incident and the difference of opinion that developed between him and other Congress leaders including Gandhiji compelled him to leave the Congress. It is said that V.V.S. Iyer who was running an ashram and a gunukulam at Cheranmahadevi under the financial patronage of the Congress, permitted a sort of untouchability in the Gunukulam by allowing the Brahmin inmates to have a separate vessel for drinking water and all the other non-Brahmin inmates another vessel. The practice was resented by men like Ramaswamy and he took it seriously. Even the appeal

made to Gandhiji failed to produce results and so he left the Congress.

When the Vaikkam Satyagraha was organised by the local leaders like K. Kelappan, T.K. Madhavan, Mannathu Padmanabhan, etc., E.V. Ramaswamy entered the scene with his own volunteers and participated in it, courting arrest. For his involvement in the Vaikkam Satyagraha which aimed at the eradication of untouchability, he is called Vaikkam Vīrar (hero of Vaikkam).

After his exit from the Congress he became the arch-enemy of the Congress and Gandhiji. He described the Congress as a Brahminical organisation functioning to foster the interests of the Brahmins and the varnā-srama dharma. Until 1937, he was not engaged in active politics and was interested in social reforms. He used to argue that social reform is impossible in India and the only way open is to have a social revolution by which the caste-ridden society can be wiped out completely to install a new one.

He toured the Soviet Russia and other East European countries in the company of S. Ramanathan and was much impressed by the rationalism that reigned supreme in those countries. He became a confirmed rationalist and an atheist. He spoke against god, religion, Brahmins and the Hindu faith. He was dubbed as an atheist rather than a rationalist.

In the 1937 elections, the Justice Party was routed and the Congress formed the ministry under Rajagopalachari. The new ministry introduced the compulsory study of Hindi which Ramaswamy opposed. In the Hindi agitation that ensued, Ramaswamy was imprisoned. While he was in jail, the Justice Party made him the President of the party. He was its President for seven years from 1937 to 1944, when the name of the party was changed to Dravida Kalagam (dravida kalagam) by a resolution known as the Annadurai Resolution at the party conference held at Salem. The Self-Respect Movement and Justice Party were merged to form the new organisation. He became its life-long president. The credit of making the Justice Party as the organisation of the common people goes to E.V.R. It was decided that only those who have returned the titles and honours conferred by the British Government like Rao Bahadur, Diwan Bahadur etc., can be the members of the Dravida Kalagam, goes to E.V.R.

Ramaswamy declared that the new organisation is out and out a social organisation, aiming at the eradication of social evils in its entirety to form a new social order. He did not evince much interest in politics which he considered a futile exercise.

He was not merely a social reformer, but a social revolutionary. His philosophy was destruction of all social norms for the construction of a new social order. His main plank of social philosophy was the complete eradication of Brahminical domination and said that if it was achieved, others can be easily realised. He advocated women's rights, widow remarriage, self-respect marriage

'without a priest solemnising the function', family planning, etc. His sole aim was the eradication of inequalities, social, religious, political and economic.

In the sphere of politics, he had little concern, save the principle of supporting any non-Brahmin who may administer the State of Tamil Nadu, irrespective of the political affiliation of the incumbent. It was under this pretext that the support given to Kamarajar, M. Bhaktavatsalam, C.N. Annadurai and M. Karunanidhi, was justified by him. In his view, they were non-Brahmins and even if they were not implementing what he wanted, they deserved his support.

E.V. Ramaswamy nurtured socialistic ideologies in the evolution of the society of his dreams. He believed in Marxian principles, but argued that unlike the Western societies, in India, the people have two kinds of exploiters, one the exploiter by birth and the other the exploiter of the economic means.

E.V. Ramaswamy was an atheist. Being an iconoclast, he questioned the form of idol worship. He exposed the futility of religion and idol worship and called upon the people to eschew them for their betterment. In this context, it is worthwhile to note the view of Murugesa Mudaliar who says that Ramaswamy's atheism is born out of the caste system and the evils of Hinduism and so he cannot be labelled as an atheist, for he posed atheism as the remedy for the killer disease of the evils of Hinduism and Brahminical domination.

He died in 1973 and was accorded a State funeral, though he did not hold any governmental positions. Considering him as a great son of Tamil Nadu and as the father of Tamilagam, it was a fitting farewell to be honoured with a State funeral.

He was called as *Tantai* (father) Periyar, because the *Penyar* (great man) title was conferred on him in the Women's Conference by one Ramamritam Ammaiyar for his contribution to the cause of women's rights and the liberation of women. *Tantai* title was given to him by his followers, considering him as the father of the non-Brahmin Tamils whose cause he extolled.

M.E. Manickavasagom

See also: Annadurai C.N., Kamaraj K., Karunanidhi M.

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RAMASWAMY IYER, C.P.

A versatile orator, administrator, lawyer and educationist, C.P. Ramaswamy Iyer, born at Wandavasi in Tamil Nadu on 12 November, 1879 as the only son of Pattabhiraman, an advocate of standing in Madras who later became a judge, and educated at the Weslyan

School, Presidency College and Law College, Madras, was a gold medalist in mathematics and English in his B.A. examination for securing the first place in the University.

After taking the degree in law, he began his career as a lawyer in the Madras High Court and soon became a leading lawyer. When he was offered the position of a judge of the High Court, he declined the offer. In an important case, he argued



C.P. Ramaswamy lyer

against Annie Besant and won the case which was a turning point in his life. His legal versatility was appreciated by Besant, whose association and friendship drew him to politics. He became a member of the Home Rule League. In 1912 he entered the Senate and Syndicate of the Madras University as a member and showed his acumen as an educationist. He was the General Secretary of the Indian National Congress and helped the passing of the Government of India Act, 1919. For sometime, he was a member of the Madras Municipal Corporation and in 1919, he was a member of the Madras Legislative Council, In 1920, he was appointed as the Advocate-General and he held the post only for one year. He was a member of the Governor's Executive Council from 1923 to 1928. During his tenure, he was instrumental in completing the reservoir schemes of Mettur and Paikara and the launching of Tungabhadra, Vizagapatnam, Tuttukkudi and Kochi harbour schemes. He had also served as a Law member of the Government of India at Delhi.

In 1931, he was appointed as the political adviser and Dewan of the Travancore State. His tenure as Dewan of Travancore saw a number of revolutionary schemes and reforms like the Temple Entry Proclamation of 1936, the establishment of the Travancore University, adult franchise, nationalisation of transport services, introduction of compulsory primary education and the starting of a few industries, all because of his foresight and careful planning. His role in the issue of Temple Entry Proclamation was admired and appreciated by Mahatma Gandhi. Travancore was the first State in India to have adult franchise, compulsory primary education, etc.

Even when he was the Dewan of Travancore, he drafted a Constitution for the State of Kashmir in 1934. However, his career as an astute political figure had its set back, when he put forward the idea to declare the State of Travancore as an independent entity without any link with the Indian Union, when India became free in 1947. He envisaged an Independent Travancore with her own constitution drafted on the pattern of the Constitution of the United States, which had a cold reception with the people of Travancore who

sarcastically rejected it as an American model. Mass movements demanding the merger of the State with the Indian Union, gathered momentum and a futile attempt on his life was made which forced him to leave Travancore.

Later, he turned his attention to religion, philosophy and education. He did not fail to express his strong views on these subjects. He served as the Vice-Chancellor of the Benares Hindu University and the Annamalai University (two terms). He lectured on Hinduism and Hindu Philosophy in the Yale and California Universities in the United States. In 1960, he was appointed as the Chairman of the Hindu Religious (Endowment) Commission to enquire into and set in order the discrepancies in the Hindu fold. Later he was appointed as the Chairman of the National Integration Council.

The Madras and Mysore Universities conferred on him the honorary degree of D.Litt. His most important works are Good Wishes and the Biography of Annie Besant. A pamphlet on Hindu Religion by him is still a masterpiece on the subject.

In response to an invitation and to collect material for writing a book on the History of Our Times, he visited England in 1966, where he died on 26 September, 1966.

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RAMAYANA PANELS

Plastic representation of the Ramayana (rāmāyana) story is found in the narrative reliefs of the early Chola (cola) temples at Punjai (puñjai), Pullamangai (pullamangai), Kandiyur (kandiyur), Tribhuvanam and Kumbakonam in the Tanjavur district.

In Punjai (Tinuñānipalli), the panels illustrate the following better preserved scenes which illustrate Vaishnava (vaisnava) iconography:-

- 1. Rama (rāma) and Lakshmana (laksmana) practising archery,
- 2. Rama and Lakshmana in the kingdom of the monkeys,
- 3. Hanuman (hanuman) in the Asokavanam relating Rama's message to Sita (sītā) and
- 4. Hanuman seated haughtily on a seat made by the coils of his tail in the court of Ravana (ravana).

In the Pasupathikoil, at Pullamangai the following incidents are cited.

- 1. Rama and Sita in the company of Guha
- 2. Kabandha vadha
- 3. Surpanakai bhanga (sūrpanakāi bhanga)

- 4. Marica vadha (mārīca vadha)
- 5. Sitapaharana (sītāpaharana) by Ravana
- 6. Jatayu (jatāyu) Ravana yuddham
- 7. Sita in the Asokavanam
- 8. Hanuman's arrival at the Asokavanam
- 9. Ravana's Harem
- 10. Rama in the pushpaka vimāna with Sita and Lakshmana's anguish

In the Nāgēsvaraswāmi temple at Kumbakonam, the following panels exist.

- 1. Agni presenting payasa (pāyasa) (sweet pudding) to king Dasaratha
- 2. The king distributing the payasa to his queens
- 3. Birth of Rama
- 4. Rama's fight with Tataka (tāṭaka)
- 5. Hanuman's meeting with Ravana in the Durbar.

R.R. Srinivasan in the transactions of the Archaeological Society of South India 1958-59, has illustrated Rama being the river trated, Rama being helped by Guha to cross the river Sarayu and the Sake library Sarayu and the fight between Vali (vāli) and Sugriva (sugriva) (sugriva).

- 1. Viswamitra (viswāmitra) teaching archery to Rama,
- 2. Viswamitra asking Dasaratha to send Rama with him to tackle the Asymptotic to tackle the Asym to tackle the Asuras who disturb the performance of the yaga (vaga) the yaga (yāga),
- 3. Rama's fight with the demons,
- 4. Tataka vadha,

6. Kaikeyi asking Dasaratha to send Rama to the forest,

- 7. Rama and Sita taking leave prior to their departure for the forest
- 8. Guha helping Rama and others to cross the river,
- 9. The episode of Surpanakai,
- 10. Maricha vadha,
- 11. Sitapaharana,
- 13. Hanuman carrying Rama and Lakshmana on his shoulders.
- 14. Sugriva's coronation,
- 15. Hanuman in Lanka,

17. Rama and Lakshmana crossing the ocean with the vanaras (vānara) vanaras (vānara) are noted by Champakalakshmi, who has illustrated the noted by Champakalakshmi, who has illustrated the panels, 1, 4 and 12 in her work.

Ramayana scenes are found carved in the amandapa of the Line found carved in the armole at Kalyānamandapa of the Varadarājappenumā! temple at Kāncipuram. Some of the Kancipuram. Some of the episodes depicted are

Rishiyasringa performing yaga, Dasaratha with his queens receiving havis, the birth of Rama and his brothers, two men lifting the bow of Janaka and Rama breaking it, Rama's meeting with Sugriva and his fight with Vali, Rama demonstrating his valour by shooting the seven trees with a single arrow, Vali-Sugriva fight, Rama aiming an arrow at Vali, Rama's union with Vibhi sana, Rama embracing Hanuman who brought the ring from Sita, Hanuman lifting the Sanjīvi hill and Rama seated on the shoulders of Hanuman and fighting Ravana.

One of the Ramayana stories from Tribhuvanam shows "Ravana with many heads and hands carrying away Sita in his chariot and the bird Jatayu which fought Ravana, was mortally wounded in the fight".

The scenes from the Ramayana, painted in the walls of the inner prakara of the Ramaswami (rāmaswāmi) temple at Kumbakonam (in Tanjavur district), are sure to evoke unstinted admiration of any person who visits the place "says T.V. Mahalingam. The Ramaswami temple at Kumbakonam contains about 1,000 fresco paintings describing the life of Rama. Some of them are:

Dasaratha performing the putrakāmēsti yāga, Rama killing Tataka, Rama and his brothers studying under Vasishta, the 4 brothers marrying the 4 brides at Mithila, Dasaratha's death and Rama crossing the river Ganges with Lakshmana and Sita, and Guha rowing the boat etc.

See also: Kampan's Ramayana

Bibliography: R. Champakalakshmi, Vaishnava Icono-Braphy, Orient Longmans, Madras; K.A. Nilakanta Sastri, The Colas, University of Madras, Madras, 1955; T.V. Mahalingam, South Indian Polity, University of Madras, Madras, 1955.

RATTAS IN KONGU

Kongudesa rajakkal (kongudesa rajakkal) refers to the Retti (retti) tribe as the first rulers of the Kongu (kongu) (kongu) region. Taylor who translated the chronicle into English interprets the Retti tribe as the Reddis (reddi), a tribe of outprets the Retti tribe as the Rettis of tribe of cultivators. Modern writers equate the Rettis of Kongni vista vista (rāstra-Kongu with the Rattas (ratta) or Rashtrakutas (rastrakuta). The first period of the Rashtrakuta power lasted between the first period of the Rashtrakuta power lasted between the 3rd and 5th centuries and the second period from the out and 5th centuries and the second period from the out possible to from the 3rd and 5th centuries and the second possible to state when the 10th century A.D. It is not possible to state when the 10th century A.D. It is not possible to state when the Rattas actually began to rule. Lewis Rice and Ruble Rattas actually began to rule. and Buhler surmise the 3rd century A.D. for the beginning of the Ratta rule.

Seven rulers mentioned in this manuscript with tentative dates are Viraraja Cakravarti (viraraja cakravani) (A.D. 250-270), Govinda Raja I (gövinda rāja) vallabha Rāja (A.D. 290-310), Kalā-330-355). Catalaha Rāja (A.D. 310-330), Govinda Raja II (A.D. Catalaha Rāja (A.D. 310-330), Govinda Raja II (A.D. Catalaha Rāja (A.D. 310-330), Govinda Raja II (A.D. Catalaha Rāja (A.D. 310-330), Govinda Raja II (A.D. Catalaha Rāja (A.D. 310-330), Govinda Raja II (A.D. 310-355). 330-355), Caturbhuja Kannaradeva Cakravarti (catur-bhuja kan bhuja kannāradēva cakravarti) (A.D. 355-380) and Tintvikrama deva Cakravani (A.D. 380-405).

were happy and the kingdom was prosperous. The kings The Ratta rule was just and benign. The people

seemed to have ruled the country with written law, the Nīti Sāstrās. They were eminently cultured as evidenced by the name of a king, Kalāvallabha. The last 3 were great warriors and conquerors.

Kannaradeva, a famous warrior was always successful whenever he fought a war. He is said to have 4 arms. He went to the battle-field with 18 kinds of drums. He was well versed in the enchantment of mantras (spells) in the field of battle, especially the archinamantra (probably the nagastra, the serpent arrow).

Govindaraja II is said to have given a grant of land to a Jaina priest for the upkeep of a Jaina temple. Naganandi (nāganandi), a Jaina master is also mentioned in the manuscript. But it is said that Tiruvikrama, the last of the Rattas in Kongu renounced the Jaina religion and was turned to that of Siva. The chronicle says that Siva himself appeared to him in person and got him embraced to His religion. A land grant of 500 candacams was made to Narasimha Bhatta for the maintenance of the Siva temple.

Vira Raja was the first South Indian ruler to issue gold coins.

The capital of the Ratta Kingdom is said to have been Skandapura in the Kongu country. Some writers identify Skandapura with modern Dharapuram (dhārāpuram). Kangayam (kāngayam) near Dharapuram may also be equated with Skandapura, for Kangayan is the name of Skanda.

The Ratta history in Kongu ends abruptly, probably due to the religious policy of the last ruler.

Jainism was very popular in the Kongu country, highly organised under its pontiffs, who took their residences under the shade of the Shrikarea tree. There were many, learned in Jaina scriptures, such as Pañcanandi, Naganandi and Gurunandi. There was probably a gradation of Jaina priests, as priests and masters.

See also: Jaina centres in Kongumandalam.

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REDISCOVERERS OF TAMIL CLASSICS

C. Vai. Damodaram Pillai (dāmodaram pillai) in his preface to the 1887 edition of Kalittogai wrote that only those which had escaped fire and water had remained and that even those that remained could not escape the insect called Rama's (rāmā) arrow. There are also the white ants which had their own share for destruction. Many works of great value are now no more. There was "the strong and permanent influence of militant Brahmanical Hinduism" which "tabooed as irreligious, all secular texts which included the earliest and greatest of Tamil literary texts; they disallowed from study all Jaina and Buddhist texts." Periyapuranam (periyapurānam), it is said, was written to prevent the Chola (cōla) king from reading the Tivaka Cintāmani. Under this intellectual taboo, even great scholars were unaware of the classical literature. Human folly also added to the loss of many a classic. There was the custom of immersing palm-leaf manuscript bundles in the sea or river during the Saraswathi pūjā. It is obvious, some did not know how to keep the manuscripts in good condition. Hence there came an urgent need for scholars to find out the best material in Tamil and have them printed. Such scholars are termed by Kamil V. Zvelebil as rediscoverers.

There were at first, two great scholars who were responsible for the "rediscovery of the ancient Tamil literary heritage and thus for allotting to Tamil the status of a great classical language". They were C. Vai. Damodaram Pillai and U.V. Swaminatha Iyer (swāminātha iyer).

C.Vai. Damodaram Pillai (1832-1901): A retired Judge of Pudukkottai (pudukkōttai), he did immense service to Tamil by being the pioneer editor of Tamil classical works. He edited Tolkappiyam (tolkāppiyam) Colladikaram (colladikāram) with Cenavaraiyar's (cenāvaraiyar) commentary in 1868, the same text with Naccinarkkiniyar's (naccinārkkiniyar) commentary in 1892, Tolkappiyam eluttu with Naccinarkkiniyar's commentary in 1891, Vīracōliyam in 1881, Iraiyanār Akapponul in 1882, Kalittogai in 1883, Ilakkanavilakkam in 1889 and Cūlāmani in 1889.

U.V. Swaminatha Iyer edited many a literary nugget but Zvelebil observes, that "this does not mean that he was always their first editor but the importance of his editions consisted in their high quality; in that they were accompanied by commentaries and because they were usually the first complete editions."

Another scholar who should be remembered is Malavai Mahālinga Aiyer, a Vīrasaivite. He carefully edited Tolkappiyam with Naccinarkkiniyar's commentary in 1836. It was Bavanandam Pillai (bavānandam pillai) who printed Tolkappiyam Poruladikaram (ponuladikāram).

One must not forget, of course, the services of Mahāvidwān Mī nākṣisundaram Pillai. He did the editorial work for Subbaraya Chettiyar's (subbarāya chettiyār) edition of Ilampūranam.

Special mention should be made of Arumuga Nāvalar who started a printing press in Madras and published Kandapurānam, Periyapuranam, Tinukkural with Parimelalakar's (parimēlalakar) commentary, Tolkappiyam-Colladikaram with Cenavarayar's commentary etc.

G.U. Pope's Nāladiyār appeared in 1893 and his superb edition of Tiruvācakam in 1900.

As for Saivite literature, the first seven Tinunurais were published by Kānci Nāgalinga Munivar and by Swāminātha Panditar of Jaffna, who rearranged the patikams according to the places where they were sung.

Saiva Siddhānta Sāstras were edited, along with English translations by J.M. Nallaswāmi Pillai (1860-

1920). They were published in the Siddhanta Dīpika which was started in 1897.

Satagōpa Rāmānujāchāri and Krisnamāchāri published the Villi Bhāratam and Kamparāmāyanam with their scholiums and their excellent edition of Bhagavat Vishayam. The manipravāla commentary of Periyavāccān Pillai deserve special mention.

A few distinguished editors like E.V. Anantarama Iyer for Kalitokai, S. Vaiyapuri Pillai for Purattirattu and a series of Nigantus and M. Raghava İyengar for Parimēla lagar's commentary of Tirukkural need also to be mentioned.

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RELATIONSHIP OF CHOLA-CHALUKYA MARRIAGES

Rajaraja I (rājarāja) gave his daughter Kundavai in marriage to Vimaladitya (vimalāditya), the Eastern Chalukya (cāļukya) prince, who had another queen Medava Mahadevi (medava mahādēvi). This matrimonial alliance had a chain of such alliances, resulting in Rajendra (rājēndra) Chalukya of the fourth generation ascending the Chola (cōla) throne as Kulottunga I (kulōttunga). This relationship can be tabulated.

Table of Matrimonial Relationship

Rajaraja I (Chola)

Rajendra I Kundavai ms. Vimaladitya ms. Medava Mahadevi (Eastern Chalukya)

Rajendra II Ammanga Rajaraja Devi ms. Narendra I

Madhurantaki ms. Rajendra II (Chalukya) VijayadityaVII (Kulottunga I) (Chola-Chalukya)

Saktivarman II

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RIVERS IN TAMIL NADU

Palar: Palar (pālār), called Ksīranadi in Sanskrit, (the milky river), rises on the Nandidurg in the Kolar (kōlār) district of Karnataka (karnāṭaka) and enters Tamil after in the North Arcot district. It flows north-east coming down the Eastern Ghats and joins the Bay of Eastern Ghats and joins the Bay of Sadurangal, near Sadras, Sadurangapattinam (saduranga). In Tamil Nadu, the length of the river is about pattinam). In Tamil Nadu, the length of the river is about 293 km. It is believed that it once flowed into the sea through the valley of the Korttalaiyar. The tributaries of

Palar are the Ponne which joins it in the North Arcot district and the Cheyvar in the Chengalpet district. A dam was constructed across it in 1857 and a large number of small lakes are fed through the channels. In the Chengalpet district, about 12,950.4 hectares are watered by this river. It is crossed by railway bridges at Railpalli in the North Arcot district and at Kolattur near Chengalpet. It gets floods only during rainy seasons.

Vellar: Vellar (vellar) is constituted by two streams, Vasistanadi and Swetenadi in the Salem district and then flows as Vellar. This gets rain water from the Paccaimalai, Kollimalai and Kalrayan (kalrāyan) hills. This marks the boundary between Tirucci and South Arcot district for some distance. This flows into the Bay of Bengal at Porto Novo. The total length of the river is 216 km. Its chief tributary is Manimuktanadi, which takes its source in the Kalrayan hills. There are several dams across this river. The upper dam is at Palandurai and the lower is at Sēttiyātope, where a bridge is also built over it. These dams irrigate 4,047 and 12,545.7 hectares respectively. In the Tamil month of Māsi (February-March) the idol of the Lord of Sri Musnam is taken to the mouth of the river, where it joins the sea. Then the people bathe in the sea.

South Pennai: The South Pennai (Ten pennai (ten Pennai)) takes its source in Channarayanbetta, northeast of Nandidurg in the Kolar district. Leaving Mysore, it runs south-east through the Salem district, goes east into the South Arcot district and enters the Bay of Bengal towards the north of Cuddalore. Its flow in Tamil Nadu is for about 320 km. The river is bridged near Cuddalore. It is joined by the tributary Pāmbār in the Salem district. It has a wide sandy bed in the South Arcot district. It seems to flow as Malattar (barren river) except at the time of floods and occasionally it has floods. It is not mostly utilised, for irrigation. There is a dam near Tinikköilür, near which it has a big bridge.

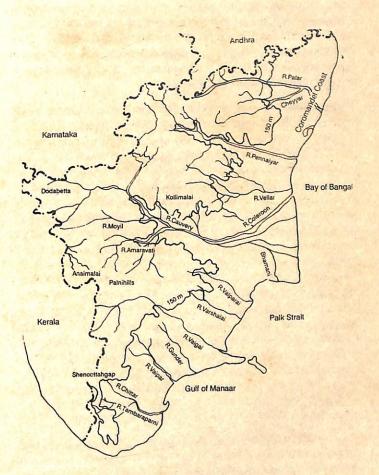
Kaveri: A great and important river of South India, famous for its traditional sanctity and its picturesque scenery and its utility for irrigation, is the river Kaveri (kāvēri) which originates from a hill at Coorg and flows the sea at an of Karnataka, enters Tamil Nadu and joins the sea at Kaveripumpattinam. The total length of the river is 700 larger pumpattinam. river is 760 km. In its course through Karnataka, it has more the course through Karnataka, it has more than a dozen dams. Near the island of Sivasamudram, are the well-known falls of the Kaveri. It forms the boundary between the districts of Salem and Coimbatore for considerably a long distance and then enters enters the district of Tiniccirapalli. In Coimbatore district, in the midst of the river, there is a big rock which "throws in the midst of the river, there is a big rock". "throws up a perpetual spray, called the smoking rock".

Very near a perpetual spray, called the smoking rock". Very near Tirucci, it has created the island of Srirangam (snrangam) the two rivers, (snrangam). Tinuvānaikkā is between the two rivers, Kaveri in 1. Tinuvānaikkā is between the two rivers, Kaveri in the south and Kollidam (kollidam) in the north. Both have bridges.

In Tamil Nadu, Bhavāni, Noyyal and Amarāvati are the chief tributaries of the river Kaveri. It is crossed by many a best of the river Kaveri. by many a bridge, throughout its course.

The early Chola (cola) king Karikalan seemed to have constructed a massive dam of rough stone in clay, 329 m in length, 12.2 to 18.3 m in breadth, 4.6 to 5.5 m in depth, east of Srirangam, called the Grand Anicut. "It was raised by the British engineers in 1806, provided with sand-scouring sluices in 1830 and made the basis of a road bridge in 1839."

The Upper Anicut across the head of Kollidam at the western end of Srirangam was constructed by Sir Arthur Cotton in 1836-38, at a length of 865.8 m. This was designed to prevent too much of water from flowing down that river and to fill the Kaveri adequately. In 1845, Kaveri Vennar (vennār) regulator, 594.5 m in length was constructed across the Kaveri to supply more water for the Vennar, one of the main branches of the river Kaveri. It runs north-east from here while the Vennar flows south-east. They later split into many channels.



Rivers in Tamil Nadu

While it enters the Bay of Bengal, it looks like a small insignificant channel.

The Vennar-Vettar (vettār) regulator was built in 1876, the Kudamurutti (kudamurutti) and Tirumalarajan head was regulated in 1882 and the Kaveri Kudamurutti dam was remodelled in 1902.

A considerable amount of irrigation is provided in the South Arcot and Tanjāvūr districts by the Lower Anicut, constructed in 1836 across the Kollidam and repaired during 1863-68. A bridge on each side runs over the Anicut, that makes an island there.

"When the water falls short of full supply, it is divided between the rivers by a system of turns" to give full supply at least for some period.

The area irrigatable by canals of the river Kaveri is about 4.08 lakh hectares and that irrigated by the Kollidam is estimated to be 7,284.6 hectares, where only one crop is grown.

Vaigai: The river Vaigai in the Madurai district springs as two streams from the Kambam and Vanutanād valleys, uniting afterwards into Vaigai. This gets supply of water from the Palani hills also. It passes through the Madurai district and joins the sea about 16 km east of Rāmanāthapuram. The supply of water by the river Vaigai is "most uncertain and insignificant." At Madurai, the river seems to be dry during most part of the year. Sometimes it flows in full for many days together. It has two damsthe Pēranai (big dam) and Cirranai (small dam). The Periyār project brings enormous water into it to irrigate some portions of the Madurai district. There are two big bridges over the river at Madurai.

Tamraparni: It is a river in the Tirunelveli (tirunelveli) district. "The name is derived from Tamra (tamra)copper, parni-colour from the colour of the sand in its bed." It starts from the slopes of the Agastyamalai in the Western Ghats and flows down the hills, into five falls at Papanasam (pāpanāsam). High up in the hills, there is another falls, the Banatirttam (banatirttam) which is not easily accessible. It is joined by many tributaries from the Ghats. The chief tributary is Cittar. It falls in the Gulf of Mannar. It is about 112 km in length and it has eight dams, some of which date back to the 15th century A.D. The eighth dam at Srivaikuntam (srivaikuntam) was suggested by a former Collector, Mr. Puckle in 1867. It is 420 m long and serves also as a bridge. All the dams supply water for 41 thousand hectares of land. Papanāsam, Ambāsamudram, Kallidaikuricci, Tirunelveli, Srivaikuntam, Alvartininagari etc. are on the banks of this river. Near the mouth of the river was Korkai which was a port during the Sangam age. The silt of the river ruined the port and Kāyal took its place. Now Tūttukkudi has become the chief port on this coast.

The streams that flow in the Chengalpet district are Korttalaiyār flowing out of the surplus waters of Kaverippakkam (kāvērippākkam) tank in North Arcot district and joins the back waters of the Bay of Bengal at Ennūr, a few kilometres, north of Madras. Aranyanadi (āranyanadi), entering Chengalpet district in the northern part of Tinuvallūr taluk flowing through the Ponnēri taluk and reaches the sea near Pulicat. The Kuvam (kūvam) is formed by the surplus waters of the Kuvam tank. It flows through Saidapet taluk and Madras and falls into the Bay of Bengal near Fort St. George, having a sand base at the mouth, and the Adayar (ada-

yāru) formed from the surplus waters of the Chembarampākkam tank, joins the Bay of Bengal near Adayar in Madras.

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ROCK-CUT TEMPLES OF NARASIMHA-VARMAN I

There are five rathas of which four are cut in one line extending about 48.77 m north-south and the fifth is a little westward to the other four remaining as a detached one.

- 1. Dharmaraja Ratha: The southern most of the four Rathas is the District the Rathas, is the Dharmaraja (dharmaraja) Ratha. It is the biggest and the first and the biggest and the first of the group. It seems to be unfinished It is 8 15 unfinished. It is 8.15 m by 8.73 m, the height being 10.67 m. It is a four storaged by 10.67 m. m. It is a four storeyed building arranged like a pyramid. The three upper storeyed building arranged like a part cells, The three upper storeys are ornamented with small cells, which are 16 on the which are 16 on the first, 12 on the second and 8 on the third storeys respectively third storeys respectively. The pillars of Narasimhavarman are different formula. varman are different from those of Mahendravarman.
 The base of the sill. The base of the pillar is cut in the shape of a lion sitting erect, carrying the erect, carrying the rest of the pillar on the top of its head.

 That part of the pillar on the top of and and That part of the pillar over the lion is octagonal and "crowned with a bull-"crowned with a bulbuous capital having a flat abacus.

 Between the capital Between the capital and the architrave, is a double bracket supporting the bracket supporting the cornice". The original name of this temple is Appared. this temple is Atyantakāma Pallavēsvara Griham. The vimana (vimāna) is also vimana (vimāna) is also octagonal. There is a portrait sculpture of Narasimba is leading to the sculpture of Narasimba
- 2. Bhima Ratha: This Ratha, second in line, is and its storeyed hall of dimensions 14.63 m by 7.62 m and its height is 7.92 m. The vimana looks like an inverted boat, with space around it. The pillars are of Narasimha type. The front portion of the vimana is beautifully carved.
- 3. Arjuna Ratha: Third in the row, with two square storeys, of 3.51 m with a height of about 6.10 m, ges. Arjuna Ratha has a cell, 1.52 m by 1.37 m with no images. The dome is octagonal. In the southern wall on sides of the *Risabhānīda* two bas-reliefs of a king and queen are found. In the eastern wall, bas-relief of two queens and Indra are carved.
- 4. Draupadi Ratha: The temple of Korravai (korravai), the war god, this Ratha is the finished one. It is a square of 3.35 m and 5.49 m in height. There is a cell measuring 1.98 m by 1.37 m. There is a bas relief of Korravai standing on a lotus. On either side of the door way are female dvarapalas (dvārapāla). It has curvilinear roof.
- 5. Sahadeva Ratha: Having a Gajapratista vimana, appearing like the back portion of an elephant, and Ratha bears the name of Sahadeva (sahādeva) and Nakula. Its dimensions are 5.49 m by 3.35 m with a height

of 4.88 m. There is an ardhamandapa in the front, the opposite end of which is externally apsidal. This has three storeys. Its interior is too small to accommodate an altar.

6. Ganesha Ratha: Situated near the northern end of the rocky ridge at a distance of 1.2 km from the above Rathas, the Ganesha (ganēsa) Ratha is exceptionally an elegant small temple, of 5.79 m by 3.44 m, with a height of 8.53 m. It has three storeys, with a roof of a straight line and it seems to be a miniature form of the Bhima (bhīma) Ratha. There are four pillars of the Narasimha type. The garbagriha is 2.11 m by 1.14 m by 2.03 m. There are nine kalasas (kalasā) on the roof. On the back wall of the verandah, is an inscription in Sanskrit consisting of 11 slokas (slokā). This temple, perhaps began during the time of Narasimha I might have been completed during the reign of his grandson Paramēsvaravannan I.

Bibliography: A. Rea, Pallava Architecture, Government of Madras, Madras, 1909; O.C. Gangoly, Art of the and Co., Calcutta, 1957.

ROMAN COINS IN KONGU

the West Coast and it was through Kongu (kongu) that it entered the interior Tamilagam. Roman coins are found following table will give sufficient information on this.

No. Name of the King Date Place Year					
1	Mame of the Kin	g Date	Place	Year	
	rugustus	44B.CA.D. 14		1888 1842&1931	
	a) Drusus	8 B.C.	Karūr Vellalūr	1878 1842	
2,	b) Antonia c) Germanicus Tiberius	8 B.C. 8 B.C.	Kalyamuthür Kanīr Vellalür	1856 1806 1842	
	Situs	A.D. 14-37	Pollāchi Kanīr	1800 1806	
3,	Caligula		Ve <u>llal</u> ūr Kālyāmuthūr	1842, 1931 1856	
4.	Claudius	A.D. 37-41	Ve <u>ll</u> alür Kālyāmuthür	1842, 1931	
•		A.D. 41-54		1806 1842	
5	Nero		Kālyāmuthūr		
-	110.	A.D. 54-68	" "	"	
0.	Traiva	A.D. 81-96 A.D. 96-98	" "		
10	addin.	A.D. 98-117		9	
11.	Hadrian Commodius Constantine	A.D. 117-138 A.D. 180-193	" "		
	antine	A.D. 323-337		1931	

Vellalūr

Kongu was full of resources that attracted traders from the West. North Kongu was full of minerals like iron. West Kongu was famous for its beryls and gems of sea-green colour. Moreover, Kongu was a land of gold. The Palghat gap was the only way to Tamilagam from the West Coast. Hence, widespread trade was carried on in the Kongu country and it seems to have lasted for a few centuries from A.D. 47.

Bibliography: M. Arokiaswamy, Kongu Country, University of Madras, Madras, 1959.

ROYAL POETS OF THE SANGAM PERIOD

I. Pandiyan kings who were Poets

Ollaiyiirtanta Piitappāndiyan (Akam 25; Puram 71), whose queen was Peninkoppendu, who sang Puram 246 when she wanted to mount her husband's funeral pyre.

Kadalıl māynta İlampenıvalıdi (Pari 15; Puram 182)

Pāndiyan Āriyappadai Kadanta Nedunceliyan (nedunceliyan) (Puram 183), who executed Kōvalan.

Pāṇḍiyan Talaiyālankanattuccenwenra Nedunceliyan (Puram 72).

Pāndiyan Kānappēreyil tanda Ukkirapperuvaluti (Narr 98, Akam 26). He was the redactor of Akanānūru. The fourth stanza in Tinuvalluvamālai is also ascribed to him.

Pāṇḍiyan Māran Valuti (Narr 97; 301), was the redactor of Narrinai

Pāṇḍiyan Arivuḍainambi (Narr 15; Kur 230; Akam 28; Puram 188).

Pāndiyan Pannādutantān (Kur 270).

Mālai Māran (Kur 245).

Mudattirumāran (Narr 105; 228).

Andarmakan Kuruvaluti (Kur 345; Akam 150; 228; Puram 346).

Peruvaluti (Narr 55, 56).

Nalvaluti (Pari 12).

II. Chola kings who were Poets

Köppenincölan (Kur 20, 53, 129, 147; Puram 214, 215, 216). His friend was Pisirāntaiyār. He caused selfimmolation by Vadakkinuttal.

Sembiyanār (Narr 102).

Cholan Kulamurrattut tuñjiya Killivalavan (Puram 173).

Cholan Nalankilli (Puram 73, 75).

Cholan Nalluruttiran (Puram 190; Mullaikkali).

Māvalattān (Kur 348). He was the brother of Nalankilii.

III. Chera kings who were Poets

Karııvürccēramān (Cāttan) (Kur. 268).

Cēramān Ilankuttuvan (Akam 153).

Ceramān Kaṇaikkāl Irumporai (Puram 74). His court poet Poykaiyār sang Kaļvali nārpatu to release him from imprisonment.

Cēramān Kōttampalattuttunciya Mākkōtai (Puram 245).

Cēramān Entai (Kur 22).

Nampi Kuttuvan (Narr 145, 236, 345; Kur 109, 243).

Palaipatiya Perunkatunko (pālaipātiya perunkatunkō) (Narr 10 stanzas, Kur 10 stanzas, Akam 12 stanzas, Puram 282). He is the author of Pālaikkali also.

Marutampatiya Ilankatunko (manutampātiya ilankatunkō) (Narr 50; Akam 96, 176).

Muțankikkițanta Nețuñcēralātan (Akam 30)

Note: Palaipatiya Perunkatunko and Marutampatiya Ilankatunko may probably be identified with the Perunkatunko and Ilankatunko of the epigraph of the Amattar Hills.

See also: Historical Inscriptions of the Sangam Period.

Bibliography: N. Sanjivi, Research Tables on Sangam Literature, University of Madras, Madras, 1973.

SAHITYA AKADEMY AND BHARATIYA JNANAPIT AWARDS

Both the Sahitya Akademy and Jnanapit (jnānapīt) awards are presented at the national level, but among the awardees, there were eminent men of letters from Tamil Nadu.

Sahitya Akademy

A national institution for the development of Indian letters set up by the Government of India in March, 1954, the Sahitya Akademy fosters literary activities in all the Indian languages and thus promotes the country's cultural unity. It awards annual prizes to works of outstanding merit in the 22 recognised languages and has made 504 awards till 1989. The cash award till 1987 was Rs. 10,000 which has been raised to Rs. 25,000/-. Besides, a translation award of Rs. 10,000/-, each in the 22 Indian languages are made from 1989.

The Akademy honour persons of undisputed eminence in literature by awarding fellowships. Now there are nine fellows.

Fellows of Sahitya Akademy

The first fellow of the Akademy was elected in 1968. S. Radhakrishnan was elected "in recognition of his outstanding contribution to Indian thought and to the tradition of universal humanism". Zakir Hussain Presi-

dent of the Akademy conferred the fellowship on 10th September 1960 at Madras.

In 1969 four fellows were elected, one among them being C. Rājagōpālāchāri (Rājāji).

More fellows were added in 1970 and 1973, but none was elected from Tamil Nadu.

T.P. Mīnākshisundaram, the doyen among scholars in Tamil and V. Raghavan (rāghavan), the well-known Sanskritist were elected fellows in 1975 and 1979 respectively.

Though 21 fellows could have been elected according to rules, there were always a few vacancies. Out of those elected, only a few are living now.

There seems to be a provision for 50 associate fellows, but none has been elected.

International Literary Seminars: To celebrate the birth centenary of Rabindranath Tagore, a seminar was conducted in 1961, inaugurated by S. Radhakrishnan.

The second seminar was held on Ramayana (rāmāyana) tradition in Asia in 1974-75, the year of the 400th anniversary of Tulasi Das's (tulasi dās) Rāmacarīta 400th anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary of Tulasi Anniversary

Another three days seminar on Ramayana was organised in 1981, in which 8 foreign and 13 Indian scholars participated. The 21 papers discussed in the seminar, edited by K.R. Srinivasa Iyengar (srinivasa iyengar), are published as Asia Varieties in Ramayana.

Subramanya Bharati's (subramanya bhārati) centerary was also celebrated by the Akademy in collaboration with the Union Government, the Government Tamil Nadu and Pondicherry and the Indian Council for Cultural Relations, and a seminar was conducted for Cultural Relations, and a seminar was conducted for three days in January, 1983. Many distinguished Nandaners and Indians like K.S. Srīnivāsan, Prēma Nandaners and A.K. Rāmānujam, participated.

The seminar on Shakespeare organised at Delhi in collaboration with Sangeet Nāt ak Akademy, marking the 400th birthday of Shakespeare, the great dramatist was inaugurated by S. Radhakrishnan. Were different aspects of Shakespeare's impact on India were discussed.

The quin-centenary of Guni Nānak was celebrated in 1969 and 1970 in Delhi and four regional seminars were conducted at Calcutta, Madras, Bombay and Ludhiyana. The seminar papers, edited by K.R. Srinivasa Iyengar have been published as Guni Nanak - A Homage.

On the occasion of the birth centenary of Sri Aurobindo, the Akademy organised a national and Bombay, regional seminars in 1972 at Delhi, Madras, Bombay, Calcutta and Vāranāsi.

Workshops: The Akademy organised a workshop for writers in 1976, in which the writers "lived together for a few weeks, practised their art in the company of fellow writers, exchanged views and tackled practical problems". Regional workshops were also organised in 1976 at Madras and Bombay.

Three workshops were conducted at Madras, Bombay and Chandigarh for the poets in 1979.

Six workshops, two each at Panaji, Calcutta and Madras, were held in 1980-81.

Four workshops were organised each at Bhopal, Madras, Bombay and Calcutta in 1983.

Literary Forum: The Akademy organised a literary forum at New Delhi in 1967 and the regional offices, regional literary forums for poets, "to provide a platform for writing, to discuss matters of common concern, to read from their best writings before the elite audience, and to enable visiting writers from other parts of India or from abroad to meet the local writers". Such forums became a . necessity, for they provided opportunities for poets to come into close contact with poets of other regions.

Travel grants: With the view to enable the poets and writers of one region to meet their counterparts in other regions and exchange views, travel grants are provided. The writers from all the 22 languages have availed this

Award Winners from Tamil Nadu

Tamil Writers (alphabetically)

No. (alphabetically)				
Name of the author	Name of the Book Year of	Award		
Adavan Sundaran	Mudalil Iravu Varum (short story)	1987		
	Srī Rāmānujar (biography)	1965		
Alapinia	Vēngaiyin Maindan (novel)	1963		
	Anpalippu (short stories) Pisirāntaiyār (play)	1969		
yudan, R	Tarkālattamililakkiyam	1975		
Ghāna	(essays)	1985		
Indirā Pārthasārathi Jagannāthan	Kampan-Pudiya Pārvai	1977		
anali - K.V.	Kunuthippunal (novel) Virar Ulagam (Valour)	1967		
Jānakirāman, J. Jayakāntan	Sakti Vaidyam	1979		
- an	Sila Nērangaļil	1072		
Kalki Krishnamuni Kannadasan	Sila Manidargal (novel)	1972 1956		
Kannadāsan Kulanda	Alai Ōsai (novel)	1980		
Lakel VC	Sēramān Kādali Vālum Valļuvam(lectures)	1988		
- UPAL	Oru Kāviriyaipōla (novel)	1984		
Raghunathy, N	Samudava Vidhi (novel)	1971		
To a sound the	Bhārati Kālamum Kanutum	1983 1958		
Rājam Krshnan	Chakravarthi Thirumakan	1973		
Rāmalingam, M	Venikku Nir (novel)	1981		
	Pudiya Urainadai			

Rāmāminutham, L.S	Chindānadhi	1989
1(4),141,141,141,141	(autobiographical essays)	
Rāmaiah, B.S	Manikkodi Kalam	1982
Samuddiram, S	Veril Paluttappalā	1990
Darmina and a	(caste-struggle)	
Sētu Pillai, R.P	Tamil Inpam (essays)	1955
Sivagītānam, M.P	Vallalar Kanda Onumaippādu	1966
Somasundaram, M.P	Akkaraic Cimaiyil	1962
	(travelogue)	
Srī nivāsarāghavan, A.	Vellaipparavai (poems)	1968
Subramanian, K.N	Ilakkiyattukku Ör Iyakkam	1986
Tirunāvukkarasu, K.D	Tinıkkural Nī di Ilakkiyam	1974
	(literary criticism)	
Vallikkannan	Pudukkavidaiyum,	1070
	Torramum, Valarciyum	1978
Varadarājan, M.	Akal Vilakku (novel)	1961
English Writers		
	Jawaharlal Nehru	1976
Gopal, S	(biography)	
Narayan, R.K	The Guide (novel)	1960
Srinivasa Iyengar, K.R	On the Mother	1980
Similar younger, thele	naing to Tamil Nadu)	
Sanskrit Writers (belo		1000
Raghavan, V	Bhōja's Sringāra Prakāsa	1966
	(aesthetics)	1970
Subrahmanya Sāstri, V	Shabda Tarangini	
	(treatise on verbal cognition	11)
		AND DESCRIPTION OF THE PARTY OF

There were no awards for Tamil during the years 1957, 1959, 1960, 1964 and 1976 and among the awardees, Lakshmi (Tiripurasundari) is a woman.

Bharatiya Jnanapit Award

The award consists of one lakh of rupees to begin with for the best creative writing in Indian languages and the first award was made in 1966.

Since then there had been awards and there were four awards in 1974 including one for Kannada and the other for Oriva.

The XI literary award for 1975 was presented to Sri. P.V. Akilandam, popularly known as Akilan for his Tamil novel Chittirappāvai (painted image) adjudged the best creative literary work published in Indian languages between 1959-68. He was also the recipient of Sahitya Akademy award for the year 1963.

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SAINTS AND POETS OF KERALA IN TAMIL

Medieval Period

There were saints and poets in Tamil from Kerala during the post Sangam (sangam) period. Among the saints, Saivites and Vaishnavites (vaisnavite) flourished.

Cheraman Perumal: Contemporary of Sundarar and one of the 63 Saiva Saints sung by the latter, in his Tiruttondattogai, Cheraman Perumal's (cēramān perumāl) story is available elsewhere.

Viranmindar: A contemporary of Sundarar, Viranmindar (viranmīndār) belonged to Kodimādaccenkunnī, modern Cengannur (cengannūr) in Kerala. His story is given elsewhere.

Venattadigal: Belonging to Venadu (vēnādu), Venattadigal's (vēnāttadigal) poem, Tiru Isaippa is found in the 9th Tirumurai (tirumurai). He might perhaps be the king of Travancore, as Venadu is in South Travancore.

Ilamperuman Adigal: One of the authors of the 11th Tirumurai, Ilamperuman Adigal's (ilamperumān adigal) poem is Sivaperumān Tirumummanikkōvai. Ilamperumanar of Kōttāru is mentioned in a Sendalai inscription of Perumpidugu Muttaraiyan Suvaran Māran, a Pallava feudatory belonging to the 8th century A.D. He is the author of a poem in the inscription.

Aiyan Aridanar: Aiyan Aridanar (aiyan āridanār) is the author of Purapporul venpāmālai, a grammar dealing with the Puram aspect. He belonged to the Chera (cēra) country.

Nilakantanar: Known as Muciri Asiniyar, the scholar of Muciri, an old sea-port town (modern Kodungallūr) of Kerala, Nilakantanar (nīlakantanār) is stated to have transcribed the commentary of Iraiyanār Kalaviyal, a scholium, originally written by Nakkīrar of the Sangam age and handed down through many generations.

Cēramān Perumāl Vañji Mārttāndan was a poet who in all probability belonged to the Chera country. His poems are found inscribed in the Siva temple at Mūvālūr, near Mayilāduturai.

Kulasekhara Alvar: One of the 12 Alvars (ālvar), the Vaishnavite Saints, Kulasekhara Alvar (kulasēkhara ālvar) is dealt with separately.

Cendalankara Dasar: A few inscriptions at Tinikkunigūr, Chēranmādēvi and Kōḍakanallūr in the Tininelvēli district speak of him. In the 5th year of Māravarman Sundara Pāṇḍiya (A.D. 1255), this Cendalankara Dasar (cenḍalankāra dāsar) built and consecrated a shrine to the Vaishnava Saint Kulasekhara Alavar in the temple of Mannārkōil, near Ambāsamudram. He also arranged for the endowment of the village Vīndanūr in the Shenkōṭṭai taluk for the maintenane of the shirne.

Narayana Dasar: Known by the name Vilancholai Pillai (vilāncolai pillai) and also Nalamtigal Narayana Dasar (nārāyana dāsar) belonged to Vilancholai, a part of Aranūr, a suburb of Thiruvananthapuram. Narayana Dasar's guru was Pillai Lokacharya (pillai lokācārya) with whom he lived at Srirangam (srīrangam). After the death of Pillai Lokacharya, he spent the rest of his life at Thiruvananthapuram.

Srisaila: Known as Tiruvaymolippillai (tiruvāymolippillai), Srisaila once occupied a high office under a Pandiya (pāndiya) king. He left office to obtain spiritual grace from Pillai Lokacharya. Sri Saila's later days were spent at Alvārtinunagari, as an exponent of the Rāmānuja School of Visistādvaita philosophy. Narayana Dasar was directed by Pillai Lokacharya to instruct Srisaila who went to Thiruvananthapuram for this purpose.

Vilancholai Pillai (Narayana Dasar) has written in praise of his guru, Pillai Lokacharya, the treatise being Srivacana-bhūṣaṇam in seven verses of venpā metre, called Sapta Katai.

Srisaila has also written a laudatory verse on his guru Vilancholai Pillai.

Just as Tiruppān Alvar became one with God in Srirangam, the teacher of Srisaila, merged into the divine presence of the Lord, Padmanābha.

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SAIVA SAINTS OF NARASIMHAVARMAN'S TIME

A group of Saiva saints lived during the reign of the Pallava king, Narasimhavarman I.

Tirunavukkarasar: Born at Tiru Amur (tiru amur) in the South Arcot district, as the son of Pugalanar and Madinivar a Saint and Arcot district, as the son of Pugalanar and Madinivar a Saint and Arcot district, as the son of Pugalanar and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar a Saint and Madinivar and Madiniva Mādiniyār, a Saiva couple, who were also blessed with a daughter Tilakaration. daughter Tilakavatiyar (tilakavatiyar), Manulni kkiyar, later became Timuran (tilakavatiyar) later became Tirunavukkarasar (tirunāvukkarasar) of Appar. When Tilakavatiyar's marriage was settled, the parents died Kalippagair parents died. Kalippagaiyār to whom she was betrothed also died. The brother is also died. The brother is also died. also died. The brother joined the Jaina college at Patali (modern Tinung distance) (modern Tiruppādirippuliyūr), where he won the respect of all and was beautiful to the second). of all and was known as Dharmasena (dharmasena). Tilakavatiyar cilentlika a Tilakavatiyar silently prayed to Lord Siva at Tiruvadigai (tiruvadigai) to redormasena (dharmasena (dh (tinivadigai) to redeem her brother from the Jaina faith.
Her prayers were been brother from the Jaina faith. Her prayers were heard and Dharmasena was afflicted with pain in the state of the s with pain in the stomach which no medicine could cure.

He therefore left the sister, He therefore left the Jainamath, came to his sister, besmeared his body Jainamath, came to his sister, besmeared his body with vibuti (vibūti), uttered the pancakshara (pan-zi pancakshara (pancaksara), went into the temple of Siva, vadigai and improvised a patikam. By the grace of Siva, pain ceased and I and Siva patikam. pain ceased and Lord Siva bestowed on him the name Tirunavukkarasar.

Dharmasena's desertion made the Jainas tremble. The Pallava king Mahendravarman I (mahēndravarman) He summoned him and subjected him to a series of trials. He was shut in a burning kiln, from which he came out alive. The royal elephant was incited against him but it would not injure him. He was given poisoned food and in him no harm. He was bound to a stone boulder and thrown into the sea but he reached the shore using it as a

float. Thereupon Mahendravarman himself became a Saivite.

Tirunavukkarasar then went to Tiruvadigai and from there he commenced his pilgrimage. He met Tirunanasambandar (tininānasambandar) at Sirkali (sīrkāli) who christened him as Appar. In one of his tours, he went to Tingalur (tingalūr) where a Brahmin saint, Appudi (appūdi), founded many charitable institutions in Appar's name. Appar himself saw a watershed founded in his name. He went to Appudi's house and consented to be his guest. While cutting a fresh plantain leaf, Appudi's son was bitten by a cobra and was dead. Appudi invited Appar for the feast. He found out what had happened and by singing a patikam (decad) brought back the dead son to life.

In one of his tours, he and Sambandar stayed at Tiruvelimilalai (tinuvelimilalai) where for a pretty long time, there was famine. Each of them was supplied daily with with a gold coin by Lord Siva, with which they fed the devotees. Both of them then proceeded to Vedaranyam (vedaranyam). As the gates of the inner temple were closed for a long time, the devotees went in by a side gate. They were informed that the gates were shut by the Vedas (1) were informed that the gates were shut by the Vedas (veda). On hearing this, Sambandar requested Appar to have the doors opened by singing a patikam.

Appar dishare the doors opened by singing a patikam. Appar did so and the doors opened of their own accord.

After word and the doors opened of their own accord. After worshipping the Lord, Sambandar closed the door by singing a verse.

Leaving Vedaranyam, Appar toured the entire Tamilagam and went to Kalahasti (kālahasti). From there has and went to Kalahasti (kālahasti). there he proceeded northward to have a darsan of Siva at Mt. Kailan (Kailan (Kailan of Siva at Mt. Kailan of Mt. Kailas (kailās). He became disabled but he would not give to plunge in a not give up the idea. He was advised to plunge in a nearby to plunge in a nearby to plunge in a nearby tank and by doing so he got up at Tiruvaiyaru (tinuvaiyāru) near Tanjavur and had the darsan of Kailas there. The there. Then he went to Tinippūntunutti, built a Math again. Then he went to Tinippūnturutti, punt a again. Then while he was there, he met Sambandar once again. Then he went to the Pandiya (pāndiya) country, returned to the Pandiya (pāndiya) stayed at returned to the Pandiya (panaiya) at Tinippularia the Chola (cola) country, stayed at Truppugalur and attained the feet of the Lord on the day the last and attained the feet of the Lord on the day the month of Chittirai with the asterism, satayam in the month of Chittirai (April-Masserism, satayam in the month of Chittirai (April-Masserism), satayam in the (April-May). He seemed to have lived for 81 years.

Appudi Adigal: Appudi Adigal (appudi adigal) was the contemporary of Appar.

Tirunanasambandar: Born of Sivapāda Hrdayar and Bhagavati at Cita and Sandar went with his Bhagavati at Sirkali, Tirunanasambandar went with his father to the toronto. The was 3 years old. As his father to the temple tank, when he was 3 years old. As his and the boy began to weep father was busy with ablutions, the boy began to weep had called one with ablutions, the boy began to weep had called one with ablutions of the called one with ablutions of the called one with and called out mother and father. Siva's consort (Uma) heard the cry, came and fed him with the holy milk of her Tirunanasambandar breast. The boy at once became Tirunanasambandar the connected with wisdom). The father came up from the tank and with wisdom. The father came up from the milk. the connected with wisdom). The father came up to tank and asked him who gave him the milk. Sambandar at once sang the patikam todudaiya ceviyan. The father was astonished and the news spread through-

He went to Tiruñanippalli and as he sang a hymn, the barren land became fertile. At Tirukkolakka he was supplied with talams (talam) (cymbols) by the divine grace. One Tiru Nilakantayalppanar (tiru nīlakantayalppanar) (a violinist) accompanied him. At Tirunelvāyil, a palanquin, an umbrella and a horn were presented to him. At his upanayana (wearing the sacred thread), he told the priests about the greatness of the pancakshara (the mystic five letters (NA MA SI VA YA) by a decad. At Pāccil Accirāmam, he cured the daughter of Kollimalavan, of a chronic paralysis called muyalagan. At Turuppatteswaram, he was awarded a canopy of pearls. At Tiruvavaduturai (tiruvāvaduturai) he was bestowed with a purse consisting of one thousand gold coins for his father to perform a yaga. At Tirumarugal, he brought back to life, a merchant bitten by a cobra. In his tours, he met his contemporary Saiva saints Tirunila Nakkar (tirunīla nakkar), Ciruttondar (ciruttondar), Muruka Nayanar (muruka nāyanār) and Kunguliyakkalayar (kunguliyakkalayār). At Tiruvelimilalai and Vedaranyam, he worshipped Lord Siva along with Appar.

From Vedaranyam, he proceeded to Madurai at the invitation of Mangaiyarkkarasiyar, the consort of the Pandiya king, Māravarman, who was a Jaina. The math where Sambandar encamped was set fire to by the Jainas and by a decad he bade the fire to infect the Pandiya. At once, the Pandiya king was afflicted with high fever. The Jaina monks tried their best to cure the king, in vain. Sambandar was invited and he besmeared the body with vibuti, singing a decad mandiramāvadunīru and the fever subsided. The Jaina monks were prepared for a second test. They wrote out their doctrines on a palm leaf and placed it on the fire and it was burnt to ashes. Sambandar took out a leaf containing a patikam which was sung at Tinmallar and laid it on the fire and to the dismay of all, it remained unburnt. The Jaina ascetics demanded a third test. They said that the tenets of each faith should be written on a palm leaf and thrown into the running stream and that which ran up the current should be considered as true. Sambandar readily agreed. The palm leaf of the monks went away with the current, while that of Sambandar containing the hymn, valiva andanar vānavar āninam dashed against the current. According to the agreement, all the Jaina monks were persecuted. The king himself became a Saivite.

While returning to his native place, he caused a boat to sail across a flooded river by singing a patikam at Tirukkollampūdūr. At Podimangai, he was crossed by a Buddhist who was killed by a thunderbolt, while Sambandar's uncle chanted one of his hymns. At Tinuvottūr, he changed the male palmyra trees into female ones. At Mylapore, he brought out of the preserved bones of a girl, a living virgin by singing a hymn. From Kalahasti he sang on Mt. Kailas, Kedāmāth and other north Indian shrines and returned to Sirkali.

On the day of his marriage at Accalpuram, Tirupperumananallur (tirupperumananallur) he sang a hymn and by the grace of Lord Siva, there appeared a miraculous fire. All those present entered the celestial fire and lastly Sambandar entered it with his bride and attained beatitude on the day with the asterism Mūlam, in the month of Vaikāsi (May-June). It is said that he lived for sixteen years.

Ciruttondar: Paranjotiyar (parañjōtiyār), a physician and a commander of the army lived in Senkattankudi. He marched his army as far as Vatapi as the general of Narasimhavarman I and returned with abundant booty. Whenever he met Saiva devotees, he used to consider himself a humble person before them. Hence he was known as Ciruttondar (Ciru-small; tondar-devotee). His wife was Tiruvenkāttunangai. He had a son Ciralan (cīrālan). Sambandar once visited his abode and sang in praise of him in a decad. He was in the habit of feeding at least a Saiva devotee a day, before he had his lunch and once he was unable to find a devotee. Siva came in the guise of a Bhairava and demanded the curry (dish) of a child, if he should dine in the house. Accordingly the saint made his own child as curry, leaving his head uncooked. The maid-servant prepared a dish with the flesh of the head. When the guest was invited to dine, he wanted the saint to call his son to keep company with. With dismay, he and his wife went out and called their son. By the Lord's grace, Ciralan came. Before they entered the house, Bhairava disappeared and appeared in the Somaskanda form to bless all of them.

Tiru Nilakantayalppanar: A Panar by caste, he lived at Tiru Erukkāttampuliyūr. By the grace of the Lord, on a rainy day, he was blessed with a golden plank and standing on it, he played on the yal (val). Once he went to Tiruvarur (tiruvārūr) and worshipped the Lord entering the temple through a separate passage. Then he went to Sirkali, worshipped Sambandar, joined his confederation and accompanied his improvisations on val wherever he went. In the end, he entered the celestial fire at Tirupperumananallur on the wedding day of Sambandar and attained beatitude.

Tirunila Nakkar: A Brahmin saint of Sathamangai. whose wife blew air by her mouth and spit to drive a spider that fell on the Sivalinga in the Ayavanti temple there. Without understanding the purport of her action, the saint considered it an offence and sent her out. Siva came in his dream and showed him pimples in the places where she has not spit. The saint changed his mind and took her back. Once, Sambandar was his guest. Tiru Nilakantayalppanar and his wife too came with Sambandar. Though they belonged to the depressed class, the Brahmin saint accommodated them in the house by the side of the pial intended for the performance of daily sacrifice. Finally, while taking part in the wedding of Sambandar, he entered the celestial fire and attained eternal bliss.

Muruka Nayanar: A Brahmin saint of Tiruppugalur, Muruka Nayanar used to supply various kinds of flower garlands to adorn the Lord of Vardamānēsvaram at Tiruppugalur. He witnessed the wedding of Sambandar, entered the celestial fire and reached the feet of Siva.

Kunguliyakkalayar: A Brahmin saint of Tinukkadavūr, Kunguliyakkalayar used to burn incense of kunguliyam (kunguliyam) daily before the Lord and became poor day by day. Once, while he was going to the market with the tali (tāli) of his wife to purchase paddy, he saw a cart load of kunguliyam. He bought it in exchange for the tali and burnt it with extreme devotion day and night. The Lord was pleased and blessed him with riches. Once, when he visited the Siva shrine at Tiruppanandal (tiruppanandal), he found the Chola (cola) king trying to set erect the Sivalinga which was in a bending posture. With sincere devotion, by pulling it, he set it erect. Sambandar and Appar were his guests for sometime.

Nedumara Nayanar: A Pandiya king, Nedumara Nayanar (nedumāra nāyanār) annihilated his foes in a battle at Nelvēli (probably Nenmali) in the Pudukkottai district. He was a Jaina at first and at the intervention of Sambandar, he embraced Saivism. His consort was Mangaiyarkkarasi. By the "divine sanctifying, regenerating and persevering influence" of Sambandar, he encouraged Saivism in his kingdom and attained the feet of Siva.

Mangaiyarkkarasiyar: The daughter of Manimudic Colan, and the concert of the Burning Nedumaran Colan, and the consort of the Pandiyan Nedumaran (nedumaran) (nedumaran), called also as Kunpandiyan (kunpandiyan) (A.D. 642-700), she caused the banishment of Jainism in the Pandiva course the Pandiya country by inviting Sambandar and encouraging in all his and the carries of the pandiya country by inviting Sambandar and encouraging in all his and the carries of the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and encouraging in all his and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by inviting Sambandar and the pandiya country by the pandiya country by the pandiya country by the pandiya country by the pandiya country by the pandiya country by the pandiya country by the pandiya coun ging in all his endeavours for the propagation of Saivism.
Sambandar had over Sambandar had sung a decad on her. She was a fence to the Saiva crop. As Sambandar expressed vendanum onguga in one of his verses, Kunpandiyan was cured of his hunch back Share Sha his hunch back. She and her husband attained Siva's bliss, by their same bliss, by their service to Saivism.

Kulacciraiyar: Belonging to Manmerkudi, in the Pandiya country Kulacciraiyar country, Kulacciraiyar (kulacciraiyar) was the minister of Nedumaran, the Pandin lacciraiyar) was the minister of Nedumaran, the Pandin lacciraiyar Nedumaran, the Pandiya king. He respected the Saiva devotees and imposed the saiva in the saiva devotees and impaled the Jainas who were defeated in their disputations with a their disputations with Sambandar. He performed many acts of grace to human acts of grace to humanity, worshipped Siva and attained bliss.

Gananadar: A devoted saint of the Lord of Sirkali, Gananadar (gananadar) Gananadar (gananādar) maintained flower gardens and with the flowers with the flowers, he made various kinds of garlands, trained other devices trained other devotees in that art and supplied tools needed for the pure supplied tools needed for the purpose. He used to worship Sambandar with devotion and Gard. with devotion and finally reached Kailas and became the chief of Siva-pance

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SAIVA SAINTS PRIOR TO APPAR

Candesar: In Tirucceynalūr, near Tirupanandāl in Tanjavur district a Parkaratur, near Tirupanandāl in Tanjavur district, a Brahmin called Eccadattan had a son

named Vicara Sanman (vicāra sanman) who became well versed in the Vedas (veda). It seems, the cow-herd of the village, while tending the cattle beat a cow severely. On seeing it, Vicara Sanman took to himself the service of grazing the cattle. He tended them so carefully that they began to give milk in plenty. Looking at this, Vicara Sanman made a Sivalinga (sivalinga) out of the sand of the nearby river Manni and used the spilt milk for ablution, abhisēkam. This was reported to the owner of the cows and Eccadattan went to the common grazing ground to find out the truth. To his astonishment, he found his son performing ablution and also pots full of milk. Having lost his temper, he struck against the pots. Vicara Sanman took a stick which became an axe and cut the legs of his father. The Lord appeared and saying "all flowers that used to adorn him and all clothes, garments and oblations should become his", awarded Candesar (candesar) the rank of Candeswara (candeswara).

Kannappar: At Uduppūr, near Kālahasti, there was a hunter chieftain called Nagan (nāgan), who had a son named Tinnan (tinnan). Tinnan attained the age to practise hunting and to have the first hunt, went to a forest, followed by his mates Nānan and Kādan. In the chase, Tinnan killed a pig and then went with his mates to the river Ponmukhari. He was informed that there was a temple of Lord Kodumittevar on a hill there. Tinnan went there to worship and feed the Lord. He filled his mouth with water, placed flowers over his own head, cooked the flesh of the pig and offered them to the Lord. This was repeated for a few days. The priest, performing the daily service to the Lord, was at a loss to know who was doing such an improper act. So, at the advice of the Lord, the priest Sivagocāriyār watched the devoted service of the hunter, unnoticed, on the sixth day. The hunter came and performed his service as usual. While doing so, he found blood, gushing from one of the Lord's eyes. He tried in vain to stop the blood. Then he plucked one of his eyes and placed it over the bleeding place and the blood here. the blood stopped. But the other eye began to bleed. He began to bore out another eye. The Lord intervened saving Saying, stop, Kannappa (kannappa), stop, Kannappa, and blessed him to stay always by his right side. Tinnan, the hunter came to be known as Kannappar.

Sakkiyar: A native of Tinuccāttamangai and a Vellala (vellāla) by birth, Sakkiyar (sākkiyār) went to Kanchipuram and became a Buddhist. Realising that it was an alien fairly became a Buddhist. alien faith, he acquired sound knowledge of the Saiva Buddhiet to worship Siva, in the robes of a Buddhist. He would dine only after worshipping Him. Once he saw a Sivalinga in a public place and as he had no flowers to worship, he threw a stone at the Sivalinga as flowers to worship, he threw a stone at the Sivalinga as flower. From that day, he took it as his moral duty to worship the From that day, he took it as his moral duty to worship the Lord only by throwing stones. One day he failed to say the Lord only by throwing stones. failed to follow the self-imposed duty and went for lunch.
Suddent. Suddenly he remembered his duty, ran up and threw a stone at the remembered his duty, ran up and threw a stone at the Sivalinga. Lord Siva was immensely pleased and summoned him to his world.

Ganampullar: A wealthy man of Inikkuvēlūr, Ganam-Pullar (ganampullar) used to go to Tiruppuli ccaram (now

known as Ilamai ākkinār kōil) temple at Cidambaram and light lamps there with devotion. As a result, his wealth dwindled and so he gathered a kind of grass, the ganampul, sold it and with the proceeds he bought ghee to light the lamps. Hence, he was called Ganampullar. One day the grass remained unsold and so he burnt the grass to illuminate the temple. As the grass was insufficient, he used his hair for the purpose. Lord Siva bestowed beatitude on him.

Amarniti: A merchant of Palaiyaru Amarniti (amarnīti) used to feed and offer blanket, waist-cord or loin cloth by guessing what a person needed. Once the Lord, to test his devotion came in the guise of a celibate, entrusted a loin cloth and went to bathe, informing him that his loin cloth was unique. Amarniti kept it in a safe custody, but it disappeared. When the celibate returned and wanted his loin-cloth, Amarniti was perplexed on its disappearance. The celibate became wild and demanded a loin cloth, equal in weight to the one he had. The saint agreed. The loin cloth was placed in one scale of a balance and in the other, all loin cloths were placed one by one, in vain. Then the saint mounted the scale-pan with his wife and children to equalize the weight. Then the Lord bestowed on him beatitude.

Arivattayar: A saint called Tayanar (tāyanār) lived in Kanamangalam and used to offer rice (superior quality), cooked greens and tender mangoes to the Lord daily and thus became poor. He continued the service from his wages got by employing himself. As the wages he got was always sennel, he offered all the rice to the Lord and remained starving. One day when he was going to the temple with rice, greens and mangoes, he fell down due to fatigue. Everything that he carried fell in the cracks of the ground. The saint thought that he should die for expiation of sin. While he was cutting his throat with a sickle, he heard a sound from the cracks, along with the Lord's hand obstructing his action. Then the Lord blessed him, who is known as Arivattayar (arivāttāyar).

Naminandi: A Brahmin saint of Emappenir, once Naminandi had been to Tiruvarur (tiruvārūr) and desired to light the lamps in the temple, Araneri, within the precincts of the big temple there. So he stepped into a nearby house and requested to give ghee for the purpose. As it happened to be the house of a Jaina, he was refused ghee and a voice bade him to burn the lamp with water. Accordingly he used water of the tank to lit the lamps. Thereafter he continued this service with devotion. One day he witnessed the annual festival at Tiruvarur and went late to his house. Thinking that he was polluted, he liked to have a bath. While his wife was making arrangements for the bath, he had a nap, when the Lord appeared and told him that all those born in Tiruvarur were Sivaganās. Then he shifted his residence to Tiruvarur and was glorified by the appellation Thondarkku Ani (linch pin of the devotees) by Appar.

Tandi Adigal: A native of Tiruvarur and a born blind, Tandi Adigal (tandi adigal) desired to deepen the Tiruvarur tank. Hence he planted a wooden post on the bank, set up another at the bottom of the tank and connected them with a rope. With the help of the rope he entered the tank, dug out the earth, filled it in a basket, went upwards and threw it on the bank. The Jainas obstructed him from doing the work but he did not pay heed to them. So they mocked at him, saying, "Oh blind man, have you become deaf also?", snatched the basket and threw it away. Tandi Adigal got wild and cried out what would they do, if he got back sight. "We will quit Tiruvarur" was their reply. The next day, in the presence of the ruling king, he dipped himself in water and rose up with eyesight. All the Jainas became blind and they left Tiruvarur. The saint after doing selfless service, reached Siva's feet.

Fugalttunai: An Adisaiva of Seruviliputtur, near Kumbakonam Pugalttunai (pugalttunai) who used to do puja (pūjā) in temples had to starve once due to famine. One day when he was doing ablutions to the Lord, he was unable to hold the water pot and it fell on the head of the Sivalinga. The saint felt very sorry for what had happened. The Lord from that day placed a gold coin as subsistence allowance (padikkāsu) and he continued to serve the Lord till he attained His feet.

The saints described above are mentioned in the Tevarams (tēvāram) of Appar or Sambandar. The following saints are also considered to have lived prior to Appar and Sambandar.

Pugalccolar: He was a Chola (cola) king with Karur (kanīr) as his capital. One day Sivakāmi Andār, an ardent devotee of Siva was carrying flowers in a basket to the Karur temple. The royal elephant pulled out the basket and scattered the flowers. Enraged at this, a saint called Eripattar killed the elephant and the mahout on the spot. On hearing this, the king thought that an enemy had come and killed the royal elephant and rushed to the spot but to his astonishment he saw a devotee of Siva. So he prostrated at his feet, gave him his sword to kill him to expiate his sin.

Once this Chola king had a combat with Adigaman (adigaman). His soldiers cut the heads of the enemy soldiers and placed them before him. Among the slain, there was a head having a matted lock. He thought that it should be the head of a Saiva devotee and felt that he had committed a sin. Then he tended a sacred fire, went round it chanting the pañcāksara, entered it and attained final bliss.

Eripattar: A Saiva saint, contemporaneous to Pugalccolar, already described.

Kurruvar: A chieftain at Kalandai, Kurruvar (kūmuvar) was blessed with the royal insignias pertaining to a king, except the crown. He requested the Brahmins of Tillai (Cidambaram) to crown him king. As he did not belong to the Chola dynasty, they refused. Further, they left for the Chera (cera) country. Kurruvar entreated the Lord, the cosmic dancer at Tillai and He crowned him with His gracious feet. With ecstatic joy, the king ruled his kingdom and attained beatitude.

Murti: A native of Madurai Murti (mūrti) used to supply sandal paste to Siva. Once, there was a scarcity of sandal wood, owing to the orders of an alien ruler at Madurai. Hence, he used his hand as sandalwood and rubbed on the stone to make the paste. By the grace of the Lord, his wounds got healed. The alien ruler died and he had none to succeed. By the grace of the Lord, Murti was selected king on being garlanded by the royal elephant. The matted locks was his crown, the nudraksha beads were his ornaments and the sacred ash was the water for anointment. With this triad, he ruled and attained the Lord's feet.

lyadigal Kadavarkon: A king of the Pallava dynasty, identified with Paramesvaravarman, the grandson of Narasimhavarman I and the father of Rajasimhan, the builder of the Kailāsanāthar temple at Kanchipuram, Iyadigal Kadavarkon (iyadigal kadavarkon) has been identified by a reskrit identified by some as Simhavarman III of the Sanskrit records. He was erudite in Sanskrit and Tamil. He realised the transitoriness of the body. He went on pilgrimage to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to sacradal and the same to pilgrimage to sacred places like Cidambaram, extemporizing verses on every temple and attained salvation.

His minor poems. His minor poems, called Kshetrakkovai (a string of verses on sacred places) on sacred places) is included in the 11th canon of the Tirumurais.

The saints, Koccenganan, Karaikkal Ammaiyar and Tirumular, who lived prior to Appar and Sambandar are dealt with alcount

See also: Periyapuranam, Saiva Saints of Narasimhavarman's Time.

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SAIVA SIDDHANTA SASTRAS

The Saiva Siddhanta Sastras (saiva siddhanta are fourteen sāstrā) are fourteen, expounded by different authors.

They can be listed as fall.

They can be listed t	Name of the	
No. Name of the treatise 1. Tiruvundiyār	No. of stanzas 45 triplets	author Tiruviyaliir
2. Tirukkalir- ruppadiyar	100 venpās	Nayanar Nayanar Tirukkadavir Uyyavandadeva Nayanar Meykandadevar Meykandadevar
3. Siva <mark>ñānab</mark> ōdam	12 sīītrās with examples in 81 veņpās	Tiruturaiyūr Arunandidēva Arunanār
4. Sivañāna Siddhiyār	Parapakkam 217 viruttams; Supakkam 328 viruttams	Aninandiae Nayanār

5. Irupā Irupahdu	20 verses	Tirutturaiyūr Arunandidēva Nayanār
6. Unmaivilakkam	55 verses in venpā metre	Tiruvadikai Maṇavācakam kaḍandār
7. Sivapirakāsam	100 verses in viruttam metre	Ko <u>rravankudi</u> Umāpati Sivācāriyār
8. Tiruvarut payan 9. Vinā venpā	100 kurals	"
	13 quatrains in ve <mark>n</mark> pā metre	N
10. Pōṛṛippahrodai 11. Uṇmaineri	95 distichs	Standard Son
12. Kodikkavi	6 verses	The Page 101
13. Novi	5 verses	n Alaman
13. Neñjuvidu Tūdu	129 distichs	minute of the
14. Sankarpa- nirakaranam	13 akavals of varied lengths in	
	andādi form	Land to Colonia

It is to be noted here that some scholars are of the opinion that Sirkali (sīrkāli) Tattuvanādar is the author of Unmaineri (unmaineri). The works listed (7-14), as written har re together tten by Korravankkudi Umāpati Sivācāriyār, are together known as Siddhanta Ashtakam. Tiruvundiyar (tinuvun-divar) bediyar) and Tirukkalirrupadiyar (tirukkalirrupadiyar) belong to the pre-Meykandar (meykandar) period.

Tugalaru Bodham by Sirkali Cirrampala Nādigal is also considered as one of the fourteen Saiva Siddhanta Sastras, replacing Unmaineri. This treatise consists of 100 quatrains in venpā metre.

In addition to Tiruvundiyar and Tirukkalirru-Padiyar, Nānāmirtam by Vāgī sa Munivar too, is a pre-Meykandar work.

the system to be indispensable for an intensive study of They are Tat-The following Saiva Siddhanta Sastras are also the system of Saiva Siddhanta philosophy. They are Tathuvaprakāsam of Saiva Siddhanta philosopny. They makasam of 337 verses in viruttam metre by Tattuva-Pprakasam of 337 verses in viruttam metre of the Sivanerina Which has a commentary by Parama Munivar, Sivanerina Vogikal, the Sivaneriprakāsam of 215 verses by Sivāgra Yōgikal, the first pontiff of Sūriyanārkoil Adinam (ādīnam) which has command of Sūriyanārkoil Adinam (ādīnam) which has a commentary by Nandi, his student, Saiva Samaya Neri 727 Lucary by Nandi, his student, Saiva Samaya Neri of 727 kurals by Nandi, his student, Sawa Sumuya sambandar (marai nānaby Arumus of Kankattimadam which has a commentary by Arumuga Nāvalar, Siva Dharmottaram of 1269 viruttams by Marai Nanasambandar which has a commentary, fourteen Nanasambandar which has a commentary and the fourteen Pandara Sastras of Tinuvavaduturai and Dharmanus Pandara Sastras of Tinuvavaduturai and Vara-Dharmapuram Adinams and Vayu Samhitai of Varaningarāma puram Adinams and Vāyu Samhitai oj kandam (kāndam (kāndam), Kūma purānam, Brammottara and Linga purānam of kandam Pāndiya, Kūnna purānam, Brammona of Ativi rarāma bandam), Kāsi kandam and Linga purānam of bandam by Oppilāmanip Ativi rarāma Pāndiya; Siva Rahasyam by Oppilāmanip kavar Mandaya; Siva Rahasyam by Pāndiya; and Pulavar, Maccapurānam by Vadamalaiyappa Pillai and Kattalais (Lacapurānam by Vadamalaiyappa Pillai and Kattalais (kattalai) like Siva Prakāsa Kattalai etc.

See also: Saiva Siddhanta Treatises Prior to Meykandar, Sivananabodam.

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SAIVA SIDDHANTA TREATISES PRIOR TO MEYKANDAR

The metaphysics of the Saiva Siddhanta (siddhānta) philosophy had been systematically expounded in some treatises, even prior to the Sivananabodam (sivañānabodam) of Meykandar (meykandār), one of them being Nanamritam (ñānāmritam) of Vagisa Munivar (vāgī sa munivar). Others are Tiruvundiyar (tintvundiyār), and Tirukkalirruppadiyar (tintkkalirruppadiyar) included in the list of the fourteen Saiva Siddhanta Sastras (sāstra) in Tamil.

Nanamridam: It means the nectar of knowledge and Vagisa Munivar the author himself explains that the nectar of knowledge can be obtained by churning the ocean of ignorance with the agamas (agama) as the churning rod, the knowledge as the hands and upadesa (advice) as the rope in the seventh stanza.

Written in the asiriyam metre, it consists of 75 verses, divided into eight parts as Sammiya nanam (sammiya nānām) (stanzas 8-14), Sammiya darisanam (15-17), Pasabandam (pāsabandam) (18-26), Degantaram (degantaram) (27-28), Pasanadittuvam (pasanadittuvam) (29-30), Pasaccedam (pāsaccēdam) (31-52), Patiniccayam (53-72) and Pasamocanam (pāsamōcanam) (73-75).

Sammiyananam: It provides the definition of the finite self, pasu. The pasu passes through the three stages of Kevala, Sakala and Suddha.

Sammiyadarisanam: It gives an account of the self and its five-fold stages, the jagra, swapna, sushupti, turiya and turiyātī ta.

Pasabandam: It explains the distinction of the multiple bonds. The three-fold nature of impurity infesting the self, the primordial impurity of anava (anava) (conceit) that accounts for the general condition of servitude and bondage, the impurity of karma (duty) that accounts for the diverse and heterogeneous character of sentient experience and the impurity of maya (māya) (illusion) that finds the self in the form of body, sense world and worldly objects are explained.

Degantaram: It explains the doctrine of rebirth or transmigration of the self. Like the uninterrupted marching steps of the soldiers in succession, like dream alternating with wakeful life and like an arrow that passes through its target, self transmigrates from one body to another.

Pasanadittuvam: It explains the beginningless character of bondage. The bonds anavam, maya and karma are anādi (beginningless). Maya provides body senses and karma makes action possible. Without the association of maya and karma, the self cannot achieve freedom from the anava malam (impurity). Maya cannot function without the help of karma; if they both do not function, the self cannot be freed from mala. Hence it is clear that self is forever destined to be associated with these bonds. Then the question arises how freedom from various bonds can be attained?

The author expounds the means of pāsaccēda (cutting the fetter of bondage). It is the water that causes the earth into slush and mire and the mire stuck to the feet can be cleansed by the same water. Similarly the body is assumed by the deeds of previous births and they may cause the liquidation of kanna. One should obtain the ambrosia of wisdom, which is as sweet as the combination of honey and nectar and by it one can conquer the suffering of birth. It further destroys the weed of pasa by uprooting it. Once real knowledge dawns, pasa does not bind the realised soul just like the "fire in the hand of a wizard does not get precipitated by dirt once again".

Patiniccayam: Pati is omnipresent, as the feet of the Lord (pati) that is the refuge of the self. The world is unintelligent and hence an intelligent one must be there to bring it into existence. Self cannot be its author, for, it is a bounded one. The released cannot create, for, they are not eternally free, and there must be someone who can release them from bondage. Lord Siva is the author of the cosmic functions. He is formless, but He does everything through his Sakti. Though formless, He is with a form and indeed He is both. Though He performs the pañcakrityās (five-fold acts), He is not affected by them, for He acts through his Sakti.

Pasamocanam: It deals with the released soul's oneness with Siva. "A question is posed here; whether the soul was first freed from its pasutva and then became Siva or vice versa? Both happen at the same time as the dispelling of the darkness and shining of the light".

Vagisa Munivar, the author of this work is mentioned in an inscription of Rājadirāja II at Tiruvorriyur (tiruvorriyūr) in his 9th regnal year (A.D. 1172-1173). It states that the king was witnessing the festival, Magiladi-sēvai at the temple of Tiruvorriyur and that Vagisa Pandita (pandita) was one of those present, along with the Chola (cōla) king. He is described as Soma Siddhantam Vakkanikkum Vagisa Panditar (sōma siddhantam vākkānīkkum vagisapanditar) (an expositor of Soma Sambhu paddati) in the inscription.

There are 18 paddatis (ways), codified by 18 Sivacharyas (sivācārya) form the Kriya-kanda (kriyā-kāṇḍa) of the Agamas and one of the paddatis codified by Soma Sambhu Sivacharya of Golaki Math (gōlaki math) goes by the name Soma Sambhu Paddati. This Vagisa Pandita was also the head of a Math at Tiruvorriyur, called Kīlaimadam (East Math). It seems, he moved to Tirunelvēli and established a Math called Golaki Math at Vālī svaram and that leniage was called Nanamrita Achariyar's (ñānāmrita acāriyar) leniage. As the author

of Nanamritam, he was known by the name Nanamrita Acharya. As the work gained so much of recognition that Sivañāna Yōgi, the greatest commentator on Sivanana-bodam has quoted profusely from this text in about 18 places in the commentary called Sivañānabōda Mahā Bhāshva.

Nanamritam has an old commentary, which Avvai Doraiswami Pillai has edited with copious notes and it has been published by the Annamalai University under an endowment from Tiruppanandāl Kāsimath.

Tiruvundiyar and Tirukkalirrupadiyar

These two texts are to be studied prior to the study of Sivananabodam. As K.A. Nilakanta Sastri has observed, "both works are meant to present in an easy style, the main aspects of Saiva doctrine and practice".

The author of *Tinuvundiyar* was Uyyavandadeva Nayanar (uyyavandadeva nāyanār) of *Tinuviyallūr*. It has 45 triplets. It seems that the first two lines of the verse are sung by a girl playing the game, undipparattal (undipparattal) and the third line is sung by another girl as an answer to the query of the first girl. Undipparattal is a answer in which girls lift their hands, standing on their toes, and spinning round, jumping and singing.

In the second and third line of each triplet, the last part is formed of the term Undippara.

The author of Tirukkalirruppadiyar was Uyyavandadeva Nayanar of Tirukkadavūr. He was the disciple of Aludaiyadēva Nāyanār who in turn was the Uyyavandadeva Nayanar, the author of Tiruvundiyar.

Tirukkalirruppadiyar contains one hundred be a trains in venpa (venpā) metre. This is considered to saiva poetical exposition of Tiruvundiyar. The fourteen saiva Siddhanta Sastras published by the Dharmapliyar Adinam (in 1988) gives a list of Tirukkalirruppad 9, in verses corresponding to Tiruvundiyar verses on page between them.

God is formless and could not be perceived. He, assumes of His own accord the form of spiritual preceptor (guru) and bestows grace. The precent (guru) can only remove the doubts, and any amountist; (guru) can only remove the doubts, and any ench though study is of no avail. The sea water does not quench through but when it is given in the form of good water through rain, it is fit to drink. The cow-dung is indeed a dirt, but is used to remove dirt. The preceptor, though one as amount is used to remove dirt. The preceptor, though of the Sivathe people, is capable of removing the mala of the Sivathe Practising yoga (yōga) is one of the paths leading to Sivathe It is of two kinds, ādāra and nirādāra.

The Lord is inseparable and where the knowledge fails to proceed, there comes the place for appear. The released soul remains like the tongue tavas bell, having no movement, and away from ill be pati (principles) and unaffected by ananda. It will the have state where there is no day or night, and one with who have (Lord) and detached from the world. To those is like turiya reached the turiya stage, jagra (waking stage) is like

(the fourth stage of the soul in which it is in the navel with the prāna). The self becomes one with Siva and enjoys bliss, but it does not mean that the self becomes Siva Himself.

Tirukkalirruppadiyar mentions the miracles performed by the four Saivasamaya Acharyas, Sambandar, Appar, Sundarar and Mānikkavācakar. It is also explained that, though they seem to be like ordinary men, their acts are of Siva. The actions of some saints are classified as melvinai (soft action) and valvinai (strong action). To the latter belong Kannappar, Candēsar, Cirutondar, Arivāttāyar etc., and their actions are justified though they are crimes like patricide. Both kinds of service to the Lord lead to the destruction of selfish ego. Two kurals of Valluvar, the cārpunamdu (359) and vēndunkāl (362) are quoted and explained.

Tiruvundiyar has the commentaries of an unknown commentator, Sivapirakasar of Tiruvavaduturai Adinam (tiruvāvaduturai ādinam), K. Vajravelu Mudaliar and its prose version by Dharmapuram Adinam. It is also said that one Cirrampalattampirān of Tiruvavaduturai has also written a commentary.

Tirukkalirruppadiyar has the commentaries of an unknown author and its prose version by Dharmapuram Adinam.

for both, published by the Kasi Math in 1982.

See also: Saiva Saints of Narasimhavarman's Time, Saiva Saints Prior to Appar, Saiva Siddhanta Sastra, Meykandar and Sivananabodam.

Bibliography: K.A. Nilakanta Sastri, Development of Religion in South India, Orient Longmans, Madras, 1963; T.M.P. Mahadevan, The Idea of God in Saiva Siddhanta, University of Madras, Madras, 1955.

SAKTA CULT OR TANTRIC WORSHIP

There are six kinds of cults or systems of Hindu Siva), Vaisnavism (of Vishnu (visnu)), Saktaism (śākta-(kumāra)) or Subrahmanya (subrahmanya), Sauram (of Vināyaka). Ganapatyam (gānāpatyam) (of Ganapati

Saktaism: Otherwise called Tantric religion, it means the worship of Sakti as the supreme deity of the universe. It is Tantras (food as the mother of the universe. The hood of God. The Tantras, otherwise known as the of Sakti and elaborately describe the Tantric rites and Divine Energy that has brought the universe into and preserves it.

According to the Sastras (sāstrā), persons belonging to sects like Sakta, Saura, Kumara etc. should be initiated by a preceptor(guru). It is said that "an eclipse of the Sun or the Moon as the best time for initiation." It is also said that "the fifth lunar day of the dark half of the month of Pālguna (Panguni) (March-April) as the most suitable day for initiation and if on that day, the Swati can be found, it is extremely auspicious." In the "Tantric religious system, a woman has the right of initiating persons into the secrets of the cult and acting as guru." A new-name is given at the time of dīkshā.

It is only in this cult that the supreme being is the goddess, that other gods have a subordinate position, that she is the primeaval energy, that she "created from her own body, Brahma, Vishnu and Siva and then having divided her own self into three parts, mated with them as a result of which life in the universe came into existence" (N.N. Bhattacharya, 1987: 262).

The mother goddess is worshipped through her different manifestations. They are

Bārāhi for power of buddhi (intelligence),

Narasinghi for controlling ahankāra (conceit),

Aparājita for oscillation in manas (mind),

Kaumari (kaumāri) for controlling vyōma (movement),

Camundi (cāmundi) for regulating mānut (air)

Maheswari (māhēswari) for controlling tējas (brightness),

Brahmi (brāhmi) for controlling kshiti,

Nārāyani for controlling āp,

Kali (kāli) for controlling karna,

Kāpālini for controlling tvaka,

Kulla for controlling the function of Chakshu,

Kurukulla for controlling jīva (life),

Vidrōhini for controlling māsika,

Viprachitta for controlling vāk (words),

Ugra for controlling pāni,

Dīpa for controlling pāyu,

Nīla for controlling upastha,

Ghana for controlling prāna (soul),

Bālak for controlling apāna,

Mātra for controlling vyāna,

Mudra for controlling samāna and

Mīta for controlling udāna,

These are considered as the principal deities of the Mother cult. "An average sadhaka (sādhaka) who is not competent to comprehend the Mother, the supreme God in her eternal aspects, worships one of these as Ishta

Devata (ishta devata) with Veajamantra, initiated by the guru."

The sadhaka has to undergo three stages of sadhana (sādhanā) and five divisions of discipline.

The three stages are: suddhi (purification), stiti (illumination) and tarpana (tarpana) (unification).

The five divisions are: snāna (ablution), tarpana (gratification) sandhya (modification), puja (pūjā) (worship) and homa (homa) complete self abnegation).

Snana and tarpana prepare the sadhaka for the next stage of sandhya and puja.

There are three classes of sadhakas, the pasu (paśu) vira (vīra) and divya.

Pasu is an individual soul and by becoming perfect, he transforms it into vira.

At the vira stage, he may be initiated to dakshinacara (dakshinācāra) and vamacara (vāmācāra). If he is initiated to dakshinacara, he follows the path of devotion and knowledge (bhakti and nāna). If he is initiated to vamacara, he is initiated in Saktimantra and Pancatatva (pañcatatvā).

Divya is the higher stage, in which, "he is as simple as a child," and in which "he is able to contemplate the absolute self of the Mother with complete self-surrender and realise his identity with the absolute self of the Mother".

The aspirant must always keep in mind that the guru is none other than God. The guru initiates the aspirant. It is of three types, Sambhavi (sāmbhavī), Sakti (sāktī) and Mantri (māntri).

Sambhavi is the diksha of Srividya (srīvidyā) or Lalita or Kamesvari (kāmēśvari) doctrine. "In this system, the person initiated has to perform secret rites for the realisation of the samarasya (sāmarasya) or equilibrium of Siva-Sakti within his own self."

In the Sakti diksha, the preceptor infuses his own energy into the heart of his disciple.

By the Mantri diksha, the pupil is taught to erect ghata (ghata) and mandapa (mandapa), utter mantras and perform homa. He has to recite the vija mantra (vija mantra), imparted to him.

Mantras have very important place in this system. Hrim (hrm), krim (krm), Aim, Srim (śrīm), Klim (klim), etc. are the vijas. "Just as a big banyan tree remains in subtle form in the banyan seed, so also all doctrines remain subtle in a single letter conceived of as vija or seed."

The followers are entitled to the rites of pancamakara (pancamakara) (the five Ms), namely madya (wine), mamsa (māmsa) (meat), matsya (fish), mudra (postures of fingers) and maiduna (sexual act). These should not be taken in their liberal senses. The

actual meaning of these are explained in the Agamasāra. (Pranab Bandhyopadhyay: 1990:530).

Madya is the nectarine stream issuing from cavity of the brain which is the abode of the soul.

Matsya is suppression of vital airs.

Mamsa is the vow of silence.

Mudra is the interweaving of fingers during worship and

Maiduna is meditation on the acts of creation and destruction.

"The drinking of wine is the symbol of drinking the essence derived from samarasya (equilibrium) in the sahasrara (sahasrara) (highest cerebral region). Sexual union is the sexual union is the symbol of the connection of Siva and Sakti.
How this commercial region, Sakti. How this connection takes place is narrated in a verse which states the states that the states the which states that the goddess having pierced all the kulanathas (wanth), kulapathās (ways of kaula) - in the mūlādhāra (earth), manipūra (wasta) manipūra (ways or kaula) - in the mūladharu (air), manipūra (water), svādhishtāna (fire), anāhata (air), visuddhi (space) visuddhi (space) and ājāa (mind) - enjoys the company of her consort in the of her consort in the sahasrara."

Anyhow it is also stated by Bandhyopadhyay 320) that the same stated by Bandhyopadhyay (1987: 320) that the followers of vamacara worship Kulastri in different Kulastri in different ways. Kulastri does not mean any housewife: she housewife; she is a woman specially chosen the functions as the formal functions as the female principle in whose worship the rites of the five Me. rites of the five Ms and the use of khapuspa (menstrual blood) are essential All blood) are essential. All women symbolise Sakti but since their kumari (virgis) their kumari (virgin) form is the most attractive, the great goddess is always placed. goddess is always pleased with virgin worship.

In practice, the actual ingredients are replaced:

water in lieu of wine / milk or water in lieu of wine (madya); vegetables, cereals etc. in place of ment in madya, vegetables, matsya, in place of ment in matsya. etc. in place of meat and fish (mamsa and matsya); maiduna (sex act) is replaced. maiduna (sex act) is replaced "by the meditation of the Kundalini Sakti with the supreme Size is supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size is supreme Size in the supreme Size in the supreme Size is supreme Size in the supreme S Sakti with the supreme Siva in the thousand petalled lotur."

There are seven stages in sadhana. They are lara (vēdāccāra) Vaishand in sadhana. vedachara (vēdāccāra) Vaishnavachara (vaisnavachara Shaivachara (shaivacāra) Shaiyachara (vēdāccāra) Vaishnavachara (vaisnavacalna Shaiyachara (shaiyacāra), Dakshinachara (siddhān Jacāra), Vamachara (vāmacāra) tacāra) and Kaulacara (kaulacāra). A sadhaka is red to offer praver to bio Islanda (hijian) red to offer prayer to his Ishta Devata with stave (him) for propitiation) and have been provided in the protection with stave (him). for propitiation) and kavaca (prayers of self protection) with self discipline and confidence of the self protection of the self discipline and confidence of the self discipline and confidence of the self discipline and confidence of the self discipline and confidence of the self discipline and confidence of the self discipline and confidence of the self-discipline and co with self discipline and self purification. This is called vedachara.

"In Vaishnavachana, a sadhaka is required to divine qualities !!!- a sadhaka is required, spirit acquire divine qualities like love, devotion, patience and similar of renunciation, compassion, righteousness, patience amiliar good qualities."

"A siniaka is required to practise yoga (yōga) as bed in the Mother cult in the action of Shaivachara prescribed in the Mother cult in the stage of Shaivachara to enable him to realise him to

"In the stage of Dakshinachara, a sadhaka practi-to increase his pour achara, a sadhaka practi-In the stage of Dakshinachara, a sadhaka praeses yoga to increase his power of comprehension limitality to realise his Ishta Dayson ding the limitations. nally to realise his Ishta Devata by transcending the tations of his gross body and finally by tations of his gross body and senses and finally self-divination, he enjoys the glimpse of the flash of monism and realises the Universal Mother.

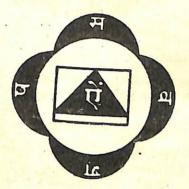
In Vamachara, the twelve avyakta tatvās (undisclosed truths) are revealed to a sadhaka.

"When the light of monism dispels all the ignorance of a sadhaka, he realises the Mother in all and all in the Mother. This is called Siddhantachara.

"In the state of Kaulachara, a sadhaka is called Kaula who knows no separate existence from the absolute self of the Mother. Kaula is considered as the Godman" (Pranab Bandhyopadhyay, 1990: 143-144).

The Shat Chakras

Muladhara Chakra: Symbolically viewed as a crimson lotus, located below the genitals and above the anus, it has four petals with va, sa, sha and sa in letters of gold. Within this lotus is the rectangle of dhara (dharā) (earth) yellow in colour surrounded by eight spears. Within it is the dhara bija $(b\bar{\iota}ja)$ symbolised by the letter ham. Inside



Muladhara Chakra

the bindu of the bija is the child Brahma. The presiding deity of the bija is the child Brahma. Sakti Within deity of this Chakra is the Dakini (dākini) Sakti. Within the rectand of fire with the rectangle is a blood-red triangular zone of fire with which are the is a blood-red triangular zone and kamayayu which are kandarpavayu (kandarpavāyu) and kamavayu (kāmavā, linga (linga) and (kāmavāyu). Above this is swayambu linga (linga) and around L. Above this is swayambu linga (linga) and around this is the coiled Kundalini. When the yogi meditates is the coiled Kundalini. meditates upon the swayambhu linga in this Chakra, he gets free cupon the swayambhu linga in this Chakra, he gets free from sins and the Kundalini Sakti is awakened.

Swadhishtana Chakra: With six petals, and situated at the root the letters ba, the root of the genitals, its six petals are the letters ba,



Swadhishtana Chakra

bha, ma, ya, ra, la. This is red in colour. Inside is the Candramandala (candramandala) and this is the region of water and it is symbolised by the letter vam. Within the bindu is seated Vishnu. The presiding deity of this Chakra is Rakini (rākini) Sakti. By meditating on this Chakra, one is freed from egoistic feelings.

Manipura Chakra: At the centre of the navel, it is a lotus of ten petals with the letters d, dha, n, ta, tha, d, dha, n, p, pha. It is the region of fire and triangular in shape. Within the triangle is the bija, symbolised by the letter ram. On



Manipura Chakra

the bija is seated Rudra. The presiding deity of the Chakra is Lakini (lākini). By meditating on this Chakra one remains always in a happy mood and obtains supernatural qualities.

Anahata Chakra: Situated in the region of the heart, it has twelve petals with the twelve letters, ka, kha, ga, gha, n, c, cha, ja, jha, ña, ta, tha, vermilion in colour. It is the region of air and hexagonal in shape with six angular



Anahata Chakra

points made by one triangle within another triangle. The bija is yam. On the bija is seated the three eyed Isa (īsa). This is presided by Kakini (kākini) Sakti. By meditating on this Chakra, one becomes fit for realisation of God and remains always in a state of bliss.

Visuddha Chakra: At the base of the throat, it has sixteen petals on which are the sixteen vowels. It is the zone of ākāsa. Inside it is the Chandramandala and above it is the bija, ham. On the bija is Sadāśiva in the Ardhanārī śvara aspect. The presiding deity is Sakti



Visuddha Chakra

Sākini. A yogi contemplating on this Chakra gains the highest prominence on earth.

Ajna Chakra: Situated between the eyebrows, it has two petals on which are the letters ha and ksha. Inside it, is a



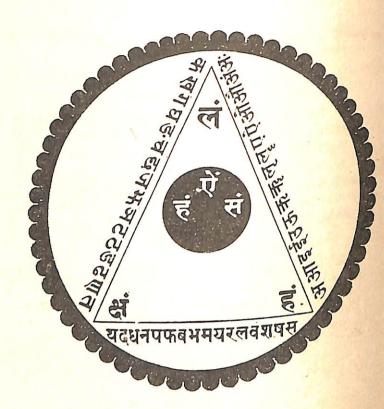
Ajna Chakra

yantra with nine angular points, wherein is the Lam bija. On it, is Parasiva. The presiding Sakti is Hakini.

Sahasrara: It is a lotus resplendent in the centre of the head, looking downwards. It is conceived as a lotus of thousand petals. The fifty letters of the alphabet a to la are repeated twenty times around its thousand petals. In this yantra is pitha (pītha) on which Parabrahma represented by a bija, known in Tantric language as the Guru Paduka (guru pāduka) presides. By meditating on the lotus feet of the guru, the devotee can cross "ocean of creation, preservation and destruction and taste the nectar that flows in constant stream from the sahasrara."

"These concepts were accepted in theory by a number of Indian religious sects, including the Buddhists of the later period and had wider implications at a cosmic level." (N.N. Bhattacharya, 1987: 321-322)

In the primitive state "sexual intercourse was the only means by which the aspirant can become a siddha. Every woman was fit for intercourse, except the wife of the guru or of one who attained the status of vira. Adultery and incestuous intercourses were valid. The most significant Tantric sex rite was Cakrapūja, ie. worship in a circle. An equal number of women and men without distinction of caste and even of blood relation, secretly meet at night and sit in a circle. The goddess is represented by a yantra or diagram. The women cast their



bodice in a receptacle and each of the assembled men finds a female and each of the assembled men taking a finds a female companion for that night by taking a bodice out of the assembled assembled in a receptacle and each of the assembled in a receptacle and each bodice out of those contained in the receptacle. (However, now these

Mantra: It denotes "a power in the form of sound". It is not meant to propriet not meant to propitiate gods. "Gods are produced from mantras. Every mantras." There mantras. Every mantra is a particular sound form, (phat) are many bijas such as hrim, srim, krim, hum, phat (phat) etc. "These are in fact abbreviations of the name the deities and their functions." Because of the name the desired are functions. deities and their functions." Proper intonation before recitation of mantras make the deities appear him. In the bijas, every letter deities appear and deity The Antihim. In the bijas, every letter denotes a deity.

Arim is composed of ha (Simple Aria) and management of the luim is composed of ha (Siva), ra (Sakti), I (Maya) and and vindu) It is composed of ha (Siva), ra (Sakti), I (Maya) and yarga (Nada and vindu) It is said (Sakti), I (Maya) and yarga (Young) (Nāda and vindu). It is said, the letters of ka varga (vowels) are presided over the letters. (vowels) are presided over by Mahālakshmi; of -ca varga by Kayrani; of -ca varga by by Brahmi; of -ca varga by Mahaswari; of -ta varga by Kaumari; -ta varga by Usish with with the same of the same o Kaumari; -ta varga by Maheswari; of -ta varga kaumari; -ta varga by Vaishnavi, -ya varga (beginning with ya) by -sa varga by Camundi. The bija mantras sim also symbolical: Hrim (symbol of Tablewaresvari) and also symbolical: Hrim (symbol of Tribhuvunesva:) srim (of Lakshmi); kring (of Vall) (of Lakshmi); kring (of Kali) etc. They are Ishta devalus incommentation and incommentation and incommentation and incommentation are supported in the commentation and incommentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation and incommentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation and incommentation are supported in the commentation are supported in the commentation and incommentation are supported in the commentation are supported in the commentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation are supported in the commentation are supported in the commentation and incommentation are supported in the commentation and incommentation are supported in the commentation and incommentation are supported in the commentation are supported in the commentation are supported in the commentation are supp "The mantras are supresed to possess wonderful and inconceivable powers them to possess wonderful the fruit inconceivable powers. They are the means is called the fruits desired " Passetti and the means is called the fruits desired " Passetti and the means is called the fruits desired " Passetti and the means is called the fruits desired " Passetti and the means are supposed to possess wonderful ring the means of security and the security and th the fruits desired." Repetition of the munitras is In a japa. It is also called pura content of the munitras is also called pura content of the munitras is also called pura content of the munitras is a language. japa. It is also called purascarana (purascarana). japa, broader sense, it consists of dhyana (dhyana) homa, tarpana etc. "Of the means of purascarana (purascarana) japa, homa, tarpana etc. "Of the means of purascarana (dhyana) japa, homa, tarpana etc. "Of the means of purascarana"). homa, tarpana etc. "Of the various methods of puriscarana, a popular one inted." carana, a popular one is to concentrate on some tenth inted days, capacially a concentrate on some four teenth new Mr. inted days, especially at midnight on the Sun of the Moon day". During the college of the Sun of the Moon day. new-Moon day". During the eclipse of the Sun manual Moon, one should stand in the sun manual throught. Moon, one should stand in a river and recite the manual throughout the eclipse. During the days of nurascarand, throughout the eclipse. During the days of purascarand, one should be free from foults and temperations. one should be free from faults and temptations.

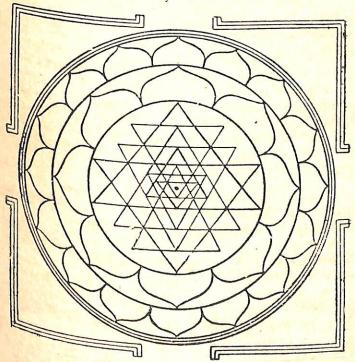
Nyasa: Another important method of Tantric worship, Nyasa (nyasa) means "footing the different parts Nyasa (nyāsa) means "feeling the God in different parts of the body." It is done by touching the various parts with mantras.

Asanas: Bodily postures are the asanas (āsanā) which are eighty-four, popular of them being, padmāsanamukta and baddha.

Yantras: A symbol of the deity, yantra is generally in the form of a diagram and it serves as "a chart for revealing the characteristics of the deity." Yantras are drawn or painted on clothes or papers, or engraved on stones or metals. They are also drawn on the floor, with coloured pastes and powders in front of the seated sadhaka. "In the initial stage, the yantra worship is performed on constructed symbols. In an advanced stage, the sadhaka contemplates his own body as Nābachakra or Sriyantra (sriyantra) and realises his identity with the absolute self of the Universal Mother." When powerful mantras inscribed on it are correctly recited, the yantra itself becomes the devata (devata). Some of the yantras, the OM Hrim Yantra, Kali yantra, Bhuvanesvari yantra etc. are segments out of the Sriyantra, the most important and all embracing one.

Punyananda's (punyānanda) Kāmakala Vilāsa is an authoritative work on Sakta philosophy. It has a commentary, the Cidvalli by Nathanananda, mainly dealing with the Sriyantra.

The diagram of Sriyantra is shown below.



Sriyantra The exposition of the yantra is:

The supreme being is at the centre of the Chakra of the Snyantra. Then it is ready to evolve; it develops the character of the contract downwards). The into the shape of a triangle (point downwards). The triangle is the shape of a triangle (point downwards) (Pasyanti triangle is the source of the matrikas (mātrikā) (Pasyanti (pasyanti)) the source of the matrikas (mātrikā). The devatas (pasyanti) and others) and of the three bijas. The devatas in Parakakti) reside in (Vama, Jyeshta, Raudri, Ambikā and Parāsakti) reside in

one part, composed of the five downward pointing triangles or yonis (yōni). The Saktis (iccā, ñāna, kriyā and santa) reside in another part, composed of the four upward pointing triangles. Kāma and Kāla in the forms of the diagram are the letters whose own form is the three bindus. The Mother takes on the form of the triangle and the character of the three gunas (satva, rajas and tamas). Pasyanti manifests from WHOSE SELF develops the individual matrika, vama and others. So she becomes nine-fold, being called the Mother Madhyama who personifies the condition of union between the Supreme and Pasyanti."

"The inner circuit of eight triangles comprised of eight letters In the circuit of 14 triangles are the fourteen vowels The eight groups of letters are on the petals of the eight petalled inner lotus, and the outer of the 16 petals should always be contemplated as bearing on its petals the vowels. The three encircling lines are transformations of the three bindus in which other Saktis reside."

The Supreme goddess transforms herself into the Sri Chakra which has the members of her body as a mass of light.

Sakta-Tantric Deities

"According to the Tantras, the great goddess has innumerable forms.... The better known are the Mahavidya goddesses: Kali, Tara (tārā), Chinna (chinnā), Sundari, Vagala, Matangi (mātangi), Lakshmi, Syāmalā, Suddha Vidya - Bhairavi and Dhūmavati. Another list gives them as Kali, Tara, Mahādurgā, Tvarita, Chinnamastā, Vīgvadini, Annapūmā, Pratyāngira, Kāmākhyāvāsinī vālā and Saila Vāsinī Matangi. Sometimes, thirteen or more often eighteen Mahavidya goddesses are also mentioned."

Airavatesvara Temple at Darasuram - Chakrayi: The temple, now known as Airavatesvaram at Darasuram (dārāsuram), near Kumbakonam in Tanjavur district was called Rajarajesvaram (rājarājēsvaram) after Rajaraja II (rājarāja) in whose reign it was built. There is an image called Chakrayi (cakrāyi) which is closely associated with the Tantric cult. "The sculpture represents a nude goddess seated in a frog-leg posture, with her legs apart and showing her youi prominently. She seems to hold locks of hair in both her hands. Instead of a human head, she is shown with a full blown lotus as her head. The sculpture is carved on a slab of 1 m in height and 1.5 m in width. The goddess is worshipped by all sections of the people. The Sourashtra community is greatly devoted to her. Women, particularly after child birth, take the tender baby to the temple, place it before the goddess and propitiate her. This is a pointer to her association with the fertility cult." There are such figures, preserved in the Site Museum, Bādāmi, one at Nāgārjunakonda and in the Chausath yogini temple at Bharaghat. The presence of this sculpture at Darasuram shows that Tantric cult was prevalent in Tamil Nadu.

Takkayagapparani: Composed by Ottakkuttar (ottakkūttar), the court poet of Rajaraja II, Takkayagapparani (takkayagapparani) seems to be a Sakta work, (Takka = Daksha). In many verses of the work, he makes "pointed reference to Yamala Tantras (yāmala tantra) and other works connected with the Sakta religion." This work has a gloss by an anonymous author, probably a pupil of Ottakkuttar. It furnishes enormous information on this cult.

It provides information on the followers of Yamala Tantras in the worship of Kali. There are some damsels in the Paramesvari and the Sākini temples, who are the standard bearers of the Devi. She was called Mayana nivasini and her followers are called mantra sadhakas and they are Bhairavas. The commentator says that Yamalacaryas are those who are well versed in the sakala pancakas (the five makaras) which are madhu, matsya, mamsa, mudra and maithuna. This shows that some practised the five Ms in Tamil Nadu during the days of Ottakkuttar. Some mantra-sadhakas will cut their hearts and heads, and their remaining trunks will go round the temple with folded hands. Those who do personal service are worshippers of the goddesses Lakshmi, Saraswati etc. As the work gives such information of the goddesses and the sadhakas, it may be deduced that Darasuram (Rajarajapuram) was "full of such Sakta cult ideas" as found in the work.

There are indeed a few in Tamil Nadu who are worshippers of Sakti and practise the cult. Abhirāmi Andādi by Abhirāmi Bhattar of Tirukkadaviīr is recited by many a devotee. The Andadi consists of many ideas of the Sakta cult.

Tirumandiram is the 10th Tirumurai of the Saiva canons and Tirumular, its author was a yogi who remained in Tiruvāvaduturai for a long time and composed the mystic verses. In the 4th Tantra, he gives an exposition of Sakti, her various forms and the Chakras connected with her. Though they do not seem to agree with the Sakta principle and thought, they seem to indicate the roots of the cult.

Most of the people practising this cult will be Sakta in heart. The Syamarahasya says.

"Antah Sakta bahia Saiva Sabhyam Vaishnava matah Nānārupadarah Kaulah Visrānti mahī talē."

It seems that a Kaula, in order to hide his own self, is a Sakta at heart, a Saiva outwardly and a Vaishnava in the midst of an assembly (N.N. Bhattacharya, 1987: 32).

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SALEM STEEL PLANT

"Salem Steel Plant is the leading producer of quality stainless steel in India", which was launched in the early 1980s and it supplies all kinds of stainless steel, required by different sectors. It also exports quality steel to various countries like Japan, the USA, Australia and Canada.

Salem Steel Plant produces about 18 grades of stainless steel in "austenitic, martensitic and feritic varieties." The thickness varies from 0.3 mm to 6 mm and width vary from 50 width vary from 50 mm to 1,250 mm. The ultra thin thicknesses required 6 nesses required for "industrial gaskets, bellows, dispensable injection" able injection needles etc.," are also supplied through conversion of Salem stainless steel at the Mishra Dhatu Nigam Ltd. III Nigam Ltd., Hyderabad, a unit under the Ministry of Defence Defence.

The capacity of the plant is now increased to 70,000 tonnes a year because of the additional Senazimir Mill in March 1001 Mill in March, 1991.

The products of the plant are distributed through ockvards at D. Madras, the stockyards at Bombay, Calcutta, Delhi, Madras, Bangalore, Hydoral Bangalore, Hyderabad and Pune branches of the Central Marketing Opposition Marketing Organisation. The products can also be had directly from the also directly from the plant.

Salem stainless steel is also used to make coins, and 25 paise coins. Fifty and 25 paise coins struck, using this steel have come into circulation. Effects into circulation. Efforts are also made to mint one-rupee coins.

The Integral Coach Factory, Perambur, Madras, laharashtra State B. J. Carporation, the Maharashtra State Road Transport Corporation,
Bombay and Appe To Bombay and Anna Transport Corporation, Salem and Maruti Udyog in Harvana Maruti Udyog in Haryana are using the Salem stainless steel for their requirements the salem stainless have steel for their requirements. Its strength and economic have now resulted in such as strength and economic materials. have now resulted in substituting it for "conventional materials and scarce weed."

The Salem steel was exported to Australia for the me in 1985 and since first time in 1985 and since then, it is sent to "advance" countries in Western Example 1985 and Since then, it is sent to Canada." countries in Western Europe, North America and Canada.

Bibliography: Based on the write up in the Indian Express, Madurai 16.3 1002

SALIENT FEATURES OF KONGU GANGAS' ADMINISTRATION

The Kongu (kongu) country had a viceregal to be constructed to be administration under the Gangas (ganga). The suprementation of the seemed to be the supreme master of the administration.

The main aim of the process of the seems to be to keep of The main aim of the provincial viceroys seems to be keep off outside danger

The village was the primary unit of administration, eadman of the village was the primary unit of administration, as Gramani The village was the primary unit of administration.

The headman of the village was known as (grāmaṇi) or Gavunda (grāmaṇi) or Gavunda (grāmaṇi) meadman of the village was known as (grāmaṇi) or Gavunda (gavunda). There were no towns,

the name. There was the Maniyagarar (maniyagārar) who helped the Gavunda to collect the revenue.

Some of the Ganga rulers are said to have ruled from the heart of the Kongu country. It is said that they accepted the kingship only for the good of the people. They were trained in diplomacy and all the arts of warfare. In exacting tribute, the four devices of peace, division, tribute and war, (sāma, bhēda, dāna and danda) were employed. Some had the power of mantras, with which they made loud sounds to make the enemies mute. They were also well trained in dhanurvidya (science of archery). They had ministers and senapathis (senāpathi).

The presence of gunus in the Ganga court is a salient feature and they exercised great influence in the administration. There were many acharyas (ācārya) like Akalangadeva, Vidyananda, Vijaya kinti and Jinasena in the royal courts of the Ganga kings. They erected many Jaina temples and endowed them liberally. The Vaishnavites (vaisnavite) and Saivites were not left in the lurch; they were also favoured.

The taxes were known as bittuvatta, talārika and bāla-pānā. The Gavundas collected them with the assistance of Maniyagarars. A register of the sale and transfer of land was also maintained. Soil was classified according to fertility and tax was based on the average of the income of three years. The land tax was one-sixth of the gross produce and in some cases, one-fifth. There were several units of measurement, called mishka, kolagā, khandugā, addā etc. There were sarvamānya, tribhōga and Brhahmadeya lands, which were exempt from taxes.

The Ganga rulers were learned. Tiruvikrama has been described as the "abode of the fourteen branches of learning". Durvinita (durvinita) wrote a commentary on the 15th sarga of Kiratārjunīya, and wrote Brihatkatha in Sanskrit, Bhāravi, a renowned poet adorned the court of Durvinita.

Religion: Konganivarman, the first Ganga ruler was a Jaina; Visnugopa became a Vaishnavite; Govinda favoured the Linga marga and his brother Sivakama was a Saivite; Gunaluttama (gunaluttama) and Malladeva II came back to Jainism. They extended support to Buddhism along the Jainism. ism also. Anyhow, Kongu was always a centre of Jainism and Mush Ingrass and and Mushkara was hailed as a protector of the Jainas and the builder of the Mokkaravasti, a Jaina temple.

bandar and Sundarar travelled throughout the Kongu country and Sundarar travelled throughout the Kongu Indeed, the three great Saiva saints, Appar, Samcountry and improvised hymns on the seven Siva shrines there, at Avinasi (avināsi), Tirumuruganpundi (tirumuru-ganpundi), Vencaganpūndi), Tirunānā (Bhavāni), Tiruccenkunnīr, Venca-mākkiida), Tirunānā (Bhavāni), Tiruccenkunnīr, Vencamākkūdal, Tiruppāndikkodumudi and Karuvūr. In Avinasi Sund Tiruppāndikkodumudi and the miracle of nasi, Sundarar is said to have performed the miracle of bringing box who was bringing back to life, an young Brahmin boy who was devoured lack to life, an young Brahmin boy who was devoured by a crocodile. While he was returning with presents presents got from the Ceraman, he was robbed of all his

valuables at Tirumuruganpundi and when he improvised a decad, he got them back.

The Jainas were also shrewd to adopt many of the tenets of the Hindu sects during this period and this fusion was one of the features of the religious sects of the epoch.

See also: Ganga Rule in Kongu, Kongumandalam's Jaina Centres, Administrative Units of the Kongu Country.

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SANGAM CLASSICS

By Sangam (sangam) Classics, it is meant, the collections consisting of the Eight Anthologies or Ettuttokai (ettuttokai) and Ten Idylls or Pattuppattu (pattuppāttu).

Ettuttokai: The 8 collections are Narrinai (narrinai), Kuruntokai (kuruntokai), Ainkurunuru (ainkurunuru), Patirruppattu (patirruppattu), Paripadal (paripadal), Kalittokai, Akananuru (akanānūru) and Purananuru (puranānūru).

Narrinai: This contains 400 stanzas by 187 poets. It has an invocatory stanza by Bharatam-padiya Peruntevanar (bhāratam-pādiya peruntēvanār). The stanzas have 9-12 lines each. This was redacted at the instance of Pannādutanta Maran Valuti. This has commentaries by Pinnattūr Nārāyanaswāmi Iyer, Avvai Doraiswami Pillai (avvai doraiswāmi pillai), P.V. Somasundaranar (somasundaranār), Puliyurkkesikan (puliyūrkkēsikan) and Venkatarāman of this century. Stanza 234 is not available.

Kuruntokai: Containing 401 stanzas and an invocatory by Bharatam-padiya Peruntevanar, sung by 203 poets, the stanzas of Kuruntokai contain 4-8 lines. The redactor was Pūrikkō. All stanzas, excepting the last 23, had annotations of Pērāciriyar, which are now extinct. The last 25 had been annotated by Naccinarkkiniyar (naccinārkkiniyar) and this is also lost. Now it has commentaries of Sowripperumāl Arangan, U.V. Swaminatha Iyer (swāminātha iyer), P.V. Somasundaranar, Puliyurkkesikan and Shanmugam Pillai of this century. The Kuruntokai Vilakkam of R. Rāghava lyengār has been published by the Annamalai University.

Ainkurunuru: Divided into 5 divisions according to tinais (tinai), each tinai having 100 stanzas and each such division being sung by a separate author, this work has 500 stanzas of 3-5 lines each and an invocation. Marutam was sung by Ōrampōkiyār, Neytal by Ammūvanār, Kurinci (kurinci) by Kapilar, Palai (pālai) by Ōtal Antaiyar and Mullai by Peyanar. This collection was redacted by Pulatturai-murriya Kūdalūr Kilār at the instance of Yanaikkai cey Mantaranceral Irumporai. This has a gloss by U.V. Swaminatha Iyer and commentaries by Avvai Doraiswami Pillai and P.V. Somasundaranar.

Patirruppattu: The Ten Tens, available in a mutilated form, contains only eight tens by 8 poets., the 1st and the last being lost. Confined to the glorification of the Chera (cera) kings, each decad has an epilogue with information about the hero, the names of each poem, the name of the author and the prize offered to the poet. Turai (turai), vannam and tūkku are also given at the end of each stanza. This anthology has an old gloss by an anonymous author which is published by U.V. Swaminatha Iyer, along with stray stanzas belonging either to the 1st or the 10th ten. Now, there is also a commentary by Avvai Doraiswami Pillai.

Paripadal: Of the 72 stanzas in this collection, only 22 are now available with 8 being composed on Tinumal, 31 on Cevvēl (Murukan), 1 on Kādukāl, 26 on Vaigai and 4 on Madurai. Poems 6, 8, 11 and 20 are composed by Nallantuvanar (nallantuvanār), 15 by Ilampenuvalutiyār, 2 by Kirantaiyar, 9 and 18 by Kunrampudanar, 14 by Kesavanār, 19 by Nappannanār, 21 by Nallaccutanār, 16 and 17 by Nallaliciyar, 13 by Nalleluniyar, 12 by Nalvaludiyar, 7 by Maiyodakkovanar and 22 by an anonymous author. An old commentary, attributed to Parimelalagar, has been printed by U.V. Swaminatha Iyer. P.V. Somasundaranar and Puliyurkkesikan have also written commentaries on the work.

Kalittokai: Containing 150 stanzas in kali metre, its Pālaikkali has 36 stanzas, Kurinci 29, Marutam 35, Mullai 17 and Neytal 33, their authors being Peninkadunko, Kapilar, Marutam Ilanagan, Nalluruttiran and Nallantuvanar, respectively. This anthology has been collected by Nallantuvanar. The collection is in kalippas (kalippa) which describes the separation of the lovers in palai, their union in kurinci, discords in marutam, reunion in mullai and their pining after separation in neytal. This has a commentary of Naccinarkkiniyar, first published by Dāmodaran Pillai and re-edited by Anantarama Iyer. Commentaries of Ilavalaganar, Puliyurkkesikan and Somasundaranar are also available.

Akananuru: This consists of 400 verses by 158 poets and an invocation by Peruntevanar. The lines of the stanzas vary from 13-31. This is divided into 3 sections, stanzas 1-120 as Kalirriyānai nirai (an array of male elephants), stanzas 121-300 as Manimidaippavalam (a string of corals interspersed with gems) and verses 301-400 as Nittilakkovai (a necklace of pearls). The 5 topics of akam (as shown under Kalittokai) are treated and the poems are arranged in an artificial order. Odd numbers deal with palai, all fours deal with mullai, all sixes manutam, all tens neytal, the rest, 2 and 8, kurinci. The 1st 90 verses have an old commentary, which was published by V. Rājagopāla Iyengār. The whole book has now a lucid commentary by Venkataswāmi Nāttār and Venkatāchalam Pillai. Recently, Sivasubramanian of Mailam has published his commentary. Puliyurkkesikan's commentary is a popular one.

It may be noted here that Kuruntokai and Narrinai differ from Akananuru in the fact that the verses in it vary in length from 4-8 and from 9-12 respectively. No artificial divisions are found in Kuruntokai and Narrinai. Every stanza in all the 3 have a colophon about the tinai, turai etc. to understand the purport of the verses.

Purananuru: This contains 400 verses, having considerable historical value since the poems refer to the kings, chieftains and warriors of Tamilagam. About 157 poets have contributed to this collection. The colophons give information about the occasion in which, each verse was composed. The invocatory verse was composed by Peruntevanar. It has an old commentary by an anonymous author for the first 266 verses, which has been edited and published by U.V. Swaminatha Iyer. Avvai Doraiswami Pillai has written a lucid commentary. P.V. Somasundaranar and Puliyurkkesikan have also written commentaries for this work. The verses 267 and 268 are not available.

Deivasikhāmani Kavundar has published a booklet called Purappatturai (purappatturai) containing solverses selected (containing in verses selected from Purananuru with a commentary in 1976. The arrangement of the commentary in the 1976. The arrangement is not in the order found in the published texts of B. published texts of Purananuru. The commentary resembles the old commentary bles the old commentary published by U.V. Swaminatha Iyer. The lines 2 decrease of Purananuru. The commentary published by U.V. Swaminatha Iyer. The lines 2-4 of the verse 101 of the text (41 of Purappatturai) Purappatturai) have a different reading. This contains commentaries for 286, 300, 301, 305 and 315 which are the work which are not available in the old commentary. The work is a welcome addition is a welcome addition.

Pattuppattu

		Lines
d Author	Patron	317
Nakkīrar, son of Maduraikkaņak- kāvanār		248
Mudattāmak-	Donivalu	269
Idaikkalināttu	Mallivakk	500
Kadiyaliir Unit-	Tondailta Ilanitiraiyan	103
Nappūtanār (son of a goldsmith of Kāverippūm-		182
pattinam) Mānkudi Marutanār	Neallited the who won the battle at Talai-	187
Nakkīrar, son of Maduraikkaņak-	Pāṇḍiyan Neḍunceliyan	261
The second secon	Karikāl	301
Kadiyalūr Unittirankannanār	Peruvan's son	583
Perunkausikanār of Perukunrūr in Iraniyamuttam	Nannan the Nannan the Nannan the Nannan the Nannan the Nannah Kot Palkunrak Kot	i ani
	Nakkīrar, son of Maduraikkanak-kāyanār Mudattāmak-kanniyār Idaikkalināttu Nallūr Nattattanār Kadiyalūr Unuttirankannanār Nappūtanār (son of a goldsmith of Kāverippūm-pattinam) Mānkudi Marutanār Nakkīrar, son of Maduraikkanak-kāyanār Kapilar Kadiyalūr Unittirankannanār Perunkausikanār of Perikunrūr in	Nakkīrar, son of Maduraikkanak- kāyanār Mudattāmak- kanniyār Idaikkalināttu Nallūr Nattattanār Kadiyalūr Urut- tirankannanār Nappūtanār (son of a goldsmith of Kāverippūm- pattinam) Mānkudi Marutanār Nakkīrar, son of Maduraikkanak- kāyanār Kapilar Kadiyalūr Uruttirankannanār Perunkausikanār of Pernkunrūr in Lord Muruka Colan Karikāl Peruvalattān Nalliyakkodan Nalliyakiyah Nalliyakiyah Nalliyakiyah Nalliyakiyah Nalliyakiyah Nalliyakiyah Nalliyakiyah Nalliyakiy

In this connection, the following are to be noted.

An arruppadai (the first 4 idylls) is supposed to be addressed to a needy one by another who is returning from a patron, laden with honours. He guides his less fortunate brethren to the residence of the patron concerned.

"Nedunalvadai (nedunalvādai) begins with a very beautiful description of nature in the rains, reminding us of Keats describing winter in St. Agne's Eve".

Nakkirar (nakkīrar) has sung 2 idylls, Tirumurukarruppadai (tirumurukārruppadai) and Nedunalvadai.

Kadiyalūr Uruttirankannanār also has contributed 2 idylls, Perumpanarruppadai (perumpāṇāṛṛuppadai) and Pattinappalai (pattinappālai).

Maduraikkanchi (maduraikkāñci) has the largest number of lines while Mullaippattu (mullaippāṭṭu) is the shortest with 103 lines.

Kurincippattu (kurincippattu) was written to im-Part Tamil to Prakatattan, an Aryan prince.

Tirumurukarruppadai: This idyll, also called Pulavararruppadai, describes the favourite shrines of Muruka at Tirupparankunram near Madurai, Tirucciralaivai (Tiruccendur), Tiru Avinankudi (Palani), Tiruverakam (in Malainādu) or Swamimalai in Tanjavur district, Kunnttorādal and Palamutirccolai (Alakarkoil, near Madurai). A description of the 6 faces of Muruka, his 12 hands and their functions are given. In this idyll, Nakkirar directs the pious people to worship Lord Muruka in His 6 abodes.

Porunararruppadai: Karikala Chola (karikāla cōla) is the king celebrated in this idyll. Karikala was the son of Ilam Cetcenni and married the daughter of Nangur Vel. His victory at Venni, his dispensing justice to the astonishment of the nishment of the ingenious clients, the charming of the floods of the river Kaveri (kāvēri) and the fertility of the country are described. Porman, a war minstrel, is shown the way to the king for getting a reward. A detailed descript: description of the lute of the arid tract, Pālaiyāl and a lovely picture of a virali (dancing girl) from head to foot are available in this idyll.

Cirupanarruppadai: The prince celebrated in this idyll is Nalliyakkodan of Öymanatu. He came after the 7 vallals (vallal) (patrons, benefactors): Pēkan, Pāri, Kāri, Ay, like Fig., Nalli and Ori. His capital, Muttur, and towns like Eyilpattinam, Velūr, Amūr and the capitals of the 3 Tamil kingdoms are described. There is a special mention to Condoms are described. tion to Cenkuttuvan, the Chera king planting the emblem of the bow on the Himalayas.

Perumpanarruppadai: The king, celebrated in this poem is well an account poem, is Tondaimān Ilamtiraiyan of Kanchi. An account of the of the 5 tinais, the occupation, diet and behaviour of the inhabitation, the occupation, diet and behaviour and his inhabitants, the occupation, diet and being and his munifical therein, the capital of the kingdom and his munifical therein, the capital of the Munificence, are narrated. Vehka, a place of the Vaishnessee, are narrated. Vaishnavites (vaisnavite) in Kanchi is also mentioned.

Perumpāṇan is a minstrel playing a big yal (yāl), Cirupāṇan being one playing a small yal.

Mullaippattu: This poem describes the patience of the lady love, when her lover is on a military expedition. It is a winter night; the lady is in her 7-storeyed building; she is counting the days of separation and she expects her lord's return after a triumphant victory over his foes; the lord has not returned at the expected time; the heart becomes sick; the day seems long and the night too very tedious; suddenly she hears the sound of the trumpets and the lord has arrived. Mullai means forbearance, and the lady enduring the pang of separation is its theme.

Maduraikkanchi: Justice, wisdom, charity and martial glory of the ancient Pandiyas (pāndiya) are given in the first part of the poem followed by the exploits of the king. The king is asked to bear in mind the fact that many good kings have not survived and everyone is dead and gone. Madurai, under the 5-fold tinai division, its wealth and prosperity, its scenes in the streets and the palace and the personal appearance of the king and the manner in which he receives and rewards his courtiers are described vividly. In conclusion, the poet advises the king, Nedunceliyan (nedunceliyan), the victor of Talaiyālankānam, to follow the footsteps of his ancestors by performing yagas, working for the welfare of his subjects and enjoying good things of life.

Tolkāppiyar defines kanci as the statement of the instability of the worldly glory. Hence the author impressed upon the king, the nature of the world and thereby suggested to search for permanent glory and salvation.

Nedunalvadai: It describes the long winter night at Madurai. The queen lies on her couch without sleep, thinking of the king Nedunceliyan who is engaged in war. The Pandiya king encamping in the hostile ground is also awake, busily visiting the wounded and issuing orders for their treatment.

Kurincippattu: The idyll describes the meeting of a chief with a virgin and his falling in love with her. They met under the shade of trees or by the side of streams. At night, they got separated and the lady love was pined in the nights. Then the lover met her in the nights also, without caring for the dangers on the way. The lady's maid, who knew the premarital love, had to reveal the secret love affair of the girl, born out of the lover's rescue of the lady love from a rut elephant and the whirling stream when they were watching the millet field, when the mother wanted to consult the Velan (rural priest), thinking that the girl was possessed because she was pale.

Pattinappalai: This poem praises Kāvērippūmpattinam-Pukār, the capital of Karikala. It describes, at length, the fertile land watered by the river Kaveri, the fields and groves around the city, the sea-port and the market places, the fortification of the city and the prowess and victories of the king Tirumāvalavan, otherwise known as Karikalan. An account of the articles imported are also given. Foreigners crowded the city and the traders were

honest in their dealings. According to Kalingattupparani, Karikala Chola rewarded the author with 1600 gold pieces. It is learnt from the inscription at Tinivellarai, that a hall of audience with 16 pillars, where the idyll was published, was gifted to the poet. During the devastation of the Chola country by Sundara Pandiya, every building, except the 16-pillared hall, was destroyed.

Malaipadukadam: Known also as Kūttarārnuppadai, it is a panegyric on Nannan, son of Nannan, chief of Senkanmā. The scenery of Naviram, the hill, the numerous waterfalls, the noise of elephant trainers, the songs of women pounding millet, the sound of sugar mills, the stones with epitaphs, the direction posts, the hospitality of the hill tribes, the well-guarded mansion of the chief, the prompt and gracious reception accorded by him to the bards, are all described graphically.

Translations: The Sangam Classics are translated into English, French, Malayalam, Sanskrit etc.

English Translations

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Ettuttokai, "Camoes from Tamil Literature", Madras, 1897.

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Besides, N. Raghunathan has translated Mullaippattu, Kurincippattu, Nedunalvadai, Pattinappalai, Perumpanan nedunalvadai, Pattinappalai, into rumpanarruppadai and Tirumurukarruppadai into English verses and published at Madras in 1978.

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Patimuppattu, G. Vaidyanatha Iyer, Thrissur, 1961. Purananuru, V.R. Parameswaran Pillai, Thrissur.

Sanskrit Translations

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Telugu Translations

Kurincippattu, "Sailagī tamu", Jagannatha Raju, Mudanoori, 1968.

See also: Chera Kings of the Sangam Age, Coins of the Sangam Period

Bibliography: J.V. Chelliah, Pattuppattu, Ten Bala-Idylls, General Publishers, Colombo, 1946; R. Ancient krishna Mudaliar, The Golden Anthology of Ancient Tamil Literature Tamil Literature, 3 vols., S.I.S.S., Works Publishing Society, Madras, 1959.

SANKARACHARYAS OF KANCHI

At the village of Kāladi in Kerala, Sri Sankara (srī) was born in the sankara) was born in the month of Vaisaka (May-June) of the year Nandana 2500 Vine N of the year Nandana, 2593 Kali, corresponding to 308 B.C. This date is not accounted by the common of the common o B.C. This date is not accepted by all. The commonly accepted date is A D 700 No. 120 N accepted date is not accepted by all. The common that it is too late "accepted by all. N. Venkataraman observes that it is too late "accepted by all. The common observes that it is too late "accepted by all." The common observes that it is too late "accepted by all." The common observes that it is too late "accepted by all." The common observes that it is too late "accepted by all." The common observes that it is too late "accepted by all." The common observes that it is too late "accepted by all." The common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the common observes the that it is too late "as a number of Sri Sankara's successors are known to have lived to successors. are known to have lived before that; so that the end of the first century AD the first century AD the first century AD the first century AD the correct the first century AD the correct the first century AD the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct the correct that the correct the correct the correct that the correct the correct the correct that the correct the correct that the correct the correct that the correct the correct that the cor the first century A.D. is probably the sacred period."After upapage. period."After upanayana (investiture of the sacred thread), he was initiated before that, so that correct that, so that the sacred thread of the sacred thread), he was initiated the sacred thread of thread of the sacred thread of the sacred thread of thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of the sacred thread of thre thread), he was initiated into sanyāsa (asceticism) by

Govinda Bhagayatan Education (vedanta) (vedānta) under his preceptor (guru), he went to mere he distinguished line sanyusu (vedānta) vedānta) under his preceptor (guru), he went to mere he distinguished line sanyusu (vedānta) vedēt teacher and teach where he distinguished himself "as a great teacher there expounder of the Vertage and the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met there are the met expounder of the Vedanta philosophy." He met there

Kumarila Bhatta (kumarīla bhatta) who bade him to meet Mandanamisra, his famous pupil, and advocate of Mimamsa (mīmāmsa), who became Sankara's follower on being defeated in discussion. Then he proceeded to Badrikāsrama and then to Kailās, from where, he brought five Lingas (linga), which he planted in the maths (math) established by him.

He went to Sringeri (sringeri), where he established a temple for Saraswathi, stayed there for 12 years and arrived at Kanchipuram. At Kanchi, he established a temple for Kāmākṣi as the guardian deity of the place, as the milder form of the Devi (devi). He established a math at Kanchi and ascended the Sarvajna Pitha (sarvajna pitha) (the seat of omniscience). He founded other maths at Badri in the north; Dwaraka (dwaraka) in the west, Sringeri in the south and Puri (pūri) in the east; with Totaka Padmapada (tōtaka padmapāda), Pritvidhara (pritvi dhara) and Hastamalaka (hastamalaka) as the heads. He departed from this world in 2625 Kali 476 B.C.

It is said that Sankaracharya (sankarācārya) had four disciples, Suresvaracharya (surēsvarācārya), Padmapada, Hastamalaka and Totaka, during his tours.

Of them, Suresvara was none other than Mandanamisra, the pupil of Kumarila Bhatta. As ordained by Sankaracharya, he wrote the Naishkarma Siddhi.

Padmapada wrote one of the Sankaravijayās. He was also the author of Panchapadika. He is said to be the first head of the Govardhana math at Puri.

Hastamalaka is said to have been a deaf-mute from birth. Sankara asked him who he was and he answered in 13 verses, the Hastamalaka stotra (stotra), the substance of which is that "I am not man, god or demigod; I am the everlasting self etc." He was the first head of the Dwaraka Math.

Totaka is said to have praised Sankara in the totaka metre and hence the name. He was the first head of the Jyothi Math at Badri.

There are a large number of works ascribed to Sankaracharya, the most important of which are the Bhashyas (bhāsya) on the Prasthānatraya, viz. the bhashyas (bhāsya) bhashya on the Vedanta sutras (sūtrā) of Bādarāyana, the bhashya on the Bhagavat Gita (bhagavat gīta) and the Bhashya on the Bhagavat Gita (bhagavat gīta) and the Bhashyas on the Bhagavat Gita (pnagavat 8: m)

Prasha on the Upanishads, the Isa, kēna, katha, chanprasna, mundaka, mandūkya, aitareya, tattiriya, chandīgya, mundaka, mandūkya, aitareya, tattiriya, chandūkya, dīgya and brihadāranyaka. There are many minor works, wrongli. wrongly attributed to him. But Vivekachūdāmani, Sarvavēdā Unadesasahasra, Sarvavēdānta Siddhānta Sārasangraha, Upadēsasahasra, Daksinā are undoubtedly, Daksināmūrti stotras, and Panchikarana are undoubtedly, written by Sankaracharya.

Chronological Table

No.	able of the Acharyas (Sringeri)		
,	Name with surname if any in brackets	Christian Era	
2.	Adi Sankara	509-477 B.C.	
3.	c Svaracārva	-407 B.C.	
4.	Sarvajnātman Satyabodha	-364 B.C.	
	yubodha	-268 B.C.	

5.	Ñanānanda		-205	B.C
6.	Suddānanda		-124	B.C
7.	Anandañāna		-55	B.C
8.	Kaivalyānanda	A.D.	-28	
9.	Kripā Sankara	A.D.	-69	
10.	Surēsvara	A.D.	-127	
11.	Citghana	A.D.	-172	
12.	Chandrasēkara I	A.D.	-235	
13.	Saccitghana	A.D.	-272	
14.	Vidyāghana I	A.D.	-317	
15.	Gangādhara I	A.D.	-329	
16.	Ujvala Sankara	A.D.	-367	
17.	Gouda Sadāsiva (Bālaguru)	A.D.	-375	
18.	Surēndra (Yōgi tilaka)	A.D.	-385	
19.	Vidyāghana II	A.D.		
17.	(Martanda and Sūryadāsa)			
20.	Mūka Sankara	A.D.	-437	
21.	Candrasēkara- (Sārva Bhauma) II	A.D.	-447	
22.	Paripūrnabodha	A.D.	-481	
23.	Saccitsukha	A.D.		
24.	Citsukha I	A.D.	-527	
25.	Saccitānandaghaṇa (Siddhaguru)	A.D.		
26.	Prajňaghana	A.D.		
27.	Cidvilāsa	A.D. A.D.		
28.	Mahādēva I	A.D.	-618	
29.	Pūmabõdha I	A.D.		
30.	Bōdha I Brahmānandaghaṇa (Sī lanidhi) I			
<i>31. 32.</i>	Cidānandaghaṇa (Bhāṣaparamēṣti)	A.D.		
<i>33.</i>	Saccitānanda	A.D.	-692	
34.	Candrasēkara III	A.D.	-710	
35.	Citsukha II (Bahurūpa)	A.D.	-737	
36.	Citsukhānanda (Citānanda)	A.D.	-758	
37.	Vidyāghaṇa III	A.D.	-788	
38.	Abhinava Sankara (Dhīra)	A.D.	-840	
39.	Saccidvilāsa	A.D.		
40.	Mahādēva II (Ujvala); (Sobhana)	A.D.		
41.	Gangādhara II	A.D.	-	
42.	Brahmānandaghana II	A.D.		
43.	Anandaghana	A.D.		
44.	Pumabōdha II	A.D.		
45.	Paramasiva I Bōdha II (also called Sandrānanda)			
46.	Candrasēkara IV	A.D	1166	
47.	(also called Candracuda I)			
48.	Advaitānanda bodha (Chidvilāsa)	A.D		
49.	Mahādēva III	A.D		
50.	Candraciida II	A.D		
51.	Vidyātīrtha	A.D		
52.	Sankaranunua	A.D		
53.	Pumananaa Saaassaa	A.D		
54.	Manageva IV (Vyasa cara)	A.D		
55.		A.D		
56.		A.D		

57. Paramasiva II

58.	Atmabodha	A.D1638
	(Visvādika: Navasankara)	1000
59.	Bōdha III	A.D1692
	(Bagavannāma: Yogēndra)	
60.	Adyātma Prakā'sa (Gōvinda)	A.D1704
61.	Mahādēva V	A.D1746
62.	Candrasēkara V	A.D1783
63.	Mahādēva VI	A.D1813
64.	Candrasēkara VI	A.D1850
65.	Mahādēva VII (Sudarsana)	A.D1890
66.	Candrasēkara VII	A.D1907
67.	Mahādēva VIII (7 days only)	A.D1907
68.	Sri Candrasēkarēndra Saraswati	(from 1907)
69.	Sri Jayendra Saraswati	(from March, 1954)
70.	Sri Sankara Vijayēndra Saraswati	
18 50000		(from May 1983)

Chandrasēkara Saraswati made Jayēndra Saraswati as the head of the Math and Sankara Vijayēndra Saraswati to succeed the latter. All the three have been continuing the noble traditions of the Math and "working for the spiritual advancement of the country and of the disciples." Chandrasēkara Saraswati attained bliss on 8 February 1994.

Important Events

The 3rd acharya was the author of Sankṣēpa Sāriraka and Sarvañavilāsa. The 4th is said to have written vartikas (vārtikā) on the three Bhashyas of Sankara, while the fifth, as a logician, wrote the commentary, chandrika on Suresvaracharya's (surēshvaracarya) Naishkarma Siddhi.

The 7th acharya has also written commentaries on Sankara Bhashyas and Sureshvaracharya's Vartikas. He died at Sri Sailam. Citghana, the 11th acharya is said to have attained siddhi at Vriddācalam. While the 12th handed over the charge of the math to one of his pupils, practised a yōga called Sarvabhūma. It seems, he "bodily disappeared in a cave at Seshācala." While the 13th left the math to his successor and wandered about the environs of Kanchi and disappeared in the temple and "is believed to have turned into a Sivalinga" at Kayarōhana in Kanchi.

During the time of the 14th acharya, one Ugra Bhairava was doing havoc in the villages adjoining the Malaya mountains and as this pontiff was proficient in mantra sastras, he checked the vehemence by his mantric power. The 16th died while he was at Kashmir, while the 19th left his mortal coil on the banks of the river Godavari (gōdāvari).

The 20th was a deaf-mute and he regained speech by the grace of his preceptor and extemporised Mūka-pañcasati consisting of 500 hymns on goddess Kamakshi. He also died near the river Godavari, while the 21st was for sometime the king of Kashmir and he died at Vāranāsi. The 22nd was a great physician and attained yoga powers by means of a mantra called Asmabica-paka. He died near Jagannath. The 23rd was a worshipper of Subrahmanya. He argued with Arya Bhatta,

the astronomer who was an atheist and made him believe in the Vedas.

The 24th is said to have died near Ratnagiri. Like Cēramān Perumā! Nāyaṇār, the Tamil saint, the 25th pontiff was gifted with the art of understanding the speech of every living being. By his yogic powers, he turned himself into a linga at Gōkarnam. The 31st acharya was learned in the six Dharsanās and it seems Līlāditya, the king of Kashmir visited Kanchi and paid respects to him. By practising the yoga, called lambika the 32nd acharya lived only on dry leaves. While the 33rd was a polyglot and carried on extensive repairs to the math buildings, the 34th acharya heroically saved a child from the midst of a forest fire at the risk of his own life and is said to have defeated a Buddhist called Sankuna at Kashmir.

The 35th acharya seemed to have lived in Kavēra cave in the Sahya mountains and died there. While he was on pilgrimage to Cidambaram, the 37th head died in that sacred place. According to Vākpati Bhatta's Sankara Vīlāsa, Sankara himself appeared before this pontiff with one of his disciples Padmapada who presented him with a pair of guru's sandals. The 39th acharya was in Padmapura for a long period. Scholars of repute like Anandavaman, Rājanāka, Ratnākara, Muktākana and Sivaswāmi had extolled him by their writings. The 41st acharya is said to have restored sight to a poet Rājasēkhara at Kanouj.

The 45th acharya spent many years in a cave of the Sahya mountain when one of his disciples Sōmadēva served him and this disciple later succeeded him. The 46th was presented with a pearl palanquin by Bhōja the king of Dhāra. He died at Tiruvannāmalai. Makah, Krishna Misra, Jayadēva and Suhala were some of those who sang in praise of this 47th acharya. He defeated Hemāchārya in the court of the Chalukya Vīdyalōla Kumarapāla. Sri Vijaya Ganda Gōpāla, a Telugu Chola king gifted an entire village, Ambikāpuram on 17 July 1111 for the conduct of the Chandramaulisvara puja and the feeding of Brahmins.

The 48th acharya defeated Sri Harsha, the author of Naishada and also Abhinava Gupta, a magician. This pontiff has written Brahma Vidyābharana Santivivarana and Gunipradipa. He passed away at Cidambaram. The 50th acharya performed one crore homas to propitiate Sakti and died near the river Gadilam (gadilam). The 51st acharya was the teacher of Sayana, the commentator of the Vedas, Madhava the celebrated Vidyaranya, the minister of Vijayanagar, and Bhāratikrishna, the first head of the restored Sringeri math. This pontiff founded eight new maths and appointed eight of his pupils as their head, (only two are now existing). He spent 15 years, performing tapas at the Himalayas where he breathed his last. The 52nd acharya wrote Dipikas (dīpikā) on Tsa, Kēna, Prasna and Brihadāranyaka Upanishads. He is the author of Atmapurana and a commentary on Bhagavat Gita. The 53rd acharya had visited Nepal where he was welcomed by its king.

acharya was the author of a Sankaravijaya called Vyasācaliya. There are two copper plate grants to him by Vira Narasimha, the brother of Krishnadevaraya (krisnadēvarāya) by which Venpākkam, Gudiyāntandalam etc. were granted to him. He died at Vyāsācala. Krishnadevaraya by a copper plate grant has given a village called Podavur Kāttuppattu to the 55th acharya in A.D. 1522. Krishnadevaraya has given a village called *Udayampāk*kam to the 56th acharya in 1528 and the village was renamed Krishnarājapuram. He is said to be the author of Punyasloka manjari which relates the name, date and place of demise of successive acharyas who lived before him.

The 57th acharya was the guru of Sadasiva Brahmendra (sadāśiva brahmēndra), the author of Gururatnamala (gururatnamālā). He is said to have died at Tinuvenkādu and a temple has been built over his samādhi. Tulaja I, the Maratha king of Tanjavur has issued four sannads for the maintenance of the temple. The 58th acharya made extensive tours. He wrote a gloss to Sri Rudram. At his instance, Sadasiva Brahmendra composed Gururatnamala which relates the history of all the acharyas consisting of 57 slokas (sloka). He died at Vadavambalam on the banks of the river Gedilam.

The 59th acharya is said to have propagated the Rāmanāma bhajana and written Nāmāmrita Rasāyanam and Nāmāmriti Rasodayam. He went on pilgrimage to Rāmēswaram and on his return he presented the Tatanka (tātanka) (ear ring) to Akhilāndesvari, the goddess at Tinivānaikkā (near Tirucci) and then he died at Gövindapuram near Kumbakonam. It is said that at midnight, one can hear the sound of Rāma being repeated. The Sultan of Golconda (golconda) has by a copper plate grant arranged to pay 115 varahan (pon) for the puja (pūjā) of Candramouli svara in A.D. 1677. The birudāvali of the math finds a place in this copper plate. Vijaya Raghunātha Tondaimān has granted in 1691 some income of Anbil to the Math and the zamindar of Vēttavalam has also gifted a village called Tanikkattāmpattu in A.D. 1723.

The 60th acharya lived at Govindapuram where his predecessor died and was the preceptor of Sridhara Avvaval, Akkanna and Madanna, the maternal uncles of the famous Bhakta Rāmadās, who were the ministers of the Sultan of Golconda and who granted Melupākkam in A.D. 1687 to the 61st acharya. Vijayaranga Cokkanātha Nāyak granted lands in some villages for the conduct of feeding in the Jumbukesvara math along with some other rights. Atmaboaha wrote a commentary on Punyaslokamañjari, called Funyaslökamañjari Makarandam and also composed 13 verses in its continuation called Punvaslokamañjari Parisistu. He also wrote a commentary on Gururatnama. He fied at Tinuvorrivur near Madras.

The 62nd acharya was the "first acharya who moved to Kumbakonam from Kanchi". Pratāpa Simha the Raja of Tanjavur, ordered by sannads, 500 chakrams each should be collected and paid to the acharya yearly from Peralam and Mayuram divisions. Tulaja II

continued the same and also made provisions for the Vyāsapūja etc. The gold image of Kamakshi has been brought to Udayārpālayam and then to Tanjavur where it has been permanently installed. This acharya died at Kumbakonam. Periya Udaiya Tevar, Rājah of Sivagangai, gifted a village Pulavacceri to the 63rd acharya in 1783. It seems, he made an extensive pilgrimage throughout Tamil Nadu as is evidenced by the Rahdari (travel permit) issued by the East India Company in 1792. It seems, he caused to build the Somaskanda shrine in the Kumbhēsvara temple at Kumbakonam. In A.D. 1801 Sarafoji II, the Maratha king of Tanjavur performed Kanakabhishekam (kanakābhisēkam) to this acharya in 1801. Tailaiymmāl the consort of Paccayappa Mudaliar, gifted a piece of land at Tiruvidaimarudur in 1803. In 1821 Sarafoji II constructed the shrine of Candramaulesvara within the math premises.

Sivaji II, the last ruler of the Marathas of Tanjavur performed Kanakabhishekam to the 64th acharya in 1833. The Kumbābhisēkam of Kamakshi temple at Kanchi was also conducted in 1840. Kanakabhishekam was performed for a second time by the Maratha ruler Sivaji II. During the reign of the acharya, the Sringeri math wanted to install tatanka (ear rings) to the goddess Akhilāndēsvari at Tiruvanaikka and hence there was a litigation in the Sadar Adalat court at Tirucci. This acharya established his right in the court. Kanakabhishekam was performed for the third time at Tanjavur. Sivaji II conducted Kanakabhishekam to the 65th acharya also in 1850. Raja of Pudukkottai also conducted Kanakabhishekam. He died at Ilayattangudi. The 66th pontiff is said to have died at Kalavai near Kanchi.

A note on the six darsanas

The six darsanas (darsanā) are the six matas (mata) or six systems of philosophy, the Kapila, Kanada (kanāda), Patanjali (patanjali), Akshapada (aksapāda), Vyasa (vyāsā) and Jaimini. Kapila is the Sānkhyā system of philosophy founded by Kapila. Kanada is the Vaisēshika branch of the Nyaya (nyāyā) system of philosophy founded by Kanada. Akshapada (who had an eye in his right foot) was Gautama, the founder of Nyaya philosophy. Vyasa is the Uttarami māmsa system of philosophy founded by Vyasa, Jaimini was the author of sūtras (Tamil lexicon Pūrvamī māmsa University). Shat darsanas have also been referred to, in Manimēkalai, canto 27, line 81.

Bibliography: N. Venkataraman, Sankaracharya the great and his successors in Kanchi, Ganesh and Company, Madras, 1923; V. Mahadevan, Kanci Srikamakotipitham Jagatguni Sri Sankaracharya Swamigal Tinumarapu Anul Varaları (Tamil), Kumbakonam, 1988.

SANKARADAS SWAMIGAL

Innovator of modern Tamil dramas, Sankaradas Swamigal (sankaradās swāmigal), the composer of many Tamil dramas was born in the Tirunelveli district in the month of September, 1867. His father Damodaran, an accountant by profession was hailed as a scholar in Rāmāyanam. Sankaradas, as he was known before becoming a sage, studied Tamil from his father and from Dandapani Swamigal of Palani. Then he served as an accountant in a salt warehouse in Tuttukkudi, for sometime.

He entered the dramatic field in 1891 at the age of 24. As an actor, he doned the characters of Hiranyan, Rāvanan, Yama, etc. in dramas. For a short period, he was the prompter and guide in dramas. Getting disgusted with life, he became a wanderer after truth leading the life of a wandering mendicant. It earned him the appellation swamigal and Sankaradas became Sankaradas Swamigal. As a result of the persuasion of Kanjiraman Pandiya Pillai of Pudukkottai, who was a scholar himself, Sankaradas Swamigal entered the dramatic field again, not as an actor but as a writer and teacher of dramas.

Well versed in certain Tamil musical notes like vannam, candam, etc. he was a versatile singer of Tamil songs in such notes. He founded and ran dramatic troupes like Samarasa Sanmārga Nātaka Sabai, Tattuva Mīnalōcini Vidduva Bāla Sabai, etc. He was a strong follower of the philosophy of Vadalūr Rāmalinga Vallalār. Later he functioned as the drama teacher (director) in the Madurai Mīna Ranjani Sabai. Many of his students in the field of drama like Avvai T.K. Shanmugam became eminent actors on the stage and the screen.

It is said by his disciples that he had the capacity and imagination to write a full drama with dialogues in one night. Kōvalan, Valli Tinumanam, Pavalakkodi, etc. were the dramas he composed.

The innovator of the stage in Tamil Nadu as an actor, composer and teacher of dramas, Sankaradas Swamigal passed away on 13 November, 1922.

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SANSKRIT CHARTERS OF MEDIEVAL PALLAVAS

In addition to the three copper plate grants described elsewhere, the Medieval Pallavas had also issued copper plate grants in Sanskrit.

Sendalur Copper Plates: They were discovered a century ago at Sendalur (sēndalūr) in the Nellore district and published in the Epigraphia Indica volume VIII. Consisting of five plates, Kumaravishnu II (kumāraviṣṇu), the son of Buddhavarman, the grandson of Kumaravishnu I and the great grandson of Skandavarman issued these charters.

Ongadu Copper Plates I: Containing five plates, these of Vijayaskandavarman II were discovered in 1915 and are preserved in the Madras Museum and were published in the Epigraphia Indica volume XV A. The grant is

addressed from the royal camp, the victorious Tāmbrāsthānā in his 33rd victorious year to the officers of Ongodu (ōngōdu) that the village was given to Gōla Sarman.

Uruvappalli Copper Plates: The Uruvappalli (uruvappalli) plates, 5 in number, issued by the crown prince Vishnugopavarman (visnugōpavarman) were published by Fleet in the Dravidian Antiquary vol. V. This grant was issued from Palakkada, dated in the 11th year of his brother, Simhavarman I.

Nedungaraya Copper Plates: Issued by Vishnugopavarman, the crown prince, to confer the village, Nedungaraya (nedungarāya) on three persons, Tottiswāmi, Kannaswāmi and Nandiswāmi. They might probably be once rulers, who sought the protection of the Pallava kings. The grant consists of 5 plates.

Vasanda Copper Plates: Discovered in Jalālapuram, a village in the Guntūr district and preserved in the Hyderabad Museum, the Vasanda (vāsanda) plates of Simhavarman I were published in the Silver Jubilee volume of the Transactions of the Archaeological Society of South India, 1962.

Bhikira Copper Plates of Simhavarman II: Consisting of five plates, found in Nelattūr village in the Ongole taluk, these plates are now in the Madras Museum. They have been published by Hultszch in Epigraphia Indica vol. VIII. The donor is the son of Vishnugopa, the crown prince. This grant was issued from Mānāmadurai.

Mangalore Copper Plates: These plates of Simhavarman II were found among the historical collections of Sir Walter Scott and were published by Fleet in the Indian Antiquary volume V. The donor was the son of Vishnugopa the crown prince (yuvamahārāja) and in his 8th year the grant was issued from Desanapura in Vengarāshtrā. This contains seven plates.

Vilayatti Copper Plates: These plates of Simhavarman II consisting of five plates, found in 1928, and first published in Telugu in the Bharathi and then in the Journal of the University of Madras volume XII, were later published in the Epigraphia Indica volume XXIV. They mention the tax on ironsmiths, cobblers, weavers and cloth merchants, spies, shopkeepers, Ajivakas, those who dig wells, gamblers, those who celebrate marriages and barbers. This source of income was also given away by the donor along with the village Vilavatti (vilāvatti) to one Visnusannan by the grant issued in his 10th regnal year.

Ongodu Copper Plates II: Consisting of five plates published by H. Krishna Sastri in the Epigraphia Indica volume XV and also noted in the Madras Epigraphical Report for the year 1961 part II, page 113, these plates of Simhavarman II mention the gift of the village, Ongodu to Dēvasamnan of Kēndūr, in his fourth regnal year.

Sura Copper Plates: Consisting of three plates inscribed in Telugu-Kannada characters, a copy of whose original alone is available. This Sura (sūra) grant of Vijaya

Vishnugopa has been noted in the ARE for 1913-14 part II, page 82 and published in Epigraphia Indica volume XXIV. The donee was gifted 108 nivartana of land.

Udayendram Copper Plates II: Consisting of three plates, first published by Foulkes in the Salem Manual and then in the Indian Antiquary volume VIII, the grant of Nandivarman I was edited by Kielhorn in volume III of Epigraphia Indica. The Udayendram (udayendram) grant made in the first year of Nandivarman I is not an original, but a copy. There is a Tamil endorsement in the first plate, dated in the 26th year of Maduraikonda Kopparakesarivarman and it records the amalgamation of the two villages mentioned in the charter.

See also: Early Pallavas of the Prakrit Charters.

Bibliography: R. Gopalan, History of the Pallavas, University of Madras, Madras, 1928; Robert Sewell, Historical Inscriptions of Southern India, University of Madras, Madras, 1932.

SANSKRIT PLAYS IN TAMIL

The Sanskrit plays of Kalidasa (kālidāsa), Sudraka (sūdraka), Bhasa (bhāsa), Bhavabhuti (bhavabhūti), Bana (bāṇa), Harsha (harsa) etc. have been translated into Tamil.

Kalidasa: Kalidasa's Sākuntalam has been translated by a number of writers like Rāmachandra Kavi (1876), Laksmi Ammā! (1887), Swāminātha Sāstri (1902), S. Bavanandam Pillai (1912), P. Sambandam (1929), C. Gomāji Rāo, (1933), R. Rāghava Iyengār (1938), A.K. Adittan (1938), C.S. Sachitananda Diksitar (1948), K. Santānam (1953); Maraimalai Adigal (maraimalai adigal) (1957), Naviliyūr S. Natarājan (1964 II cd), Sankaralinga Kavirāyar and others.

Maraimalai Adigal's translation is considered to be the best. That of Gomaji Rao is suitable for the stage. Some of them are adopted forms of the play, made fit for the stage.

Kalidasa's Māļavikāgnimitram has the rendering into Tamil by Natesa Sāstri, A. Subrahmanya Bhārathi (1921), R.V. Krishnamachari (krisnamācāri) (1922) and P. Sambandam (1930).

His Vikramorvasi yam has been translated by Krishnamachari, S. Rāmasāmi Iyengār and P. Sambandam (1964).

Sudraka: Sudraka's Mricchakatika has the translation of S.A. Bālakrisna Iyer and T.S. Rāghavāchariyār (1909). M. Kadiresan Chettiyar has translated it in 1933 as Manniyal Ciru Ter, which is considered to be the best. It is in prose with verses some places. The Inbappuratci (1957) of H. Vaidvanādan and P. Hanumanta Rao seems to be "simple and straight".

Bhasa: Bhasa's Swapna Vasavadatta (swapna vāsavadatta) and Pratigna Yaugantharayana were translated by T.A. Swaminatha Iyer, the English rendering of A.S.P. Iyer, being in 1944.

The Pratimā-nātakam and Swapna Vasavadatta have been translated by Hari Sāstri and Bālacaritam by Srīnivāsa Raghāva Acāriyār in 1946, 1949 and 1953 respectively.

Bhavabhuti: Mālati-Mādava of Bhavabhuti has been rendered into Tamil by M.C. Sadagopāccāri (1899), K. Appādurai (1952) and N.S.R. Kanakavalli Ammāl (1955).

Bhatta Narayana: Bhatta Narayana's (bhatta nārāyaṇa) Vēni Samhāra was translated into Tamil by S. Raghavachari.

Bhana: Bhana's Kadambari has been translated by Sēsāchāri in 1834.

Harsha: His Naishadam translation into Tamil by Ativīrarāma Pāndiya is well-known. His Ratnāvali was translated by P. Sambandam in 1913 and by T.N. Sēṣāchalam in 1932. Ganapati Pillai has translated it as Mānikkamālai in 1953. His play Nāganandam has been rendered into Tamil by Jagannatha Raja in 1993.

Krishna Misra: Prabhoda Chandrodayam of Krishna Misra (krisna misra) has been rendered into Tamil by Vaidyanāda Dēsikar. It is printed and published by the Saraswati Mahāl Library, Tanjavur.

Visaka Datta: Visaka Datta's (visāka datta) Mudrārāksasa, a play on Mauryan polity has been translated by E. Natēsa Sanna in akaval metre (1950). V. Srīnivāsachāri has also translated it as Muttiraikkanaiyāli in 1948 and 1958.

Mahendravarman's (mahendra-Mahendravarman: vannan) Mattavilāsa Prahasanam has 3 translations by M. Balarama Iyer (1932), T.N. Subramaniyan and Mayilai Cīni Venkata Sāmi, who has included his translation in his work, Mahendravarman.

SATYAMURTHY, S.

Freedom fighter, and scholar in Sanskrit and Tamil, S. Satyamurthy born in Pudukkottai in Tamil Nadu on 19 August, 1887 was educated at Madras and he secured the B.A. and B.L. degrees there. Though he was educated for the legal profession and was called to the Bar, he never practised law because of his pre-occupation with politics.

In 1919, he went to England together with Balagangadhara Tilak and Srinivasa Sastri to explain the position of India and views of the Congress to the British Parliamentarians.

He was a member of the Congress committee for two terms and then he was for a time with the Swarajya Party. In 1935, he went on a lecture tour to England. On his return, he entered the Imperial Legislature at Delhi. He had also served as the Secretary and Vice President of the All India Congress Committee. He was for some time the President of the Tamil Nadu Congress Committee and it was during this period that K. Kamaraj was groomed for leadership by him.

He became the Mayor of the Madras Corporation in 1939 and it was during his tenure that the *Poondi Reservoir Scheme* was designed and the work on it was commenced. He had also served as the member of the Senate and Syndicate of the Madras and Annamalai Universities.

A lover of Karnatic Music and Bharatanatyam, he encouraged the young musicians and dancers.

He had undergone imprisonment in 1931, 1932, 1940 and 1942. He died on 28 March, 1943.

See also: Contribution of Tamil Nadu to Freedom Struggle, Kamaraj, K.

Bibliography: Tamil Kalaikkalanciyam, vol.II, Tamil Development Board, Madras, 1956.

SCHEDULED CASTES AND SCHEDULED TRIBES

The Scheduled Castes and Scheduled Tribes have been specified by fifteen Presidential orders issued under the provisions of articles 41 and 342 of the Constitution of India.

Ample provision has been made in the Constitution "to safeguard the rights of these classes and to prevent discrimination against them in any shape or form."

Under Article 15 of the Constitution, no citizen could be made to suffer any disability or restricted access to shops, public restaurants, hotels or places of public entertainment or refused to use wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

It has also been emphasized that there should be equality of opportunity for all citizens in matters relating to employment in any office under the State. Moreover, all the citizens have the right to practise any profession or to carry on any occupation, trade or business. No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds of religion, race, caste or language.

"Article 17 states that untouchability is abolished and its practice in any form is forbidden and that the enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law."

In Tamil Nadu, according to 1981 Census, there were 88,81,295 Scheduled Castes, being 18.35% of the total population. In Pondicherry they were 96,639, being 15.99% of the total population.

There were in Tamil Nadu 5,26,226 persons belonging to Scheduled Tribes, being 1.07% and no information on them is available for the Union Territory of Pondicherry.

In literacy, among the Scheduled Castes of Tamil Nadu, men form 40.65% and women 18.47, computing to 29.67% of their total population and the same in Pondicherry was men 43.11% and women 21.21% of their population.

Tamil Nadu occupies the middle position among the States of India as regards the position of literacy among the Scheduled Castes.

In the case of the Scheduled Tribes, 20.46% of the population is literate, 26.71% being men and 14% women.

The problems of the Scheduled Tribes seem to be different and not as complicated as those of Scheduled Castes, for, there is no deep rooted prejudice against them in the society. The Scheduled Tribes live in remote jungles and hilly areas and hence they are isolated from the society and are not easily accessible.

The welfare of the Scheduled Castes and Scheduled Tribes is given special attention by the Union and State Governments. There are special programmes for their welfare, provided in the successive Five Year Plans and the amount is increased from time to time.

It is a fact that they are illiterate, poor and mostly live in villages. Their main occupation is agricultural labour and most of them are landless agriculturists and so they cannot depend only on agriculture.

In some States like Tamil Nadu, some are bonded labourers for generations and unable to redeem themselves. Needless to say that they were considered to be untouchables and to some extent some religious places are still inaccessible to them.

They are too poor to enter the portals of higher education before the independence of India. They were also exploited to a great extent and were engaged at low rates of wages. They were also made to work against their will without wage and they had to live at the outskirts of the villages, called cheris $(c\bar{e}n)$.

Attempts have been and are still being made to ameliorate their conditions. Firstly, Indian Constitution has abolished untouchability.

Secondly, education has been made free; scholarships, books and other facilities are given, besides reserved quotas in professional institutions and hostels. Pre-examination coaching and training centres are set up to make them eligible for employment.

Thirdly, lands to landless agriculturists and housesites for the deserving people are provided and bonded labour has been declared illegal.

Fourthly, seats in Parliament and State Legislatures are reserved for the Scheduled Castes and Scheduled Tribes. Out of 542 seats in Parliament, 79 and 40 seats are reserved for Scheduled Castes and Scheduled Tribes respectively.

Fifthly 15 and $7\frac{1}{2}\%$ of seats have been reserved for Scheduled Castes and Scheduled Tribes in government

jobs and this may be increased as a result of the implementation of the Mandal Commission's recommendations.

Sixthly, the constitution of the Harijan Welfare Department provides loans and other financial helps for their economic development.

Some Social Welfare Organisations on the national level are working for the welfare of the Scheduled Castes and Scheduled Tribes. They are: Bharat Sevak Sangh, Servants of India Society, Ramakrisna Mission, All India Women's Conference, Federation in the Service of Harijans, Kastūrba Gandhi Memorial Trust, Servants region for the Adivasis and Indian Red Cross Society.

After independence, the Scheduled Castes and Scheduled Tribes have began to realise and assert their social, religious and political rights. The above organisations and political parties are helping them to secure their rights. B.R. Ambhedkar was their chief leader who worked for their uplift.

In the successive Five Year Plans, the development of these castes was taken as an important aim of the national policy. Hindu religious places of worship were thrown open to them. The sale and purchase of human beings was banned. Grants for the construction of houses, supply of bullocks, manures and seeds, development of cottage industry, medical aid, supply of drinking water, arrangement for legal advice are some of the measures taken for relieving them of their distress.

With a view to augment socio-economic and educational development of the Scheduled Castes and to meet their minimum requirements, the following measures have been taken up by the Government.

- 1. Special component plan of the State and Central Ministries.
- 2. Special Central assistance to the component plan of the States.
- 3. Scheduled Caste Development corporations have been established by the States in the sixth Five Year Plan. Government of India provides 39% share capital to these corporations on condition that the State Governments should invest 61% of the share capital.

Central Government has given help to the State Governments for the construction of women's hostels for Scheduled Caste students pursuing higher studies. Annually, about Rs. 3.50 crores are spent on this count.

Book Bank for Scheduled Caste and Scheduled Tribe students studying in professional colleges has been set up, by which a group of three students is provided with a set of books costing Rs. 5000/-. The expected life of one set is fixed as three years.

Voluntary institutions for the welfare of Scheduled Castes and Scheduled Tribes are also supported by the Government. A 100% grant is provided to such institutions.

Conventional type latrines are replaced by sewer line latrines in many cities and towns to ease the work of scavengers. By the end of 1986-87, about 4000 sweepers of 25 cities were freed and they were provided with alternative employments.

The Communal G.O. in Tamil Nadu: The pattern of rotation of government jobs, according to the Government Order is:

1. Open competition, 2. Scheduled castes and tribes, 4. Open competition, 3. Backward classes, 5. Open competition, 6. Open competition, 8. Open competition, 7. Backward classes, 9. Scheduled castes and tribes, 10. Open competition, 11. Open competition, 12. Backward classes, 14. Backward classes, 13. Open competition, 16. Scheduled castes and tribes, 15. Open competition, 17. Open competition, 18. Open competition, 19. Backward classes, 20. Open competition.

The reservation policy and the problems which arose were tackled amicably. According to the published rules formulated in 1961, in a unit of 100 appointments, 16 should go to the Scheduled castes and tribes, 25 for Backward classes, and 59 to be filled by open competition. The rotation system, as before for every 25 appointments, was also followed.

"The Communal G.O. was challenged as violation of the fundamental rights of equality guaranteed in Article 16(1) of the Indian Constitution."

Champakam Dhannarājan, a Brahmin candidate, who sought admission to the Madras Medical College, filed a petition for the issue of a writ of mandamus restraining the Government from enforcing the G.O. and another Brahmin candidate who applied for the Engineering College filed a petition in 1950 at the Madras High Court. They were heard by a full bench and the judgement was passed against the G.O.

Periyar E.V. Ramaswamy organised demonstrations for retaining the Communal G.O.. A mass meeting condemned the decision of the High Court. The Government of Madras appealed against the Court order in the Supreme Court which also upheld the High Court judgement.

Jawaharlal Nehru was wise enough to settle the matter in the interest of democracy and amended the Constitution suitably to give statutory recognition to the

The Backward Classes Commission appointed by the Government of Tamil Nadu submitted its report, along with several other recommendations on 26 November, 1970.

According to it, the backward classes, who were allotted previously 25 out of 100, now got 31 seats; and the Scheduled castes who previously were given 16 seats, now got 18.

The Scheduled castes who were converts to Christianity were also included in the list of backward classes, enabling a larger section to get the benefit of reservation and concessions.

The first Communal G.O. of the Government of Madras was passed as Act 613, on September, 16, 1921, the second as Act 685 on August 15, 1922; and the third as Act 73 on February 1, 1980.

Now Tamil Nadu has a reservation policy of 69% reserved and 39% open competition seats in every 100 seats. The 69% is distributed as 18% for S.C., 1% for S.T., 20% for the Most Backward and 30% for the Backward classes. This policy has been given statutory effect.

See also: Slavery in Tamil Nadu.

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SETUPATIS OF RAMANATHAPURAM

The Setupatis (sētupati) who ruled the terrain, east of Madurai, south of Tanjavur and north of Tirunelveli, were Maravar (maravar) chiefs, known also as Kallar (kallar), and Tevar (tēvar). The area belonged to Madurai Nayaks (nāyak), who found it hard to collect the revenues from that area. There was also no safety to the pilgrims to Rameswaram (rāmēswaram) and so Muttu Krishnappa (A.D. 1601-1609), the Nayak of Madurai appointed one Sadaikka Tevar (sadaikka tēvar), a local chieftain to collect the revenues, after conferring political authority on him.

Sadaikka Tevar (A.D. 1605-1622): He established law and order and also became the chief of the Palaiyagars (pālaiyagār). He ruled from Pugalur (pugalūr), situated, west of Ramanathapuram. He endowed liberally to the temple of Rameswaram. He was succeeded by Kuttan Setupati (kuttan sētupati), his eldest son.

Kuttan Setupati (A.D. 1622-1636): After an eventless reign, he passed away with none to succeed him.

Sadaikka II (Dalavai Setupati) (A.D. 1636-1645): Considered as the adopted son of Kuttan Setupati, he had a rival, one Thampi, who was considered the natural son of Kuttan. The latter appealed to Tirumalai Nayak on his claim to the throne. Tirumalai Nayak called for an explanation and also demanded the arrears of tribute from Sadaikka or Dalavai Setupati (dalavāi sētupati) who did not reply. Tirumalai sent an army under Ramappayyan (rāmappayyan) assisted by the 72 Palaiyagars. At first Ramappayyan was defeated but at the end Sadaikka was taken prisoner and Thampi was elevated. He proved to be incompetent and further, the nephew of Sadaikka also rebelled. So Thampi was deposed and Sadaikka was reinstated. After his death, once again there was chaos. The nephews of Sadaikka gave trouble. Tirumalai Nayak intervened and divided the country into three parts, and allowed each to rule over a part of the country. After the

death of Thampi and Tenakka Tevar, the third, Raghunatha Tevar (raghunātha tēvar) became the Setupati of the entire area.

Sadaikka was a devotee of Ramanathaswami of Rameswaram and it is said that he began the construction of the eastern gopura of that temple.

Raghunatha Setupati (A.D. 1645-1670): Considered to be the greatest among the Setupatis, he ruled over the whole principality. He was loyal to Tirumalai and suppressed a Muslim attack on Madurai. The Palaiyagar of Ettaiyapuranı rebelled and was also suppressed. The policy of Tirumalai Nayak towards Vijayanagar resulted in the invasion of Madurai by the Mysore ruler, in which the Setupati helped Tirumalai with a formidable army and inflicted a crushing defeat on the Mysoreans. He pursued the retreating Mysoreans up to their capital and punished them by cutting their noses in the same way as the Mysoreans used to do. Tirumalai Nayak was pleased and conferred on him the title of Tirumalai Setupati. During the period of Chokkanatha Nayak (chokkanātha nāyak), there was a Muslim invasion on Madurai, but Raghunatha did not offer his help. So Chokkanatha invaded the Marava kingdom and captured some forts. But when he retired to Madurai, Raghunatha came out from the forest and made the Madurai army to retreat.

Raghunatha was a patron of learning. Alagiya Cirrambalak Kavirāyan was patronised by him. He constructed the second prakara (prākāra), circuit of the Rameswaram temple. Tāyumānavar, the mystic poet spent his last days in Ramanathapuram, during his period.

Surya Tevar and Athana Tevar (A.D. 1670): Raghunatha Setupati or Tirumalai Setupati, as he was also called, was succeeded by Surya (sūrya), the elder of his two sons. Surya Tevar ruled for six months. It seems that he helped Sengamaladās of Tanjavur against Madurai. Dalavai, who took him prisoner, killed him. He was succeeded by his brother Athana Tevar (athana tevar), who reigned for three months and died. As there was none to succeed, an illegitimate son of Surya Tevar became the ruler.

Raghunatha Setupati alias Kilavan Setupati (A.D. 1671-1710): Kilavan (kilavan) was the congomen of Raghunatha. To conceal his illegitimacy, he was called kilavan meaning legitimate. He was cruel, warlike and intolerant. As soon as he became the ruler, he murdered two members of the Setupati family. He pretended to be loyal to Madurai. When Rustumkhan (rustumkhān) usurped power, Kilavan, with the help of Govindappayyan and others intervened, killed Rustumkhan and restored the power of Chokkanatha of Tirucci. The Nayak bestowed on him the title, Pararājakēsari. But when Mysore invaded Tirucci, the Setupati did not extend his help. On the other hand, he allied himself with Tanjavur, but soon fell out with them. He captured Arantangi (arantangi) belonging to the Tanjavur Marāthās. When Tanjavur tried to capture the lost territories, its army was defeated. Though some of the Nayak rulers were sympathetic towards the Christians, Kilavan became the worst persecutor. John de Britto of the Madurai Mission was arrested twice and tortured, for he converted Tadiya Tevar and as one of the wives of the convert was a niece of Kilavan, who became wild and arrested de Britto in January 1693 and executed him on February 4, 1693. He endowed the temples at Tiruvādāni and Kālaiyārkōil. He shifted his capital to Ramanathapuram and caused to dig the Mugavūr tank (ūrani). A dam was constructed across the Vaigai. He permitted the Dutch to fish freely in the nearby waters and utilised the services of Christians and Muslims. He died at the age of eighty in 1710. He had none to succeed him.

Tiru Udaiya Tevar alias Vijaya Raghunatha Setupati (A.D. 1710-20): His relationship to Kilavan Setupati is not known. As he was crowned on the Vijaya Dasami day, Vijaya has been added to his name. He had to face famine and floods. He caused to dig the lake, Raghunatha Samudram. An artillery division was added to his army with Dutch help. It was during his reign that the Zamindari of Sivagangai (sivagangai) was formed. He was a devout Saivite and made many additions to Ramanathaswami temple. It seems that he harassed his Christian subjects and missionaries. Though he had 360 wives. he had no legitimate son to succeed him.

Sundaresvara alias Tanda Tevar (A.D. 1720): His relationship to Tiru Udaiya Tevar is not known. Bhavani Sankara (bhavāni śankara), the illegitimate son of Kilavan Setupati crowned himself as Setupati. Tanda Tevar (tanda tevar) besieged Bhavani Sankara at Arantangi. Bhavani Sankara fled to Tanjavur and sought the help of the Maratha ruler Ananda Rao. The Maratha general captured Tanda Tevar with his family and beheaded them.

Bhavani Sankara (A.D. 1720-1728): During his reign, a Palaiyagar, Sasivama Tevar was driven out and he appealed to the Raja of Tanjavur for help. The Tanjavur general marched against Bhavani Sankara and imprisoned him, who later on died. The palayam (pālayam) of Sivagangai became independent and one third of Ramanathapuram came to Kattaiya Tevar (kattaiya tevar).

Kattaiya Tevar (A.D. 1728-1735): He assumed the title Kumāra Muttu Vijaya Raghunātha Kattaiya Tevar. He was also called Periya Maravan. During his reign, Tanjavur invaded the country twice.

Sivakumara Muttu Vijaya Raghunatha Setupati (A.D. 1735-46): He had an able minister, in Vellaiyan Servaikaran (vellaiyan sērvaikāran). As the deities of Madurai were removed to Manamadurai (mānāmadurai) during a Muslim attack, the Setupati looked after the worship of the deity at Manamadurai. He was succeeded by Rākka Tevar.

Rakka Tevar (A.D. 1747): There was an invasion of Tanjavur which was repelled by his minister Vellaiyan Servaikkaran, who deposed the Setupati and Cella Tevar became the Setupati.

Cella Tevar (A.D. 1748-1761): Known also as Vijaya Raghunatha Setupati, he had to face the army of Pratapa Singh of Tanjavur sent in 1748. Tanjavur and Pudukkottai (pudukkōttai) jointly troubled the Setupati in 1755.

As he had no son, he was succeeded by his sister's son Muthuramalinga Tevar (muthuramalinga tevar).

Mutturamalinga Tevar (A.D. 1761-1772) and (A.D. 1781-1794): He was a child of two months old when he was made the Setupati and his mother was the regent. The Setupati's uncle usurped the post of regent and to strengthen his position, he arrested the boy king and his mother. Damodaran Pillai (damodaran pillai), the Dalavai sought the intervention of the British. By this time, the regent died and the boy king was reinstated. Tanjavur occupied the oft-disputed Arantangi fort. Damodaran Pillai sought the support of the Dutch. The Tanjavur king placed on the throne, one Mappillai Tevar (mappillai tevar). The boy king and his mother agreed by a treaty to cede territories yielding an annual income of three lakhs of rupees to reinstate him to power. Tanjavur did not benefit by this arrangement. The Nawab of Carnatic attacked Ramanathapuram with British help. The boy king and his mother were arrested and removed to Tirucci in 1772. Ramanathapuram remained under the Nawab's management for eight years. The boy king, released in 1791, was restored to power and he agreed to pay the Nawab a tribute of Rs. 1,75,000/- a year. The Nawab became so indebted to the British, that he ceded the management of his territory to them and in 1792 Ramanathapuram was ceded to the British by a treaty. Major Stevenson who proceeded to Ramanathapuram, occupied the country.

Later Mangaleswari Nācciyār, reduced to the position of a zamindar, took possession in 1803. Then Annāswāmi Tevar succeeded her in 1812 and one Rāmaswāmi Tevar held the zamin from 1820 to 1830. The zamin was then under the court of wards and in 1847 Mutturamalinga Tevar became the zamindar, but his title was accepted by the Privy Council only in 1868. Ponnuswāmi Tevar was the manager of the estate and his son was Panditturai Tevar (pānditturai tevar), the reputed founder of the Madurai Tamil Sangam.

After the death of Mutturamalinga Tevar in 1873, Bhaskara Setupati (bhāskara setupati), a minor of four years succeeded him. In 1889, the zamin was restored to him from the court of wards. Bhaskara Setupati was an exceptionally enlightened zamindar and a patron of scholars, poets and musicians. He was succeeded by Rajarajesvara (rājarājēsvara), alias Mutturamalinga Setupati in 1903 and his successor Shanmugha Rajesvara was the Setupati from 1929-1967. He was succeeded by Rāmanātha Setupati in 1967.

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SHAKESPEARE'S PLAYS IN TAMIL

Some of the plays of Shakespeare are available in Tamil, translated by more than one writer.

Antony and Cleopatra: This work is translated by Aru. Somasundaram (1969); G. Selvam (1964) and Lourdu James (1974). The third translator has given the name, Nīlanati Elilarasi to the play.

As you like it: This has been translated by four scholars, Aru. Rāmanāthan (1970) under the name Enniya Enniyāngu, Shanmuga Sundaram (1952) under the title Malarnda Anbu, S. Ramakrishnan (rāmakrisnan) under the name Manampōla Māngalyam and P. Sambandam (1920) under the title Vīrumbiya Vīdamē.

Cymbeline: While translating this, T.R. Salsalōcana Chettiyār (1897) gave it the name, Caracānki and this had a reprint in 1951. Satyavati was the title given by T. Laksmana Pillai and was printed in 1918 and 1943. The translation of P. Sambandam bore the name Cimhalanāthan, printed in 1914 and 1929. Vaduvur K. Doraiswami Iyengar (vaduvur k. doraiswāmi iyengār) gave the name Cuntarānki (1914) and Joseph in 1918 published it in Tamil as Pāndiyarājan. T.N. Sēsāchalam also has translated this in 1923.

Hamlet: P. Sambandam translated this as Amalādityan (1835). There are other translations by S. Kinibēndra Bābu (1956), S. Maharajan (maharājan) (1961), G. Manisekharan (manisēkharan) (1955) and K. Venkatarāma Iyer (1917).

Julius Caesar: A.K. Adittan's (ādittan) translation as Vīr Simman (1951) and other translations by G. Manisekharan (1954), A.S. Narayanaswami Naidu (nārāyanaswāmi nāidu) (1952) etc. are also available.

King John: The translation of A. Periyanāyagam Chettiyār (1921) T.S. Naṭarāja Pillai (1934) and K. Appādurai under the name Āndimadam (1952) have been published.

King Lear: The translations of S. Maharajan (1965), Aru. Somasundaram (1978), A. Srinivasa Iyengar (srīnivāsa iyengār) (1958), Vaduvur K. Doraisami Iyengar (1921) as Mangaiyar Pagattu are available.

Macbeth: The translations by S. Maharajan (1970), A.S. Narayanaswami Naidu (1957); P. Sambandam (1928), Aru. Somasundaram (1969; 1976) and K.R. Srinivasa Iyengar (1952) have been brought out.

Merchant of Venice: S.V. Kallapirān Pillai (1904; 1962), S. Ramakrishnan (1964), T.Ramamurti, Aru. Somasundaram (1977), Vēnugōpālāchāryār (1874) and P. Sambandam (as Vānipura Vanikan) have translated this play.

Mid Summer Night's Dream: This has been translated by Nārāyanaswāmi Pillai in 1894 as Vēnir Kālattu Nallinut Kanavu and it seems none other has tried it.

Much Ado About Nothing: This also has only one translation by K. Ganesamūrti as Onrumillā Amali, in 1969.

Othello: A. K. Adittan (1950) and O.S. Doraiswami Iyengar (1910) have translated Othello as *Uttaman* and *Yuddhalōlan* respectively. The other translators are A. Chidambaranāthan Chettiyar (1960), C.R. Mayilēru

(1950), T.N. Seshacalam (1910) and V. Shanmughasundaram (1957).

Richard II: This has a lonely translation by Aru. Somasundaram (1976).

Taming of the Shrew: This has also only one translation by Kandaswāmi Pillai in 1906, under the title, Vikata Sundari.

Romeo and Juliet: This has three translations by Narayana Iyengar (1933), Sankaradās Swāmigal and S. Shanmugavēl (1945).

Tempest: This has been translated as Puyal by Ira. Ekambaranathan (ēkāmbaranāthan) (1956), Gňanināthan (1954) and T.N. Seshachalam.

Twelfth Night: This play has been translated as Pannirandām Iravu by Ira. Ekambaranadan (1960). Aru. Somasundaram (1975) and Shanmugavelan (1946) under the title Kalāvalli.

Two Gentlemen of Verona: This has been translated under the name Suguna Sēkharar by K. Ramaswami Iyengar in 1889.

The Winter's Tale: This has been translated under the title Mārikkādai by Ira. Ekambaranadan in 1956.

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SHANMUGHAM CHETTY, R.K.

R.K. Shanmugham Chetty, born on 17 October, 1892 and educated at Madras, was a multi-faceted personality. Associated with the Justice Movement in the beginning of his eventful career, he had served as the Dewan of the erstwhile State of Kochi. He was responsible for giving a face-lift to the city of Ernakulam. The various reforms introduced by him in the fields of education, public works, transportation and communication, etc. are still remembered by the people of the region. He reorganised the tax structure in such a way as to be beneficial both to the Government and the tax payers. In recognition of his yeoman service to the State, a road in Ernakulam, is named after him.

In 1945, he became the Constitutional adviser to the Chamber of Princes, just before the transfer of power by the British. With the independence of the country, the Government of India did not fail to utilise his expertise. He was the President of the Indian Tariff Board till 1947. Later he was inducted into the Union Cabinet of India as Finance Minister. As Minister for Finance, he was responsible for the integration of the tax structure and planning for a better economy for the country.

However, he did not continue for a long time as the Minister for Finance.

In 1950 he was appointed as the President of the Madras Industrial Investment Corporation and in 1951,

he was appointed as the Vice-Chancellor of the Annamalai University. But he accepted the position only in an honorary capacity. He entered the upper house of the Madras Legislature in 1952. As member of the Legislative Council, his speeches contained advice to the administrators, particularly in the fields of economic and industrial development of the State.

In honour of his contributions in the fields of education, administration and economic development, and above all his service to the cause of Tamil music, the Annamalai University conferred on him the honorary degree of Doctor of Letters (D.Litt.) in 1948.

Together with Annamalai Chettiar, a patron of Tamil music, Shanmugham was responsible for the founding of the Tamil Isai Movement. He served as its Vice-President till the death of Annamalai Chettiar, when he was elevated as President. He was not a figure head of the movement, but in the midst of his other activities, he found time for research in the field of Tamil music.

He established a School in Coimbatore, named after his mother as Sri Rengammal High School.

He passed away on 5 May, 1953.

See also: Annamalai Chettiar

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SHRINES OF KULOTTUNGA III (A.D. 1178 -1218)

The Shrines built by Kulottunga III (kulottunga) are spread over different parts of Tamilagam and even in the adjoining regions like Andhra Pradesh.

Edirkolpadi: Situated near Tirumananjeri (tirumanañjēri) in Mayiladuturai (mayilāduturai) taluk of Tanjavur district, Edirkolpadi (edirkolpādi) is also called Mēlaittirumananjeri. In the central shrine, there is an inscription of the 3rd year of Kulottunga III, which states that Irāsakkudaiyān Tirunī lakantan Cēramān tolan of Kīranūr built this temple in stone.

Sri Kalahasti: One of the Pancabhuta stalas (pancabhūta stala) (temples associated with the five elements) and a vayu (vāyu) (wind) stala, the temple at Kalahasti (kālahasti) in Andhra Pradesh has a perpetual lamp in the sanctum, which seems to be tottering, as if the wind is blowing. This place got its name, as Sri (spider), kāta (snake) and hasti (elephant) worshipped the Lord here. This is considered to be the south Kailasam (kailāsam). It was here that Kannappar, the hunter saint (celebrated in Periyapuranam) attained beatitude by his faithful devotion to the Lord and this temple has the hymns of the Tevaram (tēvāram) Trio, Sambandar (2 decads), Appar (one) and Sundarar (one). It is said that it was from this place that Sambandar improvised his patikams on the shrines of North India, like Kedaram etc.

This Kalattisvarar (kālattīsvarar) temple faces west. There are inscriptions of the days of Rajaraja I (rājarāja) and Rajendra I (rājēndra) and the temple ought to have been rebuilt of stone, probably in the days of Rajaraja I.

There is another shrine here, called Manikantesvarar temple, the deity being Tinumanikkengai mādēvar. This temple was in existence even in the days of Rajaraja I, as it was referred to in the inscriptions of Rajaraja, found here. An inscription of the 18th year of Tribhuvanaccakravarttigal, Sri Vīra-rājēndradēva states that it was built of stone by Konulan Amudalvan Mangaināyakan Malavarāyan. Hence this temple belong to the days of Kulottunga III.

Sri Kalahasti has a purana (purāna) by the brothers, Karunaipprakāsar, Sivaprakāsar and Velappa Desikar, Anandakkuttar of Virainagar has written another Tirukkāļatti purāņa and Sēraikkavirāyar has sung the Tirukkālattināadar Ulā.

Tiruvalangadu: The temple at Tiruvalangadu (tiruvālangādu) in Mayiladurai taluk of Tanjavur district is sung by the Tevaram Trio. There are about 10 inscriptions of Kulottunga III in the central shrine and "this temple was completed on or before the 15th year of Kulottunga III". There are two pillars opposite to the Dakshinamurti (dakshināmūrti) niche, where there are portrait sculptures of a royal personage. There is another royal portrait on one of the pillars of the mandapa (mandapa) and all these should be the portrait sculptures of Kulottunga III, the builder of the temple.

His other constructions are the Rishabesvarar (rishabesvarar) temple at Chengama in the Tiruvannamalai (tiruvannāmalai) taluk, a dvitala (dvitala) temple having the 13th year inscription, the Madhyannesvarar (madhyānnēsvarar) temple at Tirumananjeri in the Mayiladuturai taluk having an inscription of the 3rd year, the Somanadesvarar (somanādesvarar) temple at Acyutamangalam in the Nannilam taluk, having an inscription of the Saka era 1104 (A.D. 1182-83), corresponding to the 5th year, the Ekambaranadar (ekāmbaranādar) temple at Tidavur (tidāvūr) in Attūr taluk of Salem district, having an inscription of the 27th regnal year, the Swarnapurisvarar temple at Kūgaiyūr having an inscription of the sixth year, the Tirukkāmī svaram Udaiyār temple at Aragalūr in Attur taluk, having the 13th regnal year inscription.

The Anantanārāyanapperumāl temple at Avarāni in the Nagappattinam taluk having the 15th year inscription, the Kulottunga Colisvaram (Colisvaram) at Korukkai in the Kumbakonam (kumbakonam) taluk having the 21st year inscription, the Onkaresvarar temple at Kuttalam (kuttālam) near Mayiladuturai having the 25th year inscription, The Kalahastisvarar temple at Kulikkarai in the Nannilam taluk having an inscription of the 28th year, the Kulottunga Colisvaram of Seranūr in the Pudukkottai (pudukkottai) district, an ekatala (ēkataļa) structure having the 31st year inscription, the

Siva temple at Toludūr in the Vriddhācalam taluk having the 32nd year inscription (which attributes the construction to Sēdiyan Vetlān, the chief of Sambai), the shrine of Anantālvār situated in the temple complex of Varadarājapperumā! at Cinna Kanchipuram having the 35th year inscription, the Amman shrine at Allur near Tirucci having the inscription of the 38th year, the Kailasanatha (kailāsanatha) temple at Palangūr in Tīrukkōyilūr taluk having the 38th year inscription, the Amman shrine at Tīruvarangulam near Pudukkottai, constructed by Kannudaiya Perumāl alias Pirātti Ālvār, the queen of Nishādarāja in the 39th regnal year are all the constructions of Kulottunga III.

Tiruvennainallur: The temple at Tiruvennainallur (tiruvennainallur) is called Tiru Arutturai. At the time of the marriage of Sundarar, the Lord here is said to have come in the guise of an old Brahmin, stopped the marriage and made him his protege, and hence the Lord is called Taduttātkondanādar.

As the Lord has to establish his right over Sundarar, the dispute was referred to the assembly of this place and as the Lord won the dispute, this place is called Valakkuvenra (valakkuvenra) Perumāl Nallūr and a mandapa was also designated as Valakku venra Tiruvambalam. As the Lord bade Sundarar to sing hymns on Him and when Sundarar was at a loss how to sing, the Lord asked him to sing the hymn beginning with Pitta (pitta) by which Sundarar admonished the Lord at the time of the dispute. By way of commemorating this event a bugle (kālam) named Piccan enru pādacconnān was presented to this temple during the days of Kopperunjinga, and there is a hymn of Sundarar beginning with Pitta. Meykandar, the author of Sivañanabodam, lived here. This temple complex consists of garbhagriha, ardhamandapa, mahāmandapa, the mukhamandapa and Tiruccurrumalingai (tiruccurrumāligai). At the second enclosure, there is a five tiered gopuram and this was constructed by Kūdal Mohan Alappirandan Arasa Narāyanak kādavarāyan. This is mentioned in the 33rd regnal year inscription of Kulottunga III.

Tiruppalaivanam: There is an ancient temple at Tiruppalaivanam (tiruppālaivanam) in the Ponnēri taluk of Chengalpet district. The majority of the inscriptions on the walls of the central shrine belong to Kulottunga III and hence it may be said that the "temple was rebuilt of stone in the days of Kulottunga III, leaving the earlier stone portions in tact".

Papanasam: On the northern and southern walls of the mandapa in front of the central shrine of the Srīnivāsa Perumāl temple at Papanasam (pāpanāsam) in the Tanjavur district, there is a record of Kulottunga III dated in his 19th year. The stones are out of order and lost in some places. There is also another record of the 21st year of the same king. On the eastern wall of the Vānanamandapa, there is the 24th year inscription of Kulottunga III. This temple, which was in existence during Kulottunga III was renovated in the days of

Mallikārjunadēva Mahārāja in Saka 1370 (A.D. 1448). This is known from an inscription on the northern wall of the central shrine. At the time of reconstruction, a gift of a village was given to the temple. "This temple, originally dedicated to Vīsvēsvara dēva, probably as a brick structure was reconstructed in stone in the days of Kulottunga III. It was converted into a Vīshnu temple in the days of Vijayanagara rulers, when it was renovated in the 15th century".

Tribhuvanam, Kampaharēsvarar temple has been dealt with separately.

See also: Kampahareswarar Temple.

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SIVAJI GANESAN

A drama and film artist, politician and public figure of Tamil Nádu S.V. Ganesan, popularly known as Sivaji Ganesan was born on 1st October, 1928 in a poor family in Viluppuram in the South Arcot district of Tamil Nadu.

Because of the poor financial condition of the family, be joined a dramatic troupe at the age of six. As his father was involved in political activities, the family



Sivaji Ganesan

was in dire need of money. As a child artist, Ganesan showed his mettle as a budding actor with histrionics. In the early days of his dramatic career, he was given feminine roles because of his beautiful personality. In due course, he took the lead in many a drama and showed that he is capable of depicting any role with ease and realism. When he depicted the role of Sivaji in the drama Chandrodayam written by C.N. Annadurai in such a realistic manner that Periyar E.V. Ramaswamy, who was presiding and witnessing the drama, conferred on him the title Sivaji. From that moment, S.V. Ganesan became Sivaji Ganesan; and the name became popular with the masses in Tamil Nadu.

In the meantime, the friendship that developed between him and M. Karunanidhi, who later became the Chief Minister of Tamil Nadu gave him a major breakthrough in films, with his entry into the tinsel world through his first film Parasakti, written by Karunanidhi. Even in his first film, he showed that he is capable of depicting any role with ease and magnanimity. His versatile acting in the film earned him name and fame.

Soon he became the matinee idol of the cinema goers, not only in Tamil Nadu, but elsewhere too.

After his first film, he never looked back, and acted in about two hundred films and even now at the age of sixty-four, he cannot be said to have retired from his career in films, though he has political preoccupations as the president of the Tamil Nadu unit of the Janata Dal.

He had acted in Malayalam, Kannada and Telugu films, besides Tamil, in which he had acted a good number of films. In 1960 he was adjudged as the best actor for his depiction of the freedom fighter Kattabomman in the film Vira Pāndya Kattabomman. During the Indo-China conflict at the frontiers, he acted in a few films having propaganda value, like Tainadu, Simhanatam Ketkkutu and Rektattilakam. Most of his films had heavy subjects to portray and long dialogues to deliver, which he executed with ease and a sense of humour. Most of his films had such roles that attracted the masses.

He was awarded Padmasree by the President of India in 1960 and was nominated to the Rajya Sabha.

He was drawn to politics, as a result of his intimacy with such political leaders like C.N. Annadurai and M. Karunanidhi and was very active in the Dravida Kalakam and Drāvida Munnērrak Kalakam. Later he joined the Congress, because of the influence of Kamaraj. As a faithful follower of Kamaraj, he was active in the organisation and the propagation of its programmes and policies. With the death of Kamaraj, he was in the Congress (I), as an ardent supporter of Indira Gandhi. He later left it to form his own political party, the Tamilaka Munnerra Munnani on the eve of the elections to the Tamil Nadu Assembly in 1989. It fared very badly and even he was defeated. Later he merged his party with the Janata Dal and was the president of the Tamil Nadu Janata Dal, till he left it for personal reasons.

Some of the most important movies of Sivaji Ganesan are Parāsakti, Manohara, Kappalottiya Tamilan, Vira Pāndya Kattabomman, Pāhum Palamum, lan, Vila Palamum, Palamum, Palamum, Palamum, Palamum, Pavamannippu, Uyarnta Manitan Tillana Mohanambal etc., besides a few historical and mythological movies.

It cannot be said that he has retired from films, for he has acted in the movie Tevar Makan, a couple of years back. Still, he may show his face in films, if a script with a role acceptable to his age and taste is available.

Recently he was conferred the Chevalier award, a rare and most coveted one, by the French Government.

See also: Cinema.

SIVAN, PAVANASAM

Musician and composer of verses in Tamil, Pavanasam Sivan was born in 1890 at Polakam near Tanjavur in Tamil Nadu. His name was Ramayya and got the name Pavanasam Sivan because of his strange

practice of conducting devotional concerts, bhajan at the Siva shrine in Pavanasam in the Tanjavur district, by smearing the ash throughout his body.

As he lost his father when he was seven years old, he spent his early days with his father's brother who was working in the Padmanabaswamy temple, Thiruvananthapuram. While in Thiruvananthapuram, he studied Malayalam, Sanskrit and Grammar and sang in the bhajans conducted by Nilakanta Sivan of Karamanai. He became the disciple of Nuruni Mahadeva Bhagavatar, Nemom Natesa Bhagavatar and Konerirajapuram Vaidyanatha Bhagavatar and learned the music lessons scientifically. Though he became a well versed musician capable of conducting musical concerts, he did not like to involve in such activities and earning name, fame and wealth, but he preferred to conduct devotional concerts in temples. But he is still remembered for his musical compositions.

In the midst of his devotional concerts in temples, he found time to compose over five hundred kritis in Tamil, which are published in three volumes. Among modern musical compositions, a major portion belongs to him and they are still famous and popular. He had also composed songs for films and bhajans At one time, he was the most sought after composer of film songs.

In the early years of the Tamil Cinema, he also acted in a few films centring round devotional characters. His role as Kuchelan in the film Bhaktha Kuchela was well received in those days. He died in 1973.

See also: Musicians and Musicologists.

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SIVASANKARANARAYANA PILLAI

A mathematical genius of the southern district of Tamil Nadu, Sivasankaranarayana Pillai born at Shencottai in the erstwhile native State of Travancore on 5 April, 1901 and educated at Shencottai, Nagercoil and Thiruvananthapuram, began his academic career as a stipendiary researcher in mathematics in the University of Madras.

Under the able guidance of Ananta Rao, Pillai did well as a researcher and in the meantime secured the M.Sc. degree in mathematics from the Annamalai University in 1929. By dint of merit, he secured the D.Sc. degree of the University of Madras by research. He was the first to secure this degree and continued his research with a view to attain fame like Ramanujam.

In 1941, he joined the Travancore University and in 1942 he was invited to take up the Chair in the Calcutta University.

As a researcher, he had the inclination to be engaged always in research and investigation on new pastures to arrive at novel and concrete conclusions.

In the meantime, he was awarded a fellowship at Princeton, United States of America in 1950 and got an invitation to participate in the International Congress of Mathematics to be held at the Harvard University. With a view to enjoy the fellowship and to present a paper at the Congress, he went to the United States of America in 1950. On 31 August, 1950, because of an air-crash he died on his way to the USA. He was fortynine when he died at the climax of his academic career. Had he lived for some more years, Indian mathematics could have gained many new discoveries.

See also: Prodigy in Mathematics.

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SLAVERY IN TAMIL NADU

It has been presumed that the non-Brahmins in Tamil Nadu were Dravidians and the Brahmins, Aryan invaders from the North. It is also said that when the Brahmins and other high caste people conquered India long ago, they made the original inhabitants their slaves, kept them in subjugation, exploitation and oppression. Basham says that "In the reduction to bondage of the many dasas (dasa) captured in battle, we find the probable origin of slavery." According to Robert Caldwell, "The Paraiyar (paraiyar), Pallar (pallar) and Pulaiyars and several other low caste tribes are slaves to the higher caste and appear always to have been in enslaved condition." M.J. Walhouse wrote that "the servile caste in Southern India once held far higher position and were indeed masters of the land on the arrival of the Brahmanical caste. Many curious vestiges of their ancient power still survive in the shape of certain privileges which are jealously cherished".

T.K. Ravindran thinks that the caste system of India was responsible for social degeneration and enslavement. It is to be noted that in America slavery had its origin not in any caste system but in the economic system of agriculture. Therefore caste system alone cannot be cited as the cause of slavery, though it may also be a cause in India.

Hindu Law: The Hindu law enumerates 15 kinds of slaves, and the slaves found in medieval Tamilagam are: One born a slave, one purchased, one received as a gift, one obtained by inheritance, one maintained during famine, enslavement for debt, acquired as a captive in war and one who sold himself.

Two opposing views exist on the prevalence of slavery in ancient Tamilagam. V. Kanakasabhai asserted that slavery was unknown amongst the Tamils while N. Subramanian is of the view that the statement of Kanakasabhai is exaggerated, and that even Brahmins were not

exempt from it. In Tolkappiyam Porulatikaram (tolkāppiyam porulatikāram) and Akananuru (akanānūru), the expression, adiyorpanginum (adiyōrpānginum) vinaivalar pānginum are found. The term adiyōr may be slaves and vinaivalar may mean workers or servants. Any how we do not have positive evidence to establish whether or not slavery and slave markets existed in ancient Tamilagam.

In the episode of Sundarar, there is a reference to "bonded slavery of a hereditary nature, legal instruments as original deed bearing the signature of forefathers, a copy of the original deed, a village court settling the dispute, and about the condition of the slaves, viz., total dependence and lack of personal freedom even to marry."

Another form of slavery was the entry into slavery voluntarily. People who were not in a position to maintain themselves during famines voluntarily sold themselves to temples to avoid starvation and death.

Slaves were also obtained by purchase, gift or transfer. An epigraph of the 19th regnal year of Rajaraja III (rājarāja) (A.D. 1235) gives a list of slaves, both male and female, more than a hundred in a temple, who were made over to the temple by an order of the king, by purchase and gifts from several persons.

An inscription of Rajaraja I of A.D. 1002 from *Tiruvidandai* states that 12 families of fishermen were dedicated to the temple at the instance of two officials. Those families had to pay some gold out of their income and assist in the celebration of festivals in the temple. The *sabha* undertook to implement the conditions. This may be considered as a slavery practised with legal sanction.

During the reign of Kulottunga III (kulōttunga) on account of famine, a Vellala (vellāla) of Tinuppāmpuram sold himself and his two daughters as slaves to the temple in A.D. 1201. It seems that he borrowed 110 kasus (kāsu) from the temple treasury and entered into slavery by mortgaging himself.

A large number of dancing girls were engaged to sing and dance before the deities in the mornings, evenings, and during festivals in temples. Such dancing girls who dedicated their lives to serve in temples were called Devaradiyar (dēvaradiyār). They were also called Taliccerip pendugal (taliccērip pendugal). They were not permitted to marry. For their service, they were granted lands and houses. Those girls were either purchased or presented to the temples. Some of them were transferred by royal orders from one temple to another. The devaradiyar themselves used to purchase girls in infancy from poor parents to educate them in the profession.

Besides Devaradiyar, there were also some adimaigal (adimaigal) to cleanse the temple, draw water, wash the clothes of the gods and look after the burning of perpetual lamps. Both men and women were also engaged in tending cattle, maintaining flower gardens and husking paddy.

There were also matha adimaigal (matha adimaigal). A certain Vanādarājan had some slaves belonging to him and some forming part of the dowries of his wives. With the consent of his consorts he sold some of them to the local temple as slaves of the Matha (matha). An inscription of Kulottunga III states that some men and women were sold as matha adimaigal for the cultivation of lands of the Matha.

Slave trade: It seems that a brisk slave trade was carried on by most of the European settlers on the Coromandal coast. The slave trade was mainly run by the Dutch at Pulicat. "Slaves had to be licensed and purchase and sale had to be registered at the choultry, meant for the purpose." Some were employed as brokers to catch slaves at Madras. When there was dearth of food due to famine, "the Malabares bring great stores of rice and coconuts and take away ship-loads of slaves." It is said that a Portuguese ship went to Achin (in South East Asia) from Nagapattinam (nagapattinam) in 1646 with 400 famished persons.

There was also an unlawful practice of stealing children and unprotected women by Indian brokers to be sold away for a paltry sum.

Accused women of infidelity, inconsistency or inconstancy were also sold in public and they "were popularly known as sarkar wives."

Indeed, there was an increase in slave population by "natural growth, the children of slaves were nominally slaves and women marrying or cohabiting with slaves also become slaves."

There was another type of slavery, the praedial slavery or agrestic servitude which is slavery connected with land. According to S. Manickam, this was "lounded upon a voluntary contract between the parties".

He adds that, "As a matter of fact, the East India Company itself owned slaves who worked on the estates in Malabar". Till the end of the 19th Century, a vast number of Adi Dravidas existed as agrestic slaves. When a bond of slavery was contracted, it was binding upon the descendants also. The owner has to feed the family of his bondsman and he used to employ them in any manner he pleased. The reasons for this kind of bondage were mostly absentee landlordism and extensive holding of lands by Brahmins and Poets "who loved leisure and comfort having contempt for manual labour". Moreover, when they were bestowed with lands, it seems "farm labourers were also settled by them". There were in Tamilagam ulutunpar (who were tillers of the soil) and uluvittunpar (land holders who employed others on their agricultural lands and enjoyed the reap).

Some poor people allowed themselves to be sold in public auction or transferred from one master to another. "When a woman with her children was sold, it was called kottadimai". The slave has no liberty to marry her daughter to anyone without the consent of the master. All children she begets belong to her master. She

is being given the expenses connected with the birth and death that occur in her family.

The agrestic slaves generally work for some hours daily but "when occasion requires, their whole time, day and night must be spent in the field".

As they used to do impure work, "the conception of impurity was extended to their property also." They were also prevented from being tried before the king and thereby denied "the chance of getting justice even from the king by appearing before him in person". This gross injustice continued till the implementation of Regulation VII of A.D. 1829, by the East India Company, which relieved them to some extent.

A picturesque account of the life of a family working in the fields, given by Revd William Goudie in A.D. 1894, as quoted by S. Manickam is that, "labour is so miserably underpaid that the first law of life in the paracherry is that for every mouth that eats there must be two hands earning. From the child of four upwards they must be all bread winners or they cannot be bread-eaters. It is a common thing to see the owner of a few acres seated at the head of the field commanding the labour of ten or twelve poor women engaged in planting or weeding or reaping for him. The casteman is the only member of his family engaged on his farm and this is the extent of his labour. The woman has brought her baby with her, laying it under the shelter of a bush, or slinging it in a cloth over the branch of a tree, her husband treading the beam of some water lift, balancing himself in mid-air, scorched by the sun and worn with incessant effort, her little five year old is watching the baby or seeking crabs and shell-fish in the water channels to add to the evening meal or gathering siraps of manure for the master's fields. The older children herd the sheep, tend the village cattle, or follow the plough. And it takes them all to warm the hearth and make the pot boil at night. Life is almost literally from hand to mouth and a few days without work or a sick person in the house means hunger."

It seems that there was also slave unrest. At the time of the commencement of cultivation work, they gather in bodies outside of their villages, and remain until their masters promise some privileges and induce them to return.

Slaves are treated as part of the master's belongings, who are being classed along with lands, jewels and cattle. The sale deeds executed were called alvilaippiramānam isaivuccīttu. Slave markets were in existence and actual auctioning took place in the presence of government officials. After the advent of the British rule, agrestic slavery "underwent a perceptible change".

Tamilagam came under the control of the East India Company by 1801. The officials of the Company were of the opinion that bonded labour was "an integral part of this society and Indian agriculture would suffer much if agrarian servitude were done away with". Some of the Collectors thought that any attempt to abolish it would ruin the land revenue of the Government. In Britain, the evangelists began to denounce the evil effects of caste and slavery in India and "the Government of India helplessly and reluctantly passed the Slavery Abolition Act, Act V in 1843." According to it there could be no more sale of slaves for arrears of revenue; no courts should enforce rights regarding the possession of slaves; no one should be deprived of property because of slavery; and action may be taken against anyone offending a slave. This was after all a declaration of the rights of slaves. It was only after the Indian Penal Code was passed in 1861 that a man could be punished if found in possession of a slave.

Even after the passing of these Acts, slavery persisted. In order to help the slaves, new ways and means were experimented, one being emigration. The lack of sufficient labour force made the Government of India to send ship-loads of Tamilians to far off lands like Fiji, South Africa, Mauritius, West Indies, Malaysia and Sri Lanka. There they earned much higher wages, saved money, cleared their debts, purchased lands and built their own houses. "Emigration was a great teacher of self-respect and self-reliance."

Though emigration was a blessing to many, all the agrestic slaves were not in a position to avail it. "The deed of slave" was replaced by a new service agreement to escape from the Acts. By the agreement one pledged his service in return for the money borrowed by him. They were probably called pannaiyals (pannaiyā!) or padiyāls. Most of them belong to the Scheduled Castes. The pannaiyal is in "reality bound to his master by a debt which in most cases he scarcely hopes to repay".

Emigration, conversion to other religions and political awakening led to the decline of serfdom in later days. Influenced by the teachings of the Communists as well as others like the *Drāvida Kalakam* and the *Drāvida Munnērrak Kalakam*, the low caste people are now in a mood to fight for their rights. The agricultural labourers have now begun to press the implementation of the *Gandhian slogan* of *land to the tiller*. "The Tanjore Tenants and Pannaiyal Protection Act, 1952," and "The Madras Cultivating Tenants (payment of fair rent) Act of 1956" have resulted in helping the ameliorating process to a certain extent.

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SOCIAL LIFE UNDER THE CHOLAS

The Chola $(c\bar{o}la)$ polity was monarchy, and an efficient bureaucracy administered the country effectively. Tanjavur was the capital of the kingdom and Gangaikonda Cholapuram became the capital under Rajendra I $(r\bar{a}j\bar{e}ndra)$ and continued so till the end of their reign. Palaiyaru $(palaiy\bar{a}ru)$ near Kumbakonam was

also a big city, where there were palaces as the residence of princes and princesses. Kanchi was also a sort of subsidiary capital where the kings spent part of their time.

The royal household comprised of numerous servants. There were the bodyguards and kitchen establishments, entirely of women. They were settled in separate quarters. They had perhaps very little work.

There were the official nobility, wealthy merchants and rich landlords, who spent their income in erecting temples and creating endowments for the upkeep of and daily service in temples, providing work for others, who formed the majority in the society. There was also reclamation of land which gave the poorer classes lands for farming.

Numerous regiments in the army were maintained and they were so independent that they created endowments and built temples in their own names. The elephant corps, the cavalry, and several divisions of the infantry provided jobs for the subjects of the kingdom. There were bowmen and swordsmen in permanent service. The Cholas maintained tolerably a big navy for their overseas expeditions.

The village was the nerve centre of social life. There was the rigid caste system; there were signs of exclusiveness as in the case of Brahmins having sabhas (sabhā) of their own, and as far as possible, excluding other castes owning lands in the villages, dominated by them. Other classes also had special exemptions and privileges for themselves. The Vellalas (vellālā) of a certain place got exemption from paying local dues and the weavers of Kanchi obtained exclusive right to make royal robes. Some restrictions were also inflicted on some sections as in the devadana (devadana) of Palayanūr viz., the Ilavar (īlavar) were not allowed to tap coconut and palmyra palms for toddy. Some privileges were also granted to Kammalar (kammālar) (stone masons) like "the blowing of two conches, the beating of drums at domestic events good or bad, the use of sandals when they went out of their homes and plastering of the walls of their residences with lime plaster".

The industrial population was divided into right-hand [valangai (valangai)] and left-hand [idangai (idangai)] divisions, who used to quarrel among themselves. They were called so because, when the two sections laid their disputes to the king, one party stood on the right side and the other on the left. Some regiments were also named Valangai in the reign Rajaraja I. During the reign of Kulottunga I (kulottunga), there was a clash between the two groups which resulted in burning the village and looting the temple treasury. The idangai group made an agreement among themselves in A.D. 1128, that 'if anything derogatory happens to the idangai class, they should jointly assert their rights; they should display the birudas of horn, bugle and umbrella; they should distinguish themselves by the feather of the crane and the loose-hanging hair; and the horn and the conch shall be sounded'. Those who behave

in contravention to these rules should be excommunicated. The idangai group had 96 subsects.

The Brahmins were learned in the Vedas (vēda) and Sastras (sāstrā) and they expounded the puranas (purana) in the mandapas (mandapa) of temples. They commanded respect from all sections of the society and they were provided with tax free lands under Veda vridhi, Bhāratha vridhi, Bhattar vridhi etc.

Women enjoyed equal rights with men. Women of the upper classes owned properties and disposed them as they liked. Some nobles had more than one wife, though monogamy was favoured. There were instances of sati (self immolation of a woman in her husband's funeral pyre), though it was not a common practice. During the reign of Parantaka I (parāntaka) Gangamādēviyār, the wife of Viracola Ilangovelan entered the funeral pyre. Vanavanmādevi, the queen of Sundara Chola performed sati, being mentioned in an epigraph at Tirukkovalur (tirukkōvalūr).

There were courtesans serving in temples and they were adept in music and dance. Four hundred such girls were appointed to serve in the Rājarājesvaram temple built by Rajaraja I. There were 32 such dansues at Tirukkovalur. As they were employed to serve the Lord in the temple, they were called Devaradiyars (devaradiyar). As they were well up in dance, they were called natanakanikaiyar, as they were spinsters, they were called Padiyilar. There are instances to show that they led a married life, if they so desired and a record from Tinuvorrivur of A.D. 1049 states that a certain Devaradiyar, Caturan-caturi was described as the consort of Nagan Perunkadan. An epigraph of Kulottunga III records the marriage of a dancing girl. Some of them were very rich and instituted endowments in temples. Such courtesans were honoured by the kings by conferring the title, talaikkol and thenceforward they were called talaikkoli.

That a considerable element in the population, especially among agricultural labourers lived in a condition not far from slavery is clear from the literature of the age." Some sold themselves to temples. A madysta of Nandivarmamangalam presented to the temple of Vayalur 3 women (acquired 7 years earlier) to sing Tiruppatikam and serve as kavarippinā (chauri bearers) in A.D. 948. At Tiruvallam, one of the villigal of Banapuram dedicated in A.D. 1119, some women of his family as Devaradiyar, after stamping them with the trident. A certain Vānādarāyar had a number of slaves, some belonging to him and some forming part of the dowries of his wives. With the consent of his wives, he sold some of them to the local temple.

There were also landless labourers who lived on daily wages. A watchman was paid one kuruni (kuruni) (a measure) of paddy per day and two kalancus (kalancus) of gold per annum for clothes. A man to sound the bugle for summoning the sabha was given a wage of 2 meals a day, besides, supply of such things required for his personal use. A wood-cutter was paid 4 nalis (nāli) of paddy per day and a Brahmin cook was paid the same

wage. The wage of palanquin bearer was 4 nalis of paddy, probably as a part time wage. The gardener received 10 nalis per day. For lifting water to irrigate the fields and for gathering flowers, the wage of a male labourer was 8 nalis of paddy per day. Women employed for making garlands were paid 4 nalis.

Skilled labour was provided with higher wages. A Vellaraiccākkai was paid 2 kalams of paddy for performance of kuttu in a temple and 7 such performances were guaranteed to him in a year. He was also probably allowed to accept engagements elsewhere. A house to live in and 100 kalams of paddy per annum were given for each of the 400 dancing girls appointed by Rajaraja in the Big temple of Tanjavur. Three kununis of paddy per day was the remuneration for the Tevaram (tevaram) singers, 50 in number, appointed in the same temple.

The wife inheriting the properties of her deceased husband is recorded in one of the inscriptions of Rājādhirāja II. According to it "a Brahmin must not hold the plough and till the lands; servants should not hold the titles like vēi etc. Drums should not be beaten in the houses of servants at the performance of good or evil in their houses. They should not own slaves. The house sites and grazing grounds should not be converted into agricultural lands". An epigraph of Kulottunga states that the Bhattar, teacher, accountant, mason and blacksmith should not leave their village and accept service in any other village.

Barter system was prevalent in villages. The cost of five kalams of ghee was 20 kalancus of gold. One kalancu of pon would fetch seven kalams of paddy. For 3 nalis of paddy, 48 betel leaves and 12 areca-nuts could be purchased. Six nalis of oil was bought for 4 nalis of paddy. One measure of curd could be obtained for 2 measures of paddy, the rate of milk being the same.

"In the long period of Chola rule, the Hindu temple attained the zenith of its influence on the social life of the country". The construction of temples furnished employment for the best architects and sculptors in addition to a number of labourers. The numerous icons show the high state of efficiency attained in the art of casting metals and employment of skilled artisans. Making of ornaments and jewels bear evidence to the excellence in the art of gold-smiths. Appointment of singers of Tiruppatikam in temples was a special feature introduced in the Chola period. Dance and music were encouraged side by side.

The life of an ascetic strongly appealed to the people and monasteries or maths (math) were established and those maths began to own vast estates for their maintenance. These maths used to feed the pilgrims and impart religious education. A math called Tiruttondattogaiyān-guha! at Govindaputtūr undertook to supply salt and castor oil to pilgrims and also medical help to those who fell ill, having none to look after them.

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SOME DISTINCT CASTES

A few castes, having resemblance to some major communities, have certain special features, making them distinct by themselves.

Prathama Sakha: There is a Siva temple at Tinu Ambar Mākālam in the Tanjavur district. Now the place is called Koil Makalam (kōil mākalam). This shrine has 3 decads sung by Sambandar. Within a km from here, there is another shrine at Ambar which is also sung by Sambandar. It was at Ambar that Somāsimāra Nāyanār, one of the 63 Saiva saints lived. It seems that he performed a yaga (yaga) and hence the appellation somasi, the corrupted form of somayāji. The mandapa (mandapa) where the yaga was conducted is found in between the two shrines. When he conducted the yaga, he requested the Lord to be present to receive the sacrifice. The Lord consented and came in an unexpected manner. He came in the form of an untouchable with beef on his back, followed by four Vedas in the form of dogs. All Brahmins who took part in the yaga ran away, fearing pollution. The Lord got wild and cursed them to be untouchables for an hour at midday. There is a class of Brahmins called Mid-day Brahmins and a few such families are found in the Tanjavur district. The descendants of the cursed Brahmins are supposed to stay outside their houses for an hour every mid-day and bathe afterwards. Few of them observe the rule. Orthodox persons will not dine with those who do not observe the rule. They are also called Prathama Sakha (prathama sākha).

Nattukkottai Chettiyars: Rich money lenders of the Tinippattur and Sivagangai taluks of Ramanathapuram and Pasumpon Tevar Tirumakan districts respectively, the Nattukkottai Chettiyars (nāttukkottai cettiyar) have travelled to Burma, the Straits settlements and Sri Lanka. As long as the head of the family is alive, the members live together. They have huge mansions. "On the father's death, the eldest son retains the house, and the youngest, his mother's jewels, while the rest of the property is equally divided among all sons". "As a caste, they are open-minded and devout". They are staunch Saivites. They have spent large sums of money for the renovation of many shrines in Tamil Nadu. Their habits are very simple and their living is cheap, although they are rich. Out of the profits of their trade, a certain percentage is usually set aside for charity. Even among the Siva temples, those sanctified by the Tevaram (tēvāram) hymns are taken for renovation. They have also established Tevaram schools.

These Chettiyars are divided into nine temple divisions like *Ilaiyāttangudi*, *Mātūr*, *Vairavan*, *Pillaiyārpatti* etc. When they adopt children, they adopt children of the same division. An adopted son is called *Mañjanīr puttiran*, for on the day of adoption, he has to drink turmeric water. Every one has the right to marry his paternal aunt's daughter.

There are three maths (math), where they are initiated, men at Pathanakkudi and Kīlūr, while women at Tulāvūr.

These people have a trade language. The anna (1/16 of a rupee) table is composed of the syllables of the word Tripurasundari; the ten rupee table is made up of Tinukkalukkunram. The rupee table is formed of the words veda gin suvarar tunai.

Kottai Vellalas: In the centre of the town of Srivaikundam in the Nellai-Kattaboniman district, there is a small fort with an enclosure of mud. The houses within the fort belong to Kottai Vellalas (kottai vellala). They were almost separated from social intercourse and intermarriage with other families of the Vellalas. This settlement exists for the past one millennium. Their ancestors, originally belonging to the Vaigai region had to leave their place owing to a political revolution. They were said to be Chamberlains and treasurers and it is said they had the privilege of crowning the Pandiya (pāndiya) kings. The women are prohibited from leaving the fort. Even girls after seven years of age were not permitted to come out of the fort. The women of other castes are allowed entry. It seems, until 1 cent times, some slaves were allowed to remain within the fort to work for their masters. During the days of Muhammadan and Poligar rulers, they had to pay considerable sums of money to secure immunity from molestation. The fort has been kept intact, until recently by the Government. Now it needs enormous repairs. On marriage and other festive occasions, it has become an accepted custom to give rations to those who were invited. It is usual to marry paternal aunt's daughter. The woman inherits the property of her father, along with her brothers. The dead are usually cremated. Owing to the scarcity of females, men are obliged to take women from outside. It seems that now they have mostly mingled with other Vellalas of the region, particularly the vegetarian sections. Now much of their customs have become obsolete.

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SOME IMPORTANT (MEN) POETS OF THE SANGAM AGE

Scholars have differences regarding the number of poets who lived during the Sangam (sangam) Age. While some think that there were 518 poets, Vaiyapuri Pillai gives a list of only 473 poets, which is also found in the Research Tables on Sangam Literature of the University of Madras. Rājamānikkanār puts the number at 552. Some famous poets among them have been dealt with elsewhere. The other important poets are mentioned here.

Ammuvanar: Author of Ainkurunuru (ainkurunūru) (neytal 101-200), Ammuvanar (ammūvanār) has to his credit, 10 verses in Narrinai (narrinai), 11 in Kuruntokai (kuruntokai) and 6 in Akananuru (akanānūru).

Idaikkadanar: Narrinai 142 and 316, Kuruntokai 251, Akananuru 139, 194, 274, 284, 304, 374, Purananuru (puranānūru) 42 are authored by Idaikkadanar (idaikkādanār), who was Kapilar's friend.

Uloccanar: A Jaina poet, Uloccanar (ulōccanār) has 20 verses in his name in Narrinai, 4 in Kuruntokai, 8 in Akananuru and 3 in Purananuru. His Puram 377 has been sung on Rājasūyam vēṭṭa Perunarkiḷḷi.

Orampokiyar: Narrinai 20 and 360, Kuruntokai 10,70, 122, 127 and 384, Akananuru 286, 316, Purananuru 284 are his poems. The 100 verses on marutam in Ainkurunuru are ascribed to Orampokiyar (*ōrampōkiyār*).

Kapilar: A Brahmin poet of the Sangam period, Kapilar was the author of the 7th Ten in Patirruppattu (patirruppattu), sung on Selvakkatunkovali Atan and received a gift of a hundred thousand kanams (kānam) [kanam-one tenth of a kalancu (kalancu)] of gold and several villages, sighted from the hillock, Nanru. Kurincippattu (kurincippattu), the eighth song of the Ten Idylls, Kuruncikkali (kuruńcikkali) (37-65) in Kalittokai and kurinci (kurińci) part of Ainkurunūru (201-300) were sung by him. After the death of Pari (pan), he tried to conduct the marriage of Pari's daughters. Later, according to the inscription of Tirukkovalur (tirukkōvalūr), he performed self-immolation by plunging into fire, on a rock in the river at Tikrukkovalur, which is even now called Kapilarkal. Twenty verses in Narrinai 29 in Kuruntokai 18 in Akananuru, and 28 in Purananuru are authored by him. It is said that Innanarpatu (one of the eighteen didactic works) consisting of 40 stanzas was also written by him. "An elegant versifier, an amiable companion, and a consummate courtier, he was beloved alike by his patron and brother poets". He has contributed the 5th stanza in Tiruvalluvamalai (tiruvalluvamālai).

Paranar: "Kapilar and Paranar (paranar) are mentioned in one breath in the Tamil world, just as Keats and Shelly, Tennyson and Browning go together in English Literature". "Like Karikalan (karikālan), the great among the rulers of that age, Paranar stands head and shoulder above the poets of the classical period. It would be no exaggeration to say that alike in the quality of his poetry and in the command over language, in the amplitude of his imagination and in the width of his sympathies in the grip of contemporary life and above all in the delicacy of his touch, he surpasses all the classical singers, though many of these latter poets themselves, be it observed, were artists of no mean order". He has to his credit, 12 stanzas in Narrinai; 16 in Kuruntokai, 34 in Akananuru and 13 in Purananuru. Ten stanzas were composed by him in praise of Cheran Cenkuttavan (cēran cenkuttavan) forming the 5th Ten in Patirruppattu, for which he got the income from umparkkādu and the king's son Kuttuvanceral to be with him as gift. The 6th stanza in the Tiruvalluvamalai is attributed to him. He has extemporized stanzas on Cholan Uruvappahrer Ilancetcenni (colan uruvappahrer ilancetcenni), Cheraman Kudakko Nedunceralatan (cēramān kudakkō neduncēralātan), Colan Verpahradakkaipperunarkilli, Vaiyavikkopperumpēkan, Ceramān Kadalottiya Velkelu Kuttuvan and a few others. As a historian of the Sangam period, his verses have historical details of those days. He has referred to Karikalan, Tittan, Akutai, Anikai, Attanatti, Ay, Eyinan, Evvi, Aiyai, Öri, Katti, Nimili, Titiyan, Nalli, Nannan,

Palaiyan, Pēkan, Malli, Atimanti and a host of others of those days.

Kayamanar: The name of the author has been probably coined as Kayamanar (kayamanār) by the redactor. Six of his odes are found in Narrinai, 4 in Kuruntokai, 12 in Akananuru, and one (254) in Purananuru. He has referred to Anni and Titiyan and his verse in Purananuru is in the theme called mutupalai (mutupālai).

Kalladanar: His contributions are found in Kuruntokai (2), Akananuru, (7), Purananuru (5) and the 9th stanza in Tiruvalluvamalai. Kalladanar (kallādanār) appears to have been a native of Vēnkaṭam. He left his place owing to a severe famine and came to the fertile Kāvēri region where the chieftains of Poraiyānı and Ambar welcomed him. He has also improvised a verse on Neduñceliyan of Talaiyālankānam fame. He refers to the battle in which Kāri killed Ōri and to the battle in which Kalankāykkanni Nārmudiccēral defeated Nannan.

Kaverippumpattinattukkarikkannanar: Kaverippumpattinattukkarikkannanar (kāverippūmpattinattukkārikkannanār) has sung 237 of Narrinai, 297 of Kurntokai; 107, 123, 285 of Akananuru and 5 of Purananuru and the 28th stanza in Tiruvalluvamalai. He has sung in praise of Cōlan Kurāppallittunciya Peruntinunāvalavan, Pāndiyan Ilavantikaipallittunciya Nanmāran, Pāndiyan Velliyampalattutunciya Peruvaluti and Pittankorran.

Kovur Kilar: Kovur kilar (kōvūr kilār) has 395 of Narrinai and 65 of Kuruntokai, 38 of Tiruvalluvamalai in his name. In Purananuru, there are 15 of his verses. Several stanzas are in praise of Cetcenni Nalalankilli (cētcenni nalankilli). In the civil war between him and his younger brother, the poet was on the side of Nedunkilli. When Nalankilli besieged Uraiyur (uraiyūr) and afterwards Āvūr, the poet reconciled them. He saved the life of Ilantattan who was mistaken for a spy. When Killivalavan condemned the sons of Malayamān to be trampled by elephants, the poet intervened and saved them.

Nakkiranar: He was called Maduraikkanakkāyanār makanār Nakkīranār. He was the son of a school master of Madurai. His poems are many: 7 in Narrinai, 8 in Kuruntokai, 14 in Akananuru, 3 in Purananuru, and stanza 7 in Tiruvalluvamalai. In Puram 56, he has compared Ilavantikai pallitunciya Nanmaran (ilavantikai pallitunciya nanmāran) to Siva, Baladēva, Mayōn and Muruka. He was the author of Tirumurukārruppadai and Nedunalvādai in the Ten Idylls. He was the first commentator on Iraiyanār Akapponul. Just like those of Paranar, his poems are full of allusions to contemporary events.

Madurai Marudan Ilanakanar: Twelve verses in Narrinai, 4 in Kuruntokai, 23 in Akananuru, and 5 in Purananuru stand in his name. Marudakkali in Kalittokai was written by Madurai Marudan Ilanakanar (madurai marudan ilanākanār). The Pandiyan (pandiyan) kings Ilavantikaippallittunciya Nanmaran and Kiidakārattuttunciya Māran Valuti are celebrated by him in Puram 55 and 52 respectively.

Mamulanar: Narrinai 14 and 75, Kuruntokai 11, and Akananuru 27, and the 24th stanza in Tiruvalluvamalai

contributions in the Sangam Classics. Like Paranar and Nakkirar, Mamulanar (māmūlanār) has alluded to various incidents of his days. He is the author of Cirupañcamūlam, one of the 18 didactic works, a small treatise in venpa metre. Its each stanza consists of the roots of wisdom.

In this connection, it has to be noted that 37 poets were connected with Madurai, 10 with Kanıvūr, 8 with Uraiyur and two with Kaverippumpattinam. Further, 27 poets got the name by the ingenious way of a term or otherwise employed by him in his poem. Aniladumunrilar (anilādumunrilār) got his name for having used Aniladumunrilar. In the same way Immenkīranār, Inumpidartalaiyār, Ōripiccaiyār, Ōrēnulavar etc. got their names. Poets belonging to (Cēranādu) were 24, (Cēla nādu) 55 and Pāndiyanādu 90 and from the names of poets, we are able to know the names of 87 places in Tamilagam.

See also: Royal Poets - Sangam Age, Sangam Classics, Women Poets - Sangam Age.

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SOME LITTLE KNOWN CASTES

Besides the major castes, there are a few castes, which are not popularly known. Such little known castes are about fifty in Tamil Nadu.

Jetti: Professional wrestlers and gymnasts, the Jettis (jetti) are Telugu speakers. Many of them flourished in Tanjavur under the Maratha (marātha) rulers. They wear sacred thread and were employed by the Maratha rulers to guard the treasury and jewel rooms. After the dissolution of Maratha rule, they migrated to Mysore constituting a distinct caste. They are trained from their early age in wrestling and wear tiger fangs in their hands. In combats they split the head of the other at a blow. Their combat is a mixture of wrestling and boxing; the head alone is the object to be struck. When the contest is too severe, a signal for ceasing will be made. In the combat, the victor will leave the place in four or five somersaults. At the time of combat, they shave their heads, oil their bodies and wear only a pair of short drawyers.

Kadaiyan: The Kadaiyan (kadaiyan) are a sect of Pallans (pallan). They are gatherers and burners of shells at Rameswaram (rāmēswaram) and other nearby places. They are also pearl divers. They are found in the coast of Madurai and Tirunelveli (tirunelvēli) areas. Most of them are now Christians.

Khatris: Silk weavers, the Khatris of Kanchipuram trade also in silk thread. Some deal in human hair which is used by women as *chignon* (additional hair). Being connected with silk industry, they are called patnulkaran (paṭnūlkāran). Their deity is Renukamba (rēnukāmba), the mother of Parasurama (parasurāma). They offer pon-

gal (pongal) with goat sacrifice in the month of Tai (January-February). They adopt Brahmin gotras (gōtra) but re-marriage of widows is permitted. The dead are cremated. The dead body (of a man who is married) is carried on a palanquin to the cremation ground. Their caste title is Sā. They speak a dialect of Marathi.

Koliyan: A weaver caste by profession, Koliyan (kōliyan) is said to have been originally Parayas (paraya) but now they do not have any connection with them. They are largely found in Tanjavur and Madurai districts. They weave coarse white cloth and some work as field labourers. They put on Saivite marks. They also worship Ayyanār (a village deity) and they bury their dead.

Janappan: They seem to be a section of the Balijas, though now they are considered to be a distinct caste. As they manufacture gunny bags of hemp (janapa) fibre (canal in Tamil), they are called Janappans, who are also called Caluppan. They usually speak Telugu. In Madurai, the women speak Tamil. In North Arcot district they are called Chettis (chetti). They are enterprising and are brokers in cattle fairs. They have 24 gotras. Kappal gotra people do not injure frogs (kappa means frog). The thonda (thonda) people do not eat the fruit of tondai creeper. Vanma gotra people do not eat fish. On the day of betrothal, they expect to hear the chirping of the lizard and if it is not heard, they stop the alliance. Some are Saivites and some are Vaishnavites (vaisnavite).

Kanakkan: The Kanakkan (kanakkan) caste is generally found in the Chengalpet, North Arcot and South Arcot districts. They are chiefly employed as accountants along with village officers and they are called Kanakkans or Karnams (kamam). Some of them call themselves and consider themselves as the highest in their caste, others being Sarattu, Kaikkutti and Coliya (cōliya). They do not intermarry. They are vegetarians and wear the sacred thread. They have the title Pillai (pillai). Widow re-marriage is not allowed. As the accountant of the village, he is subordinate to the village munsif. He keeps the registers pertaining to the revenue accounts, birth and death in the village and attends once a year the jamabandi in the tahsildar's office.

Kunnuvan: A cultivating caste on the Palani hills, the mother-tongue of the Kunnuvans (kunnuvan) is Tamil. They seem to have migrated from the Dharapuram (dharāpuram) and Kangayam (kāngayam) terrains of the Coimbatore district. In every village, they have a headman, and are divided into three groups, Periyakunnuvan, Kunnuvan and Chinna Kunnuvan. They interdine and marry paternal aunt's daughter. Sometimes, the boy marries more than one of those girls, some being older to him. Such girls may also live with other men of his caste and beget children. Yet he is their putative (nominal) father. "When a man has no children except a girl, she is not claimed by her maternal uncle's son, she will be married to a door post; she may live with any man of her caste and her earnings go to her parents. If she begets a son, he inherits the property. Divorce is allowed by repaying bride's price, but the children go with the

father. Divorcees and widows are allowed to remarry. They burn their dead. Though a woman cannot have two husbands at a time, men are polygamous.

Maratha: All the Maratha non-Brahmin castes who followed the Maratha invaders, either as soldiers or camp followers to Tamilagam, together go by the term, Maratha. Their caste affix is Rao. In marriage, they are particular to take the bride, only from within the circle of their own family. They also speak Tamil and Telugu and are engaged in many professions.

Marwari: A territorial name Marwari (mārwāri) means a native of Mārwār. They are enterprising traders and most of them are money lenders.

Mudavandi: The Kongu Vellalas (kongu vēllalā) seem to have the custom to hand over their children, born blind or lame to Mudavandi (mudavāndi). In a village called Andipālayam in the Salem district, there are people called Mudavandi, whose profession seems to be the adoption of the infirm children of the Kongu Vellalas. They are professional beggars and marry among themselves. The Kongu Vellala community contributes a certain amount to them. These people give a part of it to the temple of Ardhanānsvara of Tinuccengōdu.

Muthuracha: A Telugu caste found in some districts of Tamil Nadu, the Muthuracha (muthurācha) is also called Muttaraiyan. Some are talaiyāris or watchmen of villages. They seem to be a major sect in the coastal villages of Andhra Pradesh.

Nangudi Vellala: Known also as Savalai Pillais (savalai pillai), the Nangudi Vellalas (nangudi vellāla) are found in many villages of Tirunelveli district. It is said that they were Kottai Vellalas (kōttai vellāla) who left the custom of living within the fort. Marriages are said to have taken place between the members of the two communities. At the time of death, before the removal of the corpse, it is said, at least two from each Nangudi village must come. Every daughter is entitled to a share in the family property and a house to live in. The husband has to live in his wife's house. The property of the wife goes to her daughters.

Occan: A class of Pucaris ($p\bar{u}c\bar{a}n$) or priests at the $Pid\bar{a}n$ and other Amman shrines, some of the Occans ($\bar{o}ccan$) are Saivites. They seem to wear the sacred thread within the temple. Some have udukkai (udukkai) and cilambu to invoke the village deities. They have titles like Arccakar, Devar ($d\bar{e}var$), Mudaliyar ($mudaliy\bar{a}r$), Pucari, Pulavar and Kampar.

Oddas: The navvies of the country, quarrying (mining) stones, sinking wells, constructing tank bunds, and doing all kinds of earth work, the Oddas (oddā) speak Telugu. As soon as they earn something, they cease to work. They are openhearted and good natured. Polygamy and divorce are allowed. "Women who have had seven husbands are said to be much respected and their blessings to a bridal pair is greatly praised". They live in detached huts and work in gangs on contract. Their caste titles are Nāyakkan and Bōyan. They have many septs. Both infant

and adult marriages are practised. Some are Vaishnavites and some are Saivites. Dead are buried.

Okkiliyan: Mostly belonging to the Coimbatore district, the Okkiliyans (Vokkaliga of Karnataka) are cultivators, milk vendors, brick layers and coolies. They have septs called Kuttam (kuttam), Belle (silver), Kasturi (musk), Pattegara (headman), Aruva etc. There are Saivites and Vaishnavites among them. Intermarriage between the Saivites and Vaishnavites are permitted. They worship village gods and sacrifice goats etc. The hereditary headman, called pattegaran (pattegaran) presides over the caste council, settles disputes and inflicts punishments. The ends of the clothes of the couple are tied together and the little fingers of their right hands are linked, during marriage and observe the custom of looking at Anuntati. Dowry is not given at the time of marriage. After the first parturition, the woman is given the dowry. It seems that "among some Okkiliyans, the custom is maintained by which the father of a young boy married to a grown up girl cohabits with his daughter-in-law until her husband has reached maturity". A man claims his paternal aunt's daughter in marriage.

Paravan: The fishing community of the south-east coast of Tamil Nadu, the Paravans (paravan) are chiefly found in the port towns of Tirunelveli district and some places in the north-west coast of Sri Lanka. They speak Tamil, Malayalam and Kannada. The Tamil Paravans or Paratavans are fishermen of the sea-coast, with headquarters at Tuttukkudi (tūttukkudi), their headman is called talaivan and they are mostly native Christians. The Malayalam Paravans are shell-collectors, lime burners and gymnasts. The Kannada Paravans are umbrella makers and devil dancers. When they were oppressed by the Muhammadans, the Portuguese helped them and they became (Roman Catholic) Christians. They preserve Portuguese names, by which their fore-fathers were christened. Their conversion to Christianity was by Franciscus Xaverious. The converted Paravans called Comorin Christians numbering 20,000, inhabited 30 villages.

The pearl fishery was in their hands and they were patronised first by the Portuguese and then by the Dutch. The headman of the Paravan called pattankatti assist in inspecting the banks, guarding the discovered oyster banks, recruiting divers and superintending the fishery. They were given 185 free stones in the pearl fishery of 1708. In 1891 the Government recognised the principle of general remuneration to the Jati Talaivan (jāti talaivan) and regulating it at the rate of one boat for every 30 boats engaged by the Government. It seems that the Jati Talaivan was honoured by the Dutch as the prince of the seven havens.

The Paravans are divided into thirteen classes, as headman, packers and dealers in cloth, divers for corals, pearl oysters and chanks (conch), fishers who catch tortoises, porpoises, sharks and other fishes and crab, sailors, palanquin bearers and peons.

The Parava women are "famous for the excessive dilatation of the lobes of ears, and for wearing therein the

heaviest and most expensive gold ear jewels (called pāmpadam)".

As for the Paravan wedding, the bride and bridegroom proceed to the church at the head of an imposing procession with music and banners. The service, fully choral, is conducted by a priest from their own community, after which the newly wedded couple go to the residence of the Jati Talaivan.

In Maduraikkānci (one of the ten idylls of the Sangam Classics), the Paravas are described as being the most powerful in the country around Korkai and they were subdued by the Pandiyan (pāndiyan) king.

Parivaram: This means "an army, retinue" and it is said that they were formerly soldiers. They were in large number in Madurai, Tirunelveli and Coimbatore districts. It was applied to the "domestic servants" of zamindars who recruited servants from several castes and they formed themselves into a separate caste. Their titles are Maniyakkaran (maniyakkāran) and Cērvaikāran. The Parivaram (parivāram) caste is divided into two endogamous groups, the Chinna Ūlivam (little service) who were palanquin bearers and the Periya Ūlivam (big service) who are called Maniyakkaran.

When a girl attains puberty, she is kept for sixteen days in a hut which is burnt afterwards and the pots she used are broken into pieces. They entertain an idea that if rain water should be in any of them, the girl will not bear children. They have unusual ceremonies at weddings. The Brahmin officiates as priest and the bridegroom's sister ties the marriage badge. Divorce is allowed. Adultery within the caste is tolerated and outside the caste is severely punished with excommunication. It seems that a mud image is made like the girl, two thorns are poked into its eyes and thrown outside the village.

Sourashtras: A caste of silk thread weavers in Tamil Nadu, especially in the Madurai city, and Tirunelveli and Kanyākuman districts, the Sourashtras (sourāstrā) or Pattunulkarar (pattunūlkārar) speak a dialect of Gujarati. They claim to be Sourashtra Brahmins. They are intelligent and hard working and work for the material prosperity of their community and for the improvement of their education. They have Brahminical potras and wear the sacred thread. Some of them can still speak Telugu. They are both Saivites and Vaishnavites.

"Sourashtra merchants and silk weavers have now grown into nearly half of (Madurai's) population and have come to a foremost place among the ranks of the citizens of Madurai". They are brave but humble, god fearing, hospitable, fond of festivities and amusement. The Sourashtras, it is said, were originally a class of Sun worshippers, as soura means the Sun. Hinduism is their religion and were originally Madhavas (mādhavā). The Madurai dyeing industry is in their hands and the modern phase dates back to 1895. They are generally of yellowish tinge and in possession of handsome and more intellectual features than the Tamil castes. They believe

in omens and celebrate Dīpāvali, Chitrāpournami, Vaikunta Ekādasi, Dasara, Srīrāma Navami, Āvani Avittam and Varalakshmivratam. Their marriage ceremonies resemble the Brahminical rites on many points. The upanayanam (investing the sacred thread) is also performed. They have a secret trade language.

Pattanavan: The Pattanavans (pattanavan) on the east-coast are also called Karaiyan (seashore people). Pattanavan means a dweller of a town. They have two main divisions; Periya (big) and Cinna (small) and some them have high sounding titles as Ariyar, Acūr Vellala, Aiyāyirattalaivar, Ariyanāttuccetti, Karaturai Vellaia and Varunakula Vellala. Some of them have the title Pillai. Majority of them are fishermen in the sea, and catch fish with nets from cattamarams (kattamaram) (made of three logs of wood tied together at each end when they go to sea, and later untied and left on the beach to get them dried). Each cattamaram is managed by two or three men. They get through the fiercest surf (waves), sometimes dancing on the top of the waters, sometimes hidden under the waters, sometimes the man completely washed off his cattamaram and man floating one way and the cattamaram another till they seem to catch each other again by magic". "A Madras Cattamaram is the most extraordinary, the most simple and yet in proper hands, the most efficient".

They are Saivites and worship many minor gods. In the Tanjavur district, they repair their nets once in eight days and before they go out for fishing, they pray to their gods to favour them with a big catch. At the Māsi maham festival, they worship the gods on the seashore. They have a time honoured village council with a headman assisted by thandakkāran to settle disputes among them. The decision of the headman is final. Even in the case of a proposed marriage, the match is broken if the headman does not give his assent. The consent of the maternal uncle is also necessary for a wedding. Some couples are allowed to live together, even before the marriage. Widow marriage is allowed and tāli is tied within the house. Such a marriage is called naduvīţtu tāli (that is tall tied at the centre of the house). Women guilty of adultery are tied with a turmeric string. They are engaged to bear the idols during festivals. Some of them have embraced Christianity in Madras and they have deified St. Xavier and appealed to him in danger by uttering his name.

Pulavan: A class of cultivators found in the Coimbatore district, the Pulavans are considered to be learned and "supposed to be the depositories of the poet Kampan's works". Their traditional occupation was military service. Some say that Pulavan is a corrupt form of Bhū (earth) valavan (ruler). Yet another thinks that the word is pūruvan -aborigines. They are non-vegetarians. Their customs resemble those of the Kongu Vellalas.

Razu: A Telugu caste, found scattered in Tamil Nadu, the Razus (rāzus) wear the sacred thread and adopt the customs of the Brahmins. They are mostly Vaishnavites.

There are families settled in and around Rājapālayam in the Kamarajar district. They have four gotras, the Dhananjaya, Kāsyapa, Kaundinya and Vasishta. Each is again subdivided into septs, named after villages. Their priests are Brahmins, and marriage is conducted according to the Brahminical way, but the purohit recites mantras (spells), specially prepared for the castes other than the Brahmins. During the ceremony, Razu women do not sit in the pandal. The wives of well-to-do members of the community remain Gōsha within their houses. They attach the title Razu to their names, prefixed by gotra or village names.

Caliyan: A Tamil speaking weavers of silk of Koranad (koranād) and Ayyampēṭṭai in Tanjavur district, the Caliyans (cāliyan) wear sacred thread and engage Brahmin priests in their social functions. They have septs or houses and gotras. The Tanjavur Caliyans usually do not intermarry with the Tirunelveli Caliyans who have taken to agriculture and trade and to weaving coarse cotton and dyeing. The latter are also called Adaviyars (adaviyar). But now it seems that intermarriages between them are not unusual.

Satani: A class of temple servants. It seems that Ramanuja (rāmānuja) classified the Vaishnavites into Sattinavan (sattinavan) (invariably Brahmins) and Sattadavan (sāttādavan) (non-Brahmins) for the purpose of temple service. So Satani (sātāni) should be considered a professional name. They have much reverence for Ramanuja and they are Tengalai Vaishnavites. They follow Brahmin ceremonies, but do not wear the thread. Their occupations are making garlands, carrying the torches during processions of the gods and keeping the temple clean. They also make umbrellas, flower baskets and boxes of palmyra leaves. They are called Aiya. They are subdivided into four sects. Ekākshari (those reciting the mystic syllable OM), Caturākshari (those chanting the four letters Rā mā nu ja) Ashtākshari (chanting eight lettered mantra OM Na Mō nā rā ya nā ya) and the Kulasekharas (kulasekhara) (who wearing the sacred thread and claiming descendance from Kulasekhara Alvar). The first two groups make umbrellas etc., and serve as priests to some non-Brahmins, while the other two groups are engaged in temple service. Re-marriage of widows is strictly prohibited. They revere the sacred hymns of the Alvars ($\bar{a}lv\bar{a}r$). They are also called $D\bar{a}sa$ Nambis. Some of them are at Srivilliputtur, connected with the Andal temple. During the time of Ramanuja, they seemed to have enjoyed many privileges. Satani women dress like the Vaishnava Brahmin women.

Sempadavan: Fishermen of the Tamil country, the Sempadavan (sempadavan) fish in tanks, ponds, lakes and rivers, but not in the sea. Some of them are ferry men. Sem means good, padavan means boatman. They do special worship to Ganga to whom Pongal and goats are offered. They have their own way of marriage ceremonies. Sumangalis (married women with husbands alive) bringing sand and spreading it, pouring drops of milk on the bride and groom who search the ring in a pot and go through a mock ploughing ceremony are some of the

ceremonies. During pregnancy, in the seventh month, the "pouring water on the back" of the woman is performed. They have a peculiar way of burying the dead. At Malayanur the ceremony of Mayānakoļlai is performed at the Ankālanunan temple during the festival, immediately after the Sivarātri. The pucari being possessed by the deity carries a pot full of water, goes round the streets dancing. On reaching the temple, another pucari carries the head of Brahına made of flour to the burning ground, accompanied by music and after offering a sheep, it is thrown away. Close to the place where corpses are burnt, four heaps of ashes are made to which people make offerings. The offerings which are piled up will be taken away by those who assemble there. Some eat the ashes of the corpses.

Cemman: Tamil Cobblers found in the districts of Madurai and Tirunelveli, the Cemman (cemmān) are tailors of leather and lime-burners. They have two sub divisions, the Tondaiman (tondaimān) and Tolmestri (tōlmēstri). "Men of the former take wives from the latter but men of the latter may not marry the girls of the former". Divorce and remarriage are freely allowed. "They were not allowed to use village wells and enter caste Hindu temples" in former times.

Senaikkudaiyan: Betel vine cultivators and betel-leaf sellers, the Senaikkudaiyans (sēnaikkudaiyān) are found in the Tirunelveli district. Known as Ilaivāniyan, they are also called Kodikkāl Pillaimār. Their titles are Mūppanār and Chetti.

Shanar: The Shanar (shānār) are the toddy drawing caste of Tamil Nadu. It seems, they were not allowed entry into Hindu temples and riots broke out in Tirunelveli on this count in 1899. They endeavoured to establish a right to enter the great Mīnakshi temple at Madurai in 1878, but failed. They claimed that a coin called Shanarcoin was struck by the "sovereign ancestors of their caste". "The coin referred to, is the gold Venetian sequin which is found in considerable numbers in the South and bears the names of the Doges and a cross which the Natives mistake for a toddy palm".

Nadar (nādār) and Gramani (grāmani) are their titles. The word Shanar is derived from the word sanrar or Sanror which mean the "learned or the noble". The words Nadar and Gramani mean the "ruler of a country or of a village". "A learned missionary derives it from San (span) and nar (string), that is the noose, one span in length used by them in climbing palm trees". Many of them took to cultivation, trade and money lending and some are prosperous without doing the "calling of their caste". In many villages they own much of the land. Many of them have abandoned their original occupation and have won for themselves by education, industry and frugality respectable positions as traders and merchants". Some of them have become Christians. It seems, "Shanar Christians have in many cases, given up tapping the palmyra palm for jaggery and toddy as a profession". They prefer the name Nadar. There seems to be five subdivisions in their caste in Tirunelveli, the Kanıkkupattaiyār, Kalla, Nattoti, Kodikkāl and Mēlnāttār. In the Tanjavur Manual, Shanars are divided into Tennam, Panam and Iccam.

"Nine tenths of the native clergy in Tirunelveli district are said to be converted Shanars".

Siviyar: This means, a palanquin bearer and this is an occupational caste. A subdivision of Idaiyans (idaiyan) is called Siviyar. But the Siviyars of Coimbatore say that they emigrated from Mysore during the troublesome periods of Muhammadan conquest. However, they got the name from the Tamils. Their main occupation seems to be fishing in tanks and rivers. Their language is Kannada and their title Naicken and have eighteen gotras.

Talayari: The chief watchman of the village, the Talayari (talayāri) used to act as a guard of the village lock-up, and attend to the village head-man. He was probably the survival of a state of society in which Kavalgars (kāvalgār) did not exist and his duties were to look after the villagers' fields and threshing floors. Talaiyaris continue to be employed and paid by the ryots as private guardians of their crops and harvested grains. Perhaps, the group seems to be a professional one.

Tondaiman: A Tamil caste of lime burners, the Tondaiman is also called as Cunnāmbukkāran. They are said to be a branch of Kallars (kallar) who migrated to Tirunelveli from Pudukkottai (pudukkōṭṭai). Their title is Sōlgan. Tondaiman is the family name of the Rajah of Pudukkottai and he is the head of the Kallar caste.

Toreya: This is a Kannada caste living in the districts of Coimbatore and Salem. They were originally fishermen and palanquin bearers. Now, the Toreyas (torēya) are cultivators of betel and sugar-cane, vendors of tobacco, cloth merchants etc. There are many sects among them. The headman of the caste is Ejaman (ejamān) and his assistant, Dalavāyi. The messenger is Kondikan. The Ejaman presides over council meetings, attended by the eldest member of each family.

The punishments inflicted by the council for social offences are: For threatening to beat a person with shoes one has to feed 25 castemen; for taking the shoes he has to feed 50; for beating, he has to feed 100 and for adultery, the guilty person is excommunicated.

Marriages are celebrated at the house of the bride-groom.

When a man dies, his widow, dressed in new clothes go to the burial ground and offer milk, ghee, tender coconut etc., on the 3rd, 5th, 7th and 9th days after death. Five small stones smeared with turmeric are placed and worshipped. The widow goes round the grave thrice, and seats herself near the head portion of the grave. Her brother holds up her hands and one of her husband's male relatives breaks her bangles. She throws her tali (tāli) (wedding badge) into the grave. Then she bathes in the river and remains in seclusion for three months.

Tottiyan: Known as Kambalattan (kambalattān) in the Tanjavur district, the Tottiyans (tōttiyan) are also called Nāyakkans. They live by pig breeding, snake charming and begging. The head of the Tirunelveli Tottiyans is called Mandai Periyatanakkāran or Cērvaikkāran. Even if they are wealthy, they eat kampu or horse-gram at the wedding. The custom of marrying paternal aunt's or maternal uncle's daughter prevails. It is reported that a girl older than the boy, begets children to her father-in-law or with her husband's near relative. But it seems that this custom does not exist now. Kudulikkāran and Urumukāran are their subcastes.

They are a Telugu caste, engaged in cultivation in the Madurai, Tirunelveli, Coimbatore and Salem districts.

Adultery is no crime when committed within the family circle, but with an outsider, invites expulsion from the caste. The dead are generally buried. They practise magic and hence they are feared. Their sacred tree is pongu for which there is a story. Some of them, it is said, are small zamindars in Madurai and Tirunelveli districts. Some others wander, doing menial works. There is no connection between these two classes.

There seems to be three sects in Madurai district, the Vekkuli (vēkkuli) Thokala (thōkala) and Yerra Kolla. Vekkulis are also called Kambalattans.

In Tirunelveli, there are six sects - Thokala, Chilla, Kolla, Narasilla, Kānthikolla and Pala.

In Tirucci, there are three sects, the Erragella or Pedda inti (big family) Nallagolla or cinna inti and the Valus, called Kudukuduppai Tottiyans. The Eras (red) allow their widows to remarry but the Nallas (black) do not.

The reds are divided into nine nadus (nādu) and the blacks 14. Each village has ūr nāyakkan and each nadu or mandala (mandala) has a paṭṭakkāran. The former decides ordinary disputes while the latter more serious ones.

The most serious offence is adultery with a man of another community and it is punished by expulsion.

Two uncommon rites in marriage ceremonies are slaughtering of a red ram and marking the foreheads of the couple with the blood and the bride-groom pretending to run away, being captured and bound. A bottu (marriage badge) is tied round the neck of the bride by the groom's sister.

As it is common to marry a young boy by a grown up woman in former times, it is said, that a man should not enter his house, if he sees another's slippers outside as a sign that the owner of them is with the woman of the house.

The Tottiyans of Madurai observe ancestral worship represented by a number of stones fixed in some place in the boundary of the village. Such places are called mālē.

Sati seemed to have been practised by them and small tombs called thipanjan koil (fire torch temple) were erected in their honour on the highway and worshipped. But this was not compulsory.

Their gods are Bommakka, Mallamma, Vīrakāran or Vīramāli, Puṭṭālamma, Jakkamma etc.

They are noted for sorcery and witchcraft and they seem to possess some power and Nalla-gollas are much dreaded.

Udaiyar: Udaiyar (udaiyār) seems to belong to the same sect as the Nattamān (man of plains), Malaiyamān (man of the hills) and Suritimān (man of good deeds). Idaiyan (idaiyan) is their common surname. In the South Arcot district, Udaiyars are mostly cultivators and in Kallakuricci, they are money lenders.

Some of the Kavalgars were Udaiyars, performing police duties.

"A man (of this caste) has a right to marry the daughter of his father's sister and if she is given to another man, the father's sister has to return to her father or brother, the dowry which she received at the time of her marriage and this is given to the man who had the claim upon the girl".

The eldest son in each family has to be named after the deity of the village which is the name of the sect to which the family belongs and the child is taken to the village to be named.

In Tanjavur, some of them possess large estates.

Uppara (Uppiliyan): They are engaged in the manufacture of salt. They dig tanks and are also engaged in brick laying, house building etc. They resemble Oddas, but speak Tamil and worship Sunkalamma, Timmappa and Jambulamma.

Among the Uppiliyans of Madurai, the tali is tied by a woman of the village, called cīrkāri. In some places, it is tied by the groom's sister. Divorcees and widows are allowed to remarry.

The dead are buried. The final death ceremony consists of merely taking some milk to an *erukku* shrub on the 16th evening, pour it over the shrub with the help of a barber, saying "go to *svarga* (heaven); make your way to *Kailās*".

They recognise the authority of their headman who is called *Periyatanakkaran*, Ejaman etc.

Their deity is Kanwantarāya Bommadēva, who has no temple. All Uppiliyans gather in a village and worship him in the month of Tai (January-February). They use āvāram flowers and river sand for worship. Their widows in Tamil Nadu, never remove their tali but leave it till it falls of its own accord.

Urali: A community of agricultural labourers, found in Madurai and Tirucci districts, the Urali (ūrāļi) means the ruler of a village. They say that they were formerly soldiers. An excommunicated person should kill a goat or

sheep before the elders and mark his forehead with its blood. He has to give a feast and put a morsel of food on the roof of his house. If the crows eat it, he is taken back.

"A man detected in an intrigue with an unmarried woman is fined and has to marry her and at the wedding, his waist string is tied round her neck, instead of a tali". Widows and divorcees are allowed to remarry. The dead are buried or burnt.

Uralis of Tirucci are divided into seven nadus, the Vadasēri, Pillūru, Sengudi, Kadavangudi or Virali, Talakka, Paluvinji or Magali and Marungi. All of them can interdine. Each nadu has a headman. He exercises control over the villages. They are cultivators. They wear sacred thread at the time of marriage and funerals. The women can be recognised by their dress. Some of the marriage and funeral customs are peculiar. Punishments for caste offences are also curious. A margosa leaf is put in the house of an excommunicated person. They are fond of hunting. On the Sivaratri day, sacrifices are offered to the family deities and on the following day all the men go for hunting. They have a head hunter called Kāvēttaikkāran. All the animals killed should be placed before him and he cuts off the head and legs. The head is given to the man who killed it. The rest are shared among others.

Valaiyans: The name of the caste is derived from valai- a net and some Valaiyans (valaiyan) engage themselves in catching fish; some smelt iron; some are engaged in cultivation and some are coolies. They are experts in catching fowls, rats etc. They style themselves as Servai (sērvai) and Ambalakkaran (ambalakkāran). In some places, they live in their own settlements, outside the villages.

In Madurai district, they are grouped into four divisions, the Vahni, Valattu, Karadi and Kangu (kangu). Kangu is again divided into Pasikatti (pāsikatti) (who use a bead necklace). Caste matters are settled by the headman Kambaliyan (kambaliyan) who is seated on a blanket during the proceedings of the meeting.

In Tirucci district, they have eight divisions, Sarahu, Ettarai, Koppu, Tanambanādu or Valuadi, Nadunāttu or Asal, Kurumba, Vanniya, Ambunādu and Punala.

In Tanjavur, their sub-divisions are Vedan, Salundakkāran and Ambalakkāran. The first are hunters, the second, torch bearers and the last, cultivators.

The tali tying takes place at nights and the bridegrooms's sister ties it tightly round the neck. If tied by the bridegroom, it should not be removed on his death and replaced if the widow should wish to marry again. When the girl attains puberty, she should remain for a fortnight in a temporary shed. Divorce is permitted. Divorcees and widows can remarry. A married woman going astray will be having the man's waist string tied round her neck on the orders of the Kambaliyan, to legitimate any child she may beget. The Valaiyans of Tirucci tolerate unchastity before marriage and allow them to marry even after having many children.

Women convicted of immorality are garlanded with endku flowers and made to sit with their toes tied to the neck by a creeper. When a woman is divorced, male children go with the husband and the girls with the mother.

The Valaiyans worship Sanga Pidāri, Aiyanār and Padineṭṭāmpadikaruppan in the month of Māsī (February-March), in the day after the new moon. Then they go to the forest for hunting and when they return, their women welcome them with aratti (āratti) and garlands. Some then become inspired and the mothers request them to name their babies. In some places, the naming is done at the Aiyanar (aiyanār) temple by anyone who is inspired. Some flowers with a name attached to each one of them are thrown in front of the idol and a boy or pucari pulls out a flower to name the child.

They are devoted devil worshippers in *Orattanādu* near Tanjavur and in the backyard of their houses, they used to have a *odiyan* tree in which the devil is said to reside.

The dead are buried and the funeral ceremonies are done on the 16th day.

Sikligar: Being knife grinders, the Sikligars (sikligar) wander from village to village in search of work.

Vallamban: Agriculturists of the Tanjavur, Tirucci and Madurai districts, Vallambans call themselves Vallamtotta Vellālar (the Vellalas who lost Vallam). It seems that they left Vallam (near Tanjavur) during a famine. The Vallambans and Kallars are called the Nattars (nāttār) of Palayanadu (palaynādu) in the Sivagangai taluk of Pasumpon Tevar district. They are divided into fourteen nadus and the representative of each nadu should attend the caste council. There seem to be five subdivisions, the Cencinādu, Amarāvatinādu, Palayanādu, Mēlnādu and Kilnadu. The Melnadus and Kīlnādus intermarry. The former have moustaches, while the latter do not have. Their women dress like the Nāttukkōttai Cetti women.

The headman of the Vallambans is called Servaik-karan. The headman of nadus is called *Nātṭusērvai* and the headman of a village is called *Ūrservai*.

The maternal uncle's or paternal aunt's daughter is claimed as a matter of right and hence a boy may be wedded even to an elderly one. Any one of the family may cohabit with her and the children born to them are accepted as the boy's own children. But now such practices are obsolete. The presence of the caste headman at marriage is essential. The preliminaries of the marriage is done in the groom's house and then groom's sister goes to the house of the bride, waits there and after receiving the dowry, removes the string of black and gold beads worn by the bride and ties the tali, to the sound of the

conch, blown by women or children. Then the bride is taken to the groom's house.

The dead are cremated. On the second day of cremation, the barber picks out the remains of the bones and gives it to the son to be immersed in water. On the third day the widow goes round the pandal where the corpse was placed, and removes her tali and new clothes are thrown over her. On the 16th day, final funeral ceremonies are performed. Pollution lasts for thirty days.

They are generally Saivites. Each nadu has its own deity.

Valluvan: Considered as the "priests of the Paraiyans and Pallans, Tiruvalluvar (tiruvalluvar), the author of the Kural is said to be a member of the Valluvan (valluvan) caste. They are chiefly astrologers. A section of the Valluvan is called Alvār Dāsari or Tavadhadhāri (those who wear the necklace of tulsi beads). There are Saivites and Vaishnavites among them. Both interdine but do not intermarry. Re-marriage of widows is not permitted. It seems "Valluvan who carries out the duties of an astrologer will not perform priestly functions for the Paraiyans". They have a caste council with two hereditary chiefs, the Kōlkāran and Kanakkan.

At the betrothal, the bride's money with betel, jewels, flowers etc., are placed in the bride's lap. Uraimuraikkāsu (money paid to the relations) and pandalvarisai (money paid in the pandal) are also paid by the groom's party. On the wedding day, the milk pot is set up, and a number of pots are brought. The couple worship the pots and family gods. In one of the pots, the female relatives put grain and four pots are filled with water by the groom's party and nalagu ceremony is performed. Offering of food on eleven leaves to ancestors and gods are performed. In the evening, the couple exchange betel and paddy 9 or 12 times, and rice 27 times on the dais and then homam is performed and Aruntati is seen. Then the tali, blessed by those present is tied by the groom placing his right leg on bride's lap. On the second day, there is a procession through the village streets.

The Sivalinga (sivalinga) bearers among them bury their dead in a sitting posture. The final death ceremonies are conducted on the 17th day. A pandal is erected and enclosed by clothes. Five married women pound some rice and with that flour, a lamp is made. The eldest son of the deceased goes with the lamp on his head to the enclosure and worships Siva at the eastern entrance. Some mantras are chanted. A thread is passed around the enclosure. From the eastern entrance, he goes to the south, then to the west and finally enters the enclosure through the northern entrance cutting the thread. The Nandikal (hereditary village official) then ties a cloth round the head of the eldest son and other sons and agnates. Though they mix freely with Paraiyans, they neither interdine nor live near them. The Valluvans are also called Valluvap pandarams (valluvap pandāram).

Valuvadi: Cultivators in the Pudukkottai district, the Valuvadis (valuvādi) are a section of the Valaiyan caste.

Some prosperous Valaiyans and others who got related to the *Nagaram zamindar* by marriage, have changed their caste name, to show that they are superior in status to others.

Vaniyan: Vaniyans (vāṇiyan) or oil pressers, have two sub-divisions, Ottai Cekkan (ottai cekkān) and Irattai Cekkan (irattai cekkān). While the oil press of the former is pulled by a single bullock, the latter engages two bullocks. Their usual title is Chetti. Formerly they were called Cekkan (oil mill man) and the oilmongers alone were called Vaniyan or trader. They seem to have 126 subdivisions, of which one is Ilaivaniyan. Another subdivision is Iranderudu. They prohibit widow remarriage and usually burn their dead.

Vannan: Vannans (vannān) or washermen are also called Vīrabhadran. They are poor and they supplement their income by hiring clothes to their customers during funerals to be spread on the ground before the pall bearers, so that these need not step on the ground, and to persons wishing to use them as dress. It is also said that "clothes washed by them are not being worn or mixed up with other clothes in the house until they have undergone another wash by a casteman. It seems that "it is rather an occupational term than a caste title". Divorce is freely allowed to either party on payment of twice the bride price and divorcees may marry again. Their God is Gurunāthan.

Vedan: Formerly hunters and soldiers, the Vedans (vēdan) are said to have "furnished a considerable and valuable contingent to the early Hindu kings and later to the armies of Hyder and Tippu". They are called "Vālmīkulu which means those who live on the products of ant-hills (Vālmīkam)". They speak Tamil. Widows may marry their late husband's brother or agnates. They claim their descent from Kannappa Nāyanār, one of the 63 Saiva saints. Their title is Nayakkan. In Coimbatore, they live by basket making and "snaring small game". They speak a dialect of Kannada. In the Salem district, some are known as Tiruvāļar.

Vettuvan: An agricultural and hunting caste, mainly found in Salem, Coimbatore and Madurai districts, the Vettuvans (vēttuvan) may probably be Vedans. There are many divisions in this caste, as Venganchi, Kilangu, Pasari, Viragu, Pannādai and Villi. It seems that they have their own barbers. They worship the seven Kannis. Widow re-marriage is not allowed. No ceremonies are performed for the deceased. Their title is Kavandan.

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SOME REGIONAL PARTIES

Apart from National parties like the Indian National Congress, there are regional parties in Tamil Nadulike DK, DMK, AIADMK etc. Of the regional political

parties, parties like Tamilarasuk Kalakam (tamilarasuk kalakam) Nam Tamilar lyakkam (nām tamila kkam), Toilers and Commonweal Parties etc. have secome defunct.

Tamilarasuk Kalakam: Founded by M.P. Sivañānam in 1947 as a cultural group within the "Madras Congress", Tamilarasuk Kalakam demanded linguistic reorganisation of States, and also agitated against the inclusion of certain border areas of the Madras State like Tinutani in Andhra Pradesh and got back the area to Tamil Nadu. Its demand was an autonomous Tamil Nadu, leaving only defence, communication and foreign affairs to the Union Government. "Demanding provincial autonomy, the Tamilarasuk Kalakam led an agitation on August 20, 1969." Later it became defunct with the leader joining the Congress I.

The Tamil Nadu Toilers' Party and the Commonweal Party

Because of caste loyalty, the Vanniyars (vanniyar) of Tamil Nadu, a backward community, formed the Tamil Nadu Toilers' party which was led by S.S. Rāmasāmi Padayāchi. This party was strong in the South Arcot district and the Commonweal party led by Mānickavēlu Naicker was strong in the North Arcot district. "They had the support from some Congress factions, non-Brahmin elements and petty land lords and agriculturists". They demanded representation in the government services and admission to colleges, especially in professional courses on the basis of the strength of the community.

In the 1951-52 elections, the *Tamil Nadu Toilers'* Party captured 19 seats in the Madras Legislative Assembly and four seats in the House of the People. The Commonweal Party got six Assembly and three House of the people seats. As Rājāji had to form a Ministry with 152 out of 376 Assembly seats, he negotiated with Manickavelu, and formed the Ministry by making him a minister.

The Tamil Nadu Toilers' Party associated with the United Democratic Front to form a non-Congress ministry which did not succeed. It lent its support to the opposition in the Parliament. When Kamaraj constituted his Ministry in 1957, Manickavelu was retained.

Nam Tamilar Iyakkam (Our Tamils Movement)

S.B. Adittan, belonging to Tinnelvēli, was a practising lawyer in Malaya till 1943. When he returned to Tamil Nadu he founded the Tamil Rājya Katchi (Tamil State Party) which became extinct in 1944. Then he joined the Congress only to leave it in 1951 and worked with the Communists. After his Russian tour in 1953, he organised the Agricultural Workers' Union of Chengalpet in 1954 and started the Nam Tamilar Iyakkam in February 1958. Though purely a non-Brahmin party, anyone whose mother-tongue is Tamil, whose culture is Tamil and who loves Tamil Nadu as his mother land, irrespective of his caste or community can be admitted as its member. He was helped by others like Bhārathi

Dāsan. This party wanted to establish an independent sovereign Tamil Republic comprising Madras, Tamil pockets in the three adjoining States and Northern Ceylon and be free from the control of New Delhi, to take its place among the independent nations of the world. By 1965, it came closer to the DMK and in 1967 Adittan was elected on DMK ticket. He became the speaker of the Assembly and later a minister in the Karunanidhi Ministry. Thus the party became defunct.

Tamil Nadu Communist Party

One of the influential leaders of the Communist Party of India, Manali C. Kandasāmi, resigned his membership from the CPI and founded the Tamil Nadu Communist Party on 10 July 1973. He stated that his party would be wedded to Marxism-Leninism and would spread outside the boundaries of the State of Tamil Nadu, if necessity coincided with the political tides. With his death it got defunct.

Tamilar Desiyakkatchi

E.V.K. Sampath, a prominent leader of the DMK. seemed to have some difference of opinion with C.N. Annadurai (annādurai) leader of the DMK. In June 1959, Sampath was elected as the chief of the action committee to fight the imposition of Hindi. Then in September, 1959, the party unanimously elected Sampath as its Chairman and Annadurai as its General Secretary. However, there arose fresh disagreements between them. In February 1961 "with a view to cleanse the party of corruption and conflicts, Sampath went on fast, which after a few days he gave up, on the assurance from Annadurai, that steps would be taken to purify and maintain its unity". But things went on, contrary to the assurance given to him. In April, 1961, 20,000 members, 5 MLAs, presidents of 24 DMK controlled Panchayats and the DMK Mayor of Madras joined Sampath and the dissidents formed the Tamil Desiyakatchi, with Sampath as president. This party launched agitation against the imposition of Hindi in June 1962, and April, 1963. It seems that Nehru promised Sampath that English would continue. K. Kamaraj pursued Sampath and his Tamil National Party, having 50,000 members to merge with the Congress in August, 1964. It had a natural death with the merger.

Talttappattor Munnerrakkalakam [Depressed Classes Progressive Federation]

Mrs. Sathyavani Muttu (sathyavāni muttu), a minister in the DMK Ministry was not consulted in formulating policies for the uplift of the depressed classes and the officials also did not implement the Harijan welfare schemes. So, when she criticised the officials, she was dropped from the Ministry. Then she left the DMK and founded the Talttappattor Munnerrakkalakam (tālttappattōr munnērrakkalakam) on June 2, 1971. She announced that her party would follow the principles of Ambēdkar and Annā. P. Sivasankaran became its President and herself, the

General Secretary. However, it got defunct with her joining the AIADMK.

All India Republican Party

Founded by H.D. Rajah at Madras in January 1950, on the first Republic Day of India, it stood for the four pillars of democracy, the right to freedom, right to live, right to labour and right to learn. It considered the Indian National Congress as "the dictatorship of hierarchy". It opposed the Congress and desired to "offer to the people an alternative leadership." "Severance from British Commonwealth, abolition of prohibition, free economy, place and profit for agriculturists and linguistic redistribution of States" were the main aims of the party. It demanded the withdrawal of the Hindu Code bill, being "a monstrous piece of legislation." The party was "immobile and lacking in energy and drive". In 1957, the Scheduled Caste Federation of Ambedkar was renamed, the Republican Party by his followers and immediately "Rajah merged his party with the Indian National Democratic Congress, a party of Congress dissenters of Madras."

Peoples Progressive Party

Founded by S. Chellaswamy in February 1956, "with the object of forming an effective opposition to the party in power," to set up a united front against Communism and to achieve "gradual socialization within the framework of capitalism", it started branches in all districts in the States of Madras, Kerala, Andhra Pradesh and Maharashtra and enrolled about 30 thousand members. In the 1957 elections, it was routed. Then Chellaswamy tried to unite the opposition parties, but he could not succeed. So the party was dissolved in April, 1957.

Indian National Democratic Congress

In the Madras Provincia! Congress, there was strong disagreement between the groups led by Kamaraj and V.K. Ramaswami Mudaliar, over the selection of candidates for the 1957 elections. As the minority group led by Ramaswami Mudaliar could not get justice even from the Congress high command, it formed the Congress Reform Committee in the third week of November, 1956. It chose 42 candidates for the Assembly and six for the House of the People. It won 17 seats in the Assembly and two in the House of the People. It formed a separate party called Indian National Democratic Congress (INDC) in its general conference at Madurai in September 1957. The republican party of H.D. Rajah was merged with INDC. This party worked as a responsible opposition for two years and in August 1959 it integrated with the Swatantra party.

See also: All India Anna Dravida Munnerrakkalakam, Dravida Kalakam, Dravida Munnerrak Kalakam, Justice Party, Swatantra Party.

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SOME RELIGIOUS SECTS OF TAMIL NADU

Madhvas: A sect of Vaishnavism (vaisnavism), founded by Madhva (mādhva) or Anandatirtha (ānandatīrtha), born as Vasudeva (vāsudēva) at Belle in South Kanara, was also known as Purna Prajna (pūma prajna) and Madhyamandara. After he was "initiated as an anchorite" by Achyutaprakāsācārya, he went to Badrikāsrama and brought the images of Digvijayanāma and Vēdavyāsa. "In opposition to the pure monism of Sankara (sankara) and the qualified monism of Ramanuja (rāmānuja), he established his own creed setting forth five eternal distinctions or individualities. His disciples were Padmanabhatirtha, Narahariti rtha, Madhavati rtha and Aksobhyati rtha, According to R.G. Bhankarkar, Madhva lived sometime between A.D. 1197 and 1276.

According to him, the functions of God are eight. He is omniscient and entirely different from the individual souls. Lakshmi is different from Him but entirely dependent on Him. Moksha (moksha) (beatitude) is attained by direct perception of Hari. To obtain direct knowledge, eighteen ways, like vairākya, equanimity and self control, acquaintance with the lore, self surrender, love of God, etc. are enumerated. Madhva did not favour the conception of Göpālakrishna attended by Rādhā. The Madhvas wear on the forehead, two perpendicular lines with gopichandana, a dark line in the middle and a red dot in the centre. They wear this mark on the shoulders also. There are eight maths (math) of this sect in Karnataka. Thirty-seven treatises were composed by Madhva.

There are some Madhvas in Tamil Nadu and some of their maths are found in the Tanjavur district. (There are some maths at Tanjavur, called Bhīma Rāo Math, Anna Goswami Math, Sethu Bava Math and at Tiruvarur (tiruvārūr) Meru Swami's Math founded by the disciples of Samia Ramaswami, the preceptor of Sivaji, the great).

Saiva Sects: Appar, one of the Tevaram (tevaram) Trio, has referred to Mahavratas (mahāvratā), Pasupatas (pāsupata) and Kapalikas (kāpālika) in one of his Tevarams sung at Tiruvarur. Mahendravarman I has referred to the degeneration of those sects during his time, in his satirical play.

Mahavratas: Appar describes them as Maviradigal (māviradigal) having matted hair (virisadai viradigal), and wearing the garland of skulls (vendalaimālai viradigal). In the copper plate charter of Nagavardhana, nephew of Pulakesin II, who ascended the throne in A.D. 610, the grant of a village in Nasik district is recorded for the worship of Kapalisvara (kapālīsvara), the Lord who wears garlands of skulls and for the maintenance of Mahavratas residing in the temple. Mahavratins means "observers of great vows", the vow being, eating food in a human skull, besmearing the body with the ashes of human (flesh), caresses etc. "Jagaddhara, the commentator on the Mālatimādhava, written by Bhavabhūti explains Kāpālikavrata by Mahavratas." Hence, Mahavratas and

Kapalikas may be the same sect. It may be noted that there is a temple in Mylapore, Madras, dedicated to Siva which goes by the name Kapalisvara, meaning, either the Lord wearing the kapala (kapālā) or the Lord of those who wear the garland of skulls.

Pasupatas: Hieun Tsang mentions temples of Mahesvara, wherein the Pasupatas worshipped. In Mysore, mention of Lakulisa (lakulisa) Pasupatas is found. "The commentators of Sankara state that there were four schools called Saiva, Pasupata, Karukasiddhantin (kārukasiddhāntin) and Kapalikas. Ramanuja and Kesavasvāmin mention the same four schools; but call Karukasiddhanta by the name Kalamukha (kālāmukha)."

It seems that the Pasupata system has a work called Pañcādhyāyi dealing with karya (kārya) (effect), karana (kārana) (cause), yoga (yōga), vidhi (bathing in ashes) and dukhanta (dukhānta) (final deliverance). The probable founder of this sect was Lakulisa, meaning "the Lord with the club (lakula). "Lakulisa is considered an incarnation of Siva. He seems to have lived in about the first half of the 2nd century A.D. This sect seemed to have extinct by the end of the 15th century A.D.

Kapalikas: Ramanuja says that "Kapalikas maintain that a man who knows the essence of six marks (mudras) and who is skilful in their use, attain the highest bliss by concentrating his mind on the soul, seated on the female organ. The six marks are, a necklace, an ornament, an ear ornament, a crest jewel, ashes and sacred thread. Kapalikas worshipped Bhairava. They performed human sacrifices. The story of Ciruttondar of Periyapuranam (periyapurānam) is associated with the Kapalikas, a sect often accused of witchcraft and practising extreme pleasure. Their true characteristics are known from the Sanskrit Prabhodachandrodaya of Krishnamisra (A.D. 1050-1100), the Mattavilasaprahasana, a farce of Mahendravarman, and from the works of Sankara, Madhya etc.

The Kapalikas are also called Mahavratins, Siva removed one of the five heads of Brahma. The skull stuck to his left hand. He had to wander with the skull. This came to be known as the Great Vow (Mahavrata). At Benares, in the sacred place called Kapalamochana, the skull fell from the hand. The description of Kapalika seems to be the Kapalin form of Siva. They wander about with a skull mounted in a stick also.

Kalamukhas: Closely related to the Kapalikas, they trace their origin to Lakulisa. They controlled many temples.

The Kalamukhas (kālamūkhā) hold that eating food in a skull, besemearing the body with the ashes of the dead, eating the ashes; holding a club, keeping a pot of wine and worshipping the God as seated on the female organ are the means to attain salvation. The doctrine of the sect is based on effect (karya - or the created universe), cause (karana), union (yoga - association of the soul with God), observance (vidhi - ascetic and devotional practices), and end of sorrow dukhanta - salvation).

These sects were not insignificant, for Sankara had to contend with them and Ramanuja had taken note of them. In the Malatimadhava of Bhavabhuti, the incident of a female member of this sect, Kāpāla Kundala, wearing a garland of human skulls, carried away at the dead of night, the heroine Malati to the cemetery, where the former's preceptor Aghōraghanta was to sacrifice her before the image of Kurālachāmunda is narrated. Such were their "horrible and demoniacal practices".

There seems to be no sharp distinction between the two sects, which got extinct in due course.

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SOME SECTS OF ISLAM

Malik: A sect of Muhammadans who are the followers of Imam Abu Abdi Ilch Malik ibn Anas, the founder of the four orthodox sects of Sunnis born at Madinah in A.D. 716 are called Maliks.

Marakkayar: A Tamil speaking Muslims of mixed Hindu and Musalman origin, the Marakkayar (marakkāyar) are big traders with other countries in the South Arcot district and Pondicherry. They are many at Porto Nova (South Arcot district). The word Marakkayar is derived from the Arabic markaba meaning a boat. It may also be considered to be derived from marakkalam, the Tamil word for a boat and Marakkalarāyar became shortened to Marakkayar. Parangippettai is also called as Muhammad Bander by them. A large number of Muslim saints are found buried in this town. These Muslims write Tamil in Arabic characters and speak a language called Arabic Tamil. Marakkayars are Shafis, while Labbais are Hanafis.

Labbai: They are Muslims of Tamil origin. They are mostly traders and betel vine growers. They are distinct from the Marakkayars. In Tanjavur district, they are called Kodikkārar. They are also found in Madurai and Tinunelveli districts. "They are thrifty, industrious and enterprising, plucky mariners and expert traders." Some are engaged in weaving korai (sedge) mats. Some others are in diving craft at the pearl and chank fisheries of the Gulf of Mannar. They speak Tamil. "Their titles are Marakkayan (boatman) and Rāvuttan (a horse soldier)". Their first colony seems to be Kāyalpattinam". Some eke their livelihood by shooting pigeons with blow-guns, purchased from Singapore and brought to India." The missiles used at Kilakkarai were not darts but pellets of soft clay, worked with the fingers just before use. The use of pellets instead of darts is probably an Indian makeshift." The Labbais of South Arcot district are growers of betel around Nellikkuppam. They are also engaged in leather trade. Their women are clever at weaving mats from the screw-pine (a kind of leaf). Most of them refuse to lend money at interest. The first thing a Labbi does is to build a spacious tiled building.

Masthan: This is a Muhammadan title meaning saint.

Mekhri: This is a sub division of Navayat Muhammadans.

Wahabi: The wahabis are a sect of Muslim revivalists, founded by Muhammad ibn' Abdul Wahab who was born in A.D. 1691. Wahabyism has been defined as the Puritanic Islam, "hated by the so called orthodox Musalmans, as the Lutherans were hated by Leo and the covenenters of Claver house". "Since A.D. 1806, two alarms have been raised, both at Vellore, which is largely inhabited by Muhammadans. The last alarm was in 1869; the whole affair had been nothing more than a conspiracy among the orthodox Muhammadans to arouse alarm regarding the designs of the Wahabis, and to prevent these sectarians from frequenting their mosques."

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SPECIAL GROUPING OF SHRINES

The shrines of Tamil Nadu with some special features have been grouped together, remembered as such and worshipped. Such groups of shrines are

Ashta Virattanam: Eight shrines where Siva's prowess became significantly manifest. They are Tirukkandiyur (tinukkandiyur) where Siva plucked the fifth head of Brahma, Tiruvadikai where the three flying forts of the demons (Asuras) were burnt, Tirukkōvalūr, where Antakāsura was slain, Tiruvariyalūr, where the head of Daksha was cut off, Tiruvirkudi (tiruvirkudi) where Jalandarāsura was killed by the wheel (cakra) formed out of the place marked by his toe, Valuvūr, where Sajamukhāsura was peeled and the skin was worn by Siva, Tirukkurukkai where Manmata (cupid) was burnt and Tirukkadavūr where the Lord, for the sake of Mārkkandēya, kicked Yama (the god of death), are the Ashta Virattanams (ashta vīratṭanam). Some include Kottitṭaikkudi in the list replacing Tiruvirkudi.

Pancabhuta Stalas: Shrines connected with the five elements, the Pancabhuta Stalas (pancabhūta stalā) are Tiruvarur (tinuvānūr) or Kanchipuram, representing Prithvi or earth, Tiru Anaikkā representing Appu or water, Tiruvannamalai (tiruvannāmalai) representing Teyu or fire, Tirukkalatti (tirukkāļatti) representing Vāyu or air and Cidambaram representing ākāsa or sky.

Panca Sabhas: The five halls, the Panca Sabhas (panca sabha) representing the places where the Lord dances

are Ratna Sabha (roofed with gems) at *Tiruvālankādu*, Kanaka Sabha (Ponnambalam) the golden hall at Cidambaram, Rajata Sabha (*Velliyambalam*), the Silver Hall at Madurai, *Tāmra* Sabha (roofed with copper) at *Tirunelvēli* and Citra Sabha at *Tirukkurrālam*.

Sapta-Vidanga-Stalas: The seven places, where the naturally formed and unchiselled Sivalingas (sivalinga) are found are:

Place	Lord	Cosmic Dance
Tiruvarur	Vī di Vidanga	Asabhā nat ana
Tinınallāru	Nagara Vidanga	Unmatta natana
Tinmāgai- kkārōnam	Sundara Vidanga	Bhārāvāra Taraṅga natana
Tinıkkārāyil	Adi Vidanga	Kukkuta natana
Tirukkō!ili	Avani Vidanga	Bringa natana
Tiruvāymūr	Nī la Vidanga	Kamala natana
Tinımaraikkādu	Bhuvani Vidanga	Hamsapāda nat ana

Speciality in Tandavas: The places where Siva is said to have performed 5 kinds of dances are

Tillai Citrakiita and Pēriir	Ananda Tandava
Tiruvarīr	Asabhā Tāṇdava
Madurai	Nānasundara Tāṇdava
Tiruppukko <u>li</u> yūr (Avināsi)	Ūrdva Tāndava
Tirumurukanpūndi	Brahma Tandava

Saptastana Kshetras: The lord of Tiruvaiyaru used to visit Saptastana Kshetras (saptastāna kshētrā) the seven shrines on the same day, during the annual festival. They are Tiruvaiyāru, Tiruvēdikudi, Tiruppūnturutti, Tiruppalanam, Tirukkantiyūr, Tiruneyttānam and Tiruccornutturai.

Shrines in par with Kasi (Benares-Varanasi): Tiruvenkādu, Tiruvaiyaru, Mayiladuturai (mayilāduturai), Tiruvidaimarudur (tinuvidaimarudūr), Tiruccāykkādu, Tiruvanciyam (tiruvānciyam) are Siva shrines considered as equivalent to the Viswanatha temple at Benares.

Dakshina Kailasa Shrines: Tirukkalatti, Tiruccirāppalli and Tirukkonamalai are considered as the Kailasa of the South.

Shrines of Titular Deities in Siva Shrines: Such shrines are on the pattern of the one at Tiruvidaimarudur, where Siva's is the Central Shrine.

Place	Deity
Tinıvālañcuļi	Vināyaka
Tiruvērakam	Kumara
Sēyñalūr	Candisvara
Tiruvāvaduturai	Bull (Nandi)
Sīrkāli	Vaduga
Tillai (Cidambaram)	Nat arāja
Tinıvārur	Tyāgēsa.

It is said that, simply by mentioning the names of the shrines at Tillai, Kasi, Tiruvarur, Mayiladuturai, Tirumullaivayal, Madurai, Tirumudukunram (Vridhācalam), Tirunelvēli, Tirukkalar, Kanchi, Tirukkalukkunram, Tirumaraikkadu, Tiruvannamalai, Kalahasti (kālahasti), Tiruvanciyam, one can attain beatitude.

Moreover, worshiping the deity at Tillai, being born at Tiruvarur, dying at Benares (Kasi), thinking the Lord of Tiruvannamalai, and chanting paricaksara with pranava $(\bar{O}m)$ also enables one to attain beatitude.

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SPECIAL NAMES OF SOME SIVA TEMPLES

Appar, in one of his Tevarams (tēvāram), listed some of the Siva temples as Perunkoil (perunkōil), Karakkoil (karakkōil), Nalarkoil (nālarkoil), Kokudikkoil (kokudikkoil), Ilankoil (ilankōil), Manikkoil (manikkōil), Alakkoil (ālakkōil), etc. and some are designated as Iccuram (īccuram) and some others, Tunganaimadam (tūngānaimādam). They are:

Place (Kshetra)		Temple	
1.	Kāverippūmpattinam	Pallavanī ccuram	
2.	Pa <u>l</u> aiyārai	Pattī ccuram	
3.	Tiruppanandāl	Tadakiccuram	
4.	Tirunāraiyūr	Ciddi ccuram	
5.	Kottaiyūr	Kōdī ccuram	
6.	Uraiyiir	Mūkkī ccuram	
7.	Nannilam	Perunkoil	
8.	Kīlvēlur	Perunkoil	
9.	Kudavāyil	Perunkoil	
10.	Ambar	Peninkoil	
11.	Nallūr	Perunkoil	
12.	Tandalainēņeri	Perunkoil	
13.	Talaiccankādu	Perunkoil	
14.	Tirukkaccūr	Alakkoil	
15.	Tirukkadambūr	Karakkoil	
16.	Tirukkaruppariyalür	Kokudikkoil	
17.	Tirumēyaccūr	Ilankoil	
18.	Tirumēyaccūr	Nalarkoil	
19.	Tirumēyaccūr	Manikkoil	
20.	Pennākadam	Tūngānaimāḍam	

Some temples have the appendage iccuram to some proper noun. Pallavanīccuram should mean the temple built and worshipped by a Pallava king; Patticcuram means, the temple worshipped by a certail. and Tādakā ccuram means the temple worshipped by a female devotee Tadakai (tādakai) (not Tadakai of Rāmāyanam). Further, the temples at Karuvūr, Kōvanthaputtūr, Sāttamangai, Tiruvennainallūr, Sērai, Tandalai, Tiruvennainallūr, Āvūr are called Ānilai, Vijayamangai, Ayavanti, Aratturai (aratturai), Tiru Aratturai, Cenneri, Nīlneri, Tiru Aratturai, Tāntōnrimadam and Pasupaticcuram, respectively.

It is seen that some temples are designated by the name Perunkoil. They are also called Mādakkōil. Such temples were constructed by Koccenganan (kōccenganān), a Chola (cōla) king who lived at the fag and of the Sangam period and one of the celebrated sixty-three Saiva saints, noted in the Tiruttondattogai of Sundarar. Tirumangai Alyār also has sung that Koccenganan constructed 70 temples for Siva. Appar also has said that Perunkoils were 78 during his time. Such temples were built on small hillocks.

The temple at *Tirukkaccūr* near *Chengalpet*, is called *Alakkoil*. Siva is said to be seated under the banyan tree, *Alamar Selvan*.

A temple constructed in the form of the chariot with wheels is called *karakkōil*.

Kokudikkoil is the name of the temple at a place called Tirukkanıppariyalür. This is now called Talaiñāyiru situated (near Sirkali). Kokudi is the kind of mullai (jasmine) plant. Hence the shrine built amongst mullai shrubs is Kokudikkoil.

When a temple is under renovation, the major deities of the temple are placed in a separate apartment and pujas $(p\bar{u}j\bar{a})$ conducted therein till the completion of the renovation. Such special temporary temples are called Ilankoil. Some devotees used to place the deities of their liking of some other temples, in the temples in their places and build separate shrines within the precincts. Such shrines are also called Ilankoils.

Nalarkoil is mentioned by Appar but it is not found appended to any temple sung by the Tevaram Trio. It may be presumed that a temple having nalal (nālal) as the tree sacred to the temple, may have such a name. From the inscription of Parāntaka I in Tiruppādirippuliyūr, it is learnt that the Siva temple there was called Nalarkoil. Nalal is the name of a tree and the Lord under it is known as Nālal Perumān and the temple, Nalarkoil.

Manikkoil is the temple, the vimana (vimāna) of which seems to be decorated with precious jewels.

Tunganaimadam is the shrine having the gajapratishta vimana, in the form of the back of a sleeping elephant. Such temples are found at Pennakadam in South Arcot district, Innambar near Kumbakonam and Tiruttanigai.

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SRI LANKAN REFUGEES

As a result of the ethnic disturbances in Sri Lanka in 1983 July, 1,34,053 refugees arrived in India from 24-7-1983 to 30-11-1987. Of them, 39,918 destitute refugees were accommodated in various camps in Tamil Nadu

and relief facilities were provided at the rate of Rs.700/per month for each family of 5 members. Others stayed
outside, without Government aid. About 19,581 refugees
returned to Sri Lanka, of their own accord "when the illicit movement of boats between India and Sri Lanka was
stopped."

After the signing of the Indo-Sri Lanka Agreement on July, 29, 1987, the refugees were sent back in 50 batches from 24-12-1987 to 31-3-1987 aggregating to 25,585 in number under the arrangement of the Government of India. Refugees numbering 777 were staying in the two camps at Mandapam (mandapam) and Kottapattu (kottapattu). Out of them, 225, who were in possession of Indian documents have been treated as repatriates and sent out of the camps after granting rehabilitation assistance. The remaining 552 refugees are still residing in the camps of Tamil Nadu. They have either filed writ petitions in various courts against their repatriation back to Sri Lanka or fall under the Stateless category. Still 88,662 are staying in India.

As a result of renewed violence, 1,21,611 refugees have arrived in Tamil Nadu from Sri Lanka between 26-8-1989 and 26-4-1990. There has been an influx of refugees during July and August, 1990 after the outbreak of armed conflict between the Sri Lankan army and the Liberation Tigers of Tamil Elam (LTTE). Out of them, 1,16,001 refugees have been admitted in two permanent camps at Mandapam and Kottapattu and in some temporary camps or relief centres in various places of Tamil Nadu. As on 26-11-1990, the number of refugees staying in various camps in the State rose to 2,10,273.

Refugees, on arrival at Rameswaram, undergo necessary custom checks and then register themselves. Adequate medical and other facilities are provided at the port, till they are sent to the camps. There, they are provided with cash doles, clothing, subsidised rations etc. In the permanent camps like Mandapam, banking and educational facilities, and fair price shops are also available. Adequate security arrangements have also been made. Since July 1983, till September, 1983 Rs. 22.20 crores have been incurred to provide relief facilities and construction works in the refugee camps of Tamil Nadu.

"The State Governments are the implementing agencies and the entire cost on relief and accommodation is being borne in full by the Government of India."

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SRINGERI MATH AND TAMIL NADU

According to the Sringeri (sringēri) tradition, "Sri Sankara established 4 Maths (math) or seats of religion at the 4 ends of India. The Sringeri Math, on the Sringeri hills in the South, the Sarada (sāradā) Math in Dwārakā in the West, the Jyōti Math at Badrikasramā in the North and the Gōvardhanā Math at Puri in the East. He ascended the seat of omniscience (Sarvaña pitha in the temple of Sarada in Kashmir). Towards the close of his life, he retired to Kēdarnāth in the Himalayas from where he finally disappeared from this world at the early age of 32."

Sringeri Math, the 1st of the 4 founded by Sri Sankara, is the *Dakṣṇāya pitha* for South India and lies on the banks of the river, Tunga (tunga), surrounded by the Sahyadri hills and forests. On account of the installation of the deity Sarada by Sri Sankara, the Math has come to be familiarly known as *Sāradā Pitha*, the throne of *Transcedental Wisdom*.

Sri Surëshwarācāry was the first Pithadipati (pīthadipati) of this Math. He was given a spatika linga of Śri Chandramoulēswara and Ratnagarbha Ganapati by Sri Sankara. They are being worshipped by the succeeding pithadipathis of the Math.

The successive pithadipatis of Sringeri Math, along with the year till which they ruled, are:

1.	Sri Sankara Bhagavadpāda	
2.	Sri Surēswarācārya	A.D. 773
3.	Sri Nityabōdhaganācāra	848
4.	Sri Nānagaṇācārya	910
5.	Sri Nānōtamācārya	953
6.	Sri Nānagiri Ācārya	1038
7.	Sri Simhagiri Ācārya	1098
8.	Sri Tsyara Tirtha	1146
9.	Sri Nrisimha Tirtha	1228
10.	Sri Vidyāśankara	1333
11.	Sri Bhāratikrisna	1380
12.	Sri Vidyāranya	1386
13.	Sri Chandrasekhara Bhārati I	1389
14.	Sri Narisimha Bhārati I	1408
15.	Sri Purushōttama Bhārati I	1448
16.	Sri Sankaranandha Bharathi	1454
17.	Sri Chandrasekhara Bhārati II	1464
18.	Sri Narisimha Bhārati II	1479
19.	Sri Purushottama Bhārati II	1517
20.	Sri Ramachandra Bhārati .	1560
21.	Sri Narisimha Bhārati III	1573
22.	Sri Narisimha Bhārati IV	1576
23.	Sri Narisimha Bhārati V	1599
24.	Sri Abhinava Narisimha Bhārati I	1622
25.	Sri Satchidānanda Bhārati I	1663
26.	Sri Narisimha Bhārati VI	1705
27.	Sri Satchidānanda Bhārati II	1741
28.	Sri Abhinava Bhārati I	1767
29.	Sri Narisimha Bhārati VII	1770
30.	Sri Satchidānanda Bliārati III	1814
31.	Sri Abhinava Bhārati II	1817
32.	Sri Narisimha Bhārati VIII	1879
33.	Sri Satchidananda Siva Abhinava	1912
33.	Narisimha Bhārati	1712
34.	Sri Chandrasekhara Bhārati III	1954
35.	Sri Abhinava Vidya Tirtha	TANKET .
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"It is a celebrated Saiva religious centre (dharmapitha) which was first established by Adi Sankaracharya (A.D. 788-20) as one of his religious establishments. It is situated on the left bank of the river Tunga in a fertile tract of land below the Western Ghats. Its head was the renowned Mādhava or Vidyāranya, author of Vēda Bhāsya. When he was in control of this great Math, he was instrumental in founding the Vijayanagara Empire (A.D. 1346-1640). His brother Sāyanā, the well-known commentator on the Rig Vēda, became the minister of Sangama (sangama), the son of Kampana. In gratitude, Harihara I, the 1st son of Sangama established this Math at Sringeri in A.D. 1346 which he and his brothers had richly endowed. It continued to flourish till the fatal battle of Rāksas Tukkidi (still miscalled Talikotta) in A.D. 1565 when the capital of the empire was shifted to Chandragiri and later to other parts in the east and the influence of the Math declined owing to its lack of patronage. It was almost ruined and its several rich endowments were seized by anyone who could lay hands on them. This damage was repaired by the Keladi (kēlādi) kings who during the time of Venkatappā Nāyaka (A.D. 1621) reestablished it. When Keladi was conquered by Hyder Ali in A.D. 1763 and absorbed in the Karnātaka state, it continued to receive full support from its ruler who had since then made annual grants to it." (R.N. Saletore, 1970:1380).

Math Buildings and Temples of Sringeri Math: There are about 50 Math buildings and temples throughout India and those in Tamil Nadu are Tyāgarāyanagar, Madras, Krishnappa Nāicken Agrahāram, Madras, Madurai, Rāmanāthapuram, Rāmēswaram, Saradamba (sāradāmba) temple in Thavatarēndal, Sivagangai in Pasumpon district, Tirunelveli (tirunelvēli), Rajah Street, Coimbatore, Satyamangalam (Coimbatore district), Gobichet tippālayam, Salem, Erōde, Bavāni, Karūr, Sankaragunikulam in Srīrangam, Dindugal, Sri Saradamba Annachatram in Kōlappālūr (Coimbatore district), Kōdaganallūr (Tirunelveli district), Kancipuram, Mānāmadurai and Vīravanallūr.

It seems that the Pontiff of Sringeri Math took to extensive vijaya yātra (pilgrimage) in Tamil Nadu during 1957-62, in 1976 and 1986. The Sringeri Math has also a large number of followers in Tamil Nadu.

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SRINIVASA IYENGAR, S.

Freedom fighter and social reformer S. Srinivasa Iyengar, born on 11 September, 1874 at Ramanathapuram where his father was a lawyer and the Dewan of the Zamindar of Ramanathapuram, and educated at Ramanathapuram, Madurai and Madras, took the B.A. Degree with a gold medal. Proficient and well versed in

English, Sanskrit, French and Tamil, he studied law when he became the son-in-law of the veteran lawyer Bashyam Iyengar.

Beginning his legal practice as the junior of his father-in-law, soon he came to the forefront as a good lawyer. Together with Sankaran Nair, he was engaged in social reforms. He was appointed the Advocate General in 1916 and for four years he held the position which he resigned in 1920 as a protest against the arrest of Annie Besant, the Rowlett Act and the Jalianwallabag. In 1921, he returned the honour of Commander of the Indian Empire to the Government and thereupon he engaged effectively in Congress policies and programmes. He vigorously participated in the struggles organised by the Congress.

In 1922, the Congress under his leadership participated in the elections to the local and provincial bodies on behalf of the Swarajya Party. Thus he favoured the entry of Congress into legislatures.

He was the President of the Gauhati session of the All India Congress Committee's conference and in 1927 he presided over the Madras Conference of the Congress.

He undertook a European tour in 1928 and visited England, Ireland, Italy, Germany and on a special invitation he went to Russia and discussed with Stalin, the current affairs in India at that time. When he visited Ireland, De Valera accorded him a cordial reception on behalf of the people.

He attended the 1929 Lahore session of the Indian National Congress but due to difference of opinion with the leaders, he retired from active politics. He was a life-long friend of Netaji Subhas Chandra Bose. Iyengar died on 19 May, 1941.

See also: Contribution of Tamil Nadu to Freedom Struggle.

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SRINIVASA IYER, SEMMANGUDI

Karnatic Music sang in concerts for over 65 years. His voice was very powerful, though nasal, and his concerts were, vigorous and energetic. Rāga ālāpana, kriti and swaras form merely a linear continuum in the exposition of many musicians, but in the renderings of Semmangudi, they would seem to be structurally integrated.

Often the craft gains an upperhand over art in his singing, but to a great extent, he is steeped in tradition and the improvisations touch only the periphery of his musical structure. It is this traditional classical roots that save his music from sounding too much craft oriented. Semmangudi makes frequent use of variations in sound intensity and silent pauses. His mode of singing swara is not of the usual inverted pyramid style but he has a spe-

cial liking for Swati Thirunal compositions, many of which became popular through him.

Srinivasa Iyer was born in Semmangudi Village in Tanjavur district of Tamil Nadu in 1908. His family was one which produced a number of eminent musicians. Srinivasa Iyer was taught by Umayalpuram Swaminatha Iyer and Tiruvidamarutur Sakharam Rao and later he was given higher instruction by Maharajapuram Viswanatha Iyer. He sang his first concert at the age of seventeen. Invited by the Travancore royal court to be the royal musician, Srinvasa Iyer was appointed in 1943 as the Principal of the Swati Thirunal Music Academy at Thiruvananthapuram. He held that position till his retirement in 1963, except for two years, when he was the chief producer of music in All India Radio, Madras. Semmangudi was awarded the Sangita Kalanidhi in 1953, Padmabhushan in 1969 and Padmavibhushan in 1989. The University of Kerala conferred on him the D.Litt. degree.

See also: Musicians and Musicologists.

SRINIVASA SASTRI, V.S.

A versatile orator, politician, administrator and educationist, V.S. Srinivasa Sastri born in Valankaiman near Kumbakonam on 22 September, 1869 and educated at Mayuram and Kumbakonam, took distinction in English and Sanskrit in his B.A. examination of the Madras University. Beginning his career as a teacher in the Mayuram High School and the Municipal College, Salem, he moved to Madras where he worked as a teacher in the Pachaiyappa School and became the Headmaster of the Hindu High School, Tiruvallikkeni, Madras.

Interested in the cooperative movement and the welfare of the teachers, he was responsible for the formation of the Madras Teachers Guild and was one of the sponsors of the Tiruvallikkeni Cooperative Society. As a social reformer against some of the social evils existing among the Brahmins, he preached at length against the marriage of girls before puberty. He quoted extensively from the scriptures in support of his view point; he brought out a book on the social evils prevalent among the Brahmins at that time.

Attracted by the ideals of the Servants of India Society founded by Gopalakrishna Gokhale, he resigned his job and joined it in 1907. In 1908 he became the Secretary of the Madras Congress Committee. He was also a member of the Senate of the Madras University. Governor Pentland nominated him to the Madras Legislative Council in 1913, where he introduced a bill seeking an enactment to prevent marriage of Brahmin girls before puberty. However, the bill failed to get passed, but he adopted it in the case of his daughter:

He was selected to the Imperial Legislature at Delhi from the Madras Legislative Council in 1916. He gave evidence before the Royal Commission on public service arguing in favour of providing higher positions to more and more Indians, in 1914. On Gokhale's death, he became the President of the Servants of India Society on 19 February, 1915. When the Congress and the Muslim League framed a Constitution at Lucknow in 1916, he analysed it and presented his thesis on it.

He welcomed the Montagu's scheme of reforms in 1917 and propagated in favour of it which was opposed by the Congress. So Sastri and leaders of his view point, resigned from the Congress and founded the *National Liberal Federation* in 1917. He went to England in 1919 as a member of the committee of his party to present its views on the proposed reforms. Under the Government of India Act, 1919, he was elected to the Council of States in Delhi. Representing the Government of India, he attended the Imperial Conference at London in 1921. He was honoured by the King of England for his erudition, patience and forethought by making him a member of the Privy Council. From then he came to be known as Right Honourable Srinivasa Sastri.

In 1923 he went to England as a member of the committee to represent the condition of Indians in Kenya before the British Government, but the Government refused to accept the views of the committee on Indians in Kenya. The Government appointed a committee under George Padison to inquire into the problems of the Indians in Kenya and Sastri was a member of the committee. On the basis of the recommendations of the committee, Sastri was appointed as the Agent General of the Government of India in Kenya (1928-'29) and as Agent General, he established a college for Indians and tried to remove the difficulties faced by Indians, before returning to India.

He served as member in the Royal Commission on Labour and several other committees. He attended the First and Second Round Table Conferences. He tendered his views in all these committees and conferences.

In 1935 he was appointed as the Vice-Chancellor of the Annamalai University. In the meantime, when the problem of the Indian labourers cropped up in Malaya, he was appointed as the Chairman of the committee to enquire and settle the problem. He was nominated to the Madras Legislative Council in 1937. As Vice-Chancellor, he was responsible for the growth of the Annamalai University and his speeches in the Madras Legislative Council added glamour to the council besides being packed with ideas.

As a prolific writer both in English and Tamil, he wrote in English fifty letters on Valmiki's Ramayanam. Many an article written by him have been collected and published as Mīndum Valntāl (If I happened to live again) and En V likkaiyin Amsangal (aspects of my life). Sastri passed away on 17 April, 1946.

See also: Contribution of Tamil Nadu to Freedom Struggle.

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SRIVAISHNAVA ACHARYAS

The Vaishnava (vaisnava) chroniclers make a difference between the Alvars (ālvār) and the Acharyas (ācārya). The Alvars were saints who sang in praise of Vishnu (viṣnu) and thereby attained the Lord's grace. Their verses are redacted as Nalayira Divya Prabandam (nālāyira divya prabandam). The Acharyas were posterior to the Alvars, who propounded and elaborated the philosophy of the works of the Alvars.

Nathamunigal: First of the Acharyas, Nathamunigal (nāthamunigal) secured the works of Nammalvar (nammālvār) and other Alvars by repeating 12,000 times, certain verses as advised by Parāntakadāsa, a disciple of Madurakavi Alvar.

The Anbil plates of Parantaka III (parāntaka) (Sundara Chola) contains some beautiful hymns of one who is said to be a disciple of Srinatha (srīnātha). This Srinatha has been identified as Nathamunigal. Hence Nathamunigal might have lived in the 9th century A.D.

Born in Vīranārāyanapuram and died at Gangaikonda-cholapuram (gangaikonda cōlapuram), he had Pundarikaksha (pundarī kāksha) and Kurukadhipa (kunukādhipa), as among many of his famous disciples.

Pundarikaksha: He was the next Acharya to be followed by Yāmunācārya who was later known as Alavandar (ālavandār).

Alavandar: Grandson of Nathamunigal and born in A.D. 918, he is said to have died in 1038. Before his death, he summoned Ramanuja (rāmānuja) to make him his successor. But before his arrival to Srirangam from Kanchipuram, Alavandar passed away.

Ramanuja: As soon as he became the Acharya, Mudali Andan and Kūrattālvan joined him. He effected many reforms in the Ranganatha (ranganatha) temple at Srirangam and went to many places like Tirukkovalur (tirukkōvalūr), Tirupati, Tirupputkuli (tirupputkuli), Alagarkoil (alagarkōil), Tiruppullani (tiruppullāni) etc. for collecting data for his monumental work, the Sri-Bhashya (srī-bhāshya). When completed two-third of his work, he had to leave the Chola (cola) country and seek refuge in the Hoysala (hoysala) Kingdom at Dwarasamudra (dwarasamudra). There, he converted Vitthaladeva (vitthaladeva), popularly called Bittideva (bittideva) in A.D. 1098, who was in charge of the frontier provinces of his brother Ballala (ballāla), the Hoysala king. Vitthaladeva was called Vishnuvardhana, after his conversion. Ramanuja returned to Srirangam on hearing that his persecutor was dead by about A.D. 1117. Then he completed the Sri Bhashya in A.D. 1125. During his return to Srirangam, he visited Tirupati where he permanently settled the dispute in favour of the Vaishnavites, concerning the Saiva or Vaishnava nature of the deity. He nominated Parasara Bhatta (parāsara bhatta), son of Kurattalvan to succeed him. It is said that Ramanuja lived for 120 years. It seems that Ramanuja

had more followers (large number) in South India than in North India.

Traditional account of the persecution: It seems that the Chola king summoned Ramanuja to his court for a discussion. Periyanambi and Kurattalvan went to the royal court, Kurattalvan in the garb of his teacher. The king questioned him whether he had any objection in saying that none was superior to Siva. The impersonator replied that Drona (drōna) was superior to Siva, for they were the names of two measures of which Drona was bigger. The king considered the reply as ill-suited and impertinent for the query. The furious king passed orders to put out their eyes immediately and were carried out. As Periyanambi could not withstand the punishment, died on his way to Srirangam. Since then, the king hated Ramanuja, but he did not hate Vaishnavism, which is attested by his inscriptions in Vishnu temples.

Ramanuja's Works: Sri Bhasya, a voluminous commentary on the Brahmasutras (brahmasūtra) of Bādanārāyaṇa. According to Visishtadvaita (visistādvaita) philosophy, which criticises the other philosophical systems, especially that of Sankaracharya's, Vēdānta Dīpa, a smaller commentary on the Brahmasutras. Vēdānta Sāra, a gloss on the Brahmasutras, Vēdānta Sangraha, a discourse on the Upanishads and Gīta Bhāshya, a commentary on the Bhagavad Gita are his other works.

The image of Ramanuja: Andan's (āndān) son secured permission from the Acharya (Ramanuja) to set up his image in the Srī Perumbudūr temple. When the image was ready, it was placed before him, who embraced it to infuse energy and power in it. Then the image was installed on an auspicious day. It is said that on that day Ramanuja felt conspicuous depression in his spirits and could not replenish the loss in his body.

Ramanuja's Disciples: He had 74 disciples, 700 sanyasis (sanyāsi), 12,000 ekangis (ēkāngi) 300 women and others, as followers.

Of them Andhrapūma or Vaduganambi was fully devoted to him. He offered worship, not only to the Lord but also to the pathukas (pāthuka) (sandals) of his master. Gōvinda was another who attended his master always. When he took to robes, he was given the name Embār. Dēvarājamuni was yet another famous disciple who was the author of Nānasarva and Pramēyasāra. Srīvasanka was the one who wrote the Srī Bāshya, as dictated by his master. He was also called Alvan. It seems that the master used to go to the river Kāvēri, holding the arm of Dāsaradhi, (a relative and disciple) and on his return holding the arms of Dhanurdāsa (of a low caste). One Goshtipūrna meditated upon his master and chanted his name.

Works on Ramanuja: In Yatiraja (vātirāja) Saptati by Vēdānta Dēsika, Ramanuja is described as the emperor among ascetics. He is treated as the incarnation of God's weapons, Viswaksēna and the serpent couch. Yatiraja vimsati is a laudatory poem on Ramanuja by Manavalamamuni (maṇavāļamāmuni) (A.D. 1370-1444).

Ramanuja Nurrandadi: A work of Tinivarangattamudanār, a disciple of Ramanuja, Ramanuja Nurrandadi (rāmānuja nūrrandādi) formulates the important idea that there is no salvation without the grace of the master and is held in high esteem, as Prapaña gāyatri and recited in daily prayers.

Parasara Bhatta: Successor of Ramanuja, Parasara Bhatta (parāsara bhatṭa) was the author of Vīshnu Sahasranāma Bhasya. The chief event during his time was the conversion of Mādhava, a Vēdāntin, who was later known as Namjiyar (namjīyar). He mastered the Vaishnava canons and wrote commentaries on Tiruvaymoli (tinvāymoli), Tiruppavai (tiruppāvai), the Andadis (andādi) of Poygai, Pey and Bhūdam, Kanninun Ciruttāmbu and Tiruppallāndu.

Namjiyar succeeded Parasara Bhatta. Born in A.D. 1050 at Tirunārāyanapuram (Melkōte), known also as Periya Jiyar, he wrote Onbadāyirappadi, a commentary on Tiruvaymoli. He has also written a Bhashya on Srīsūkta, which describes the position and role of Lakshmi.

Nampillai: Nampillai (nampillai) who was later conferred with the title Lokacharya (lōkācārya) succeeded Namjiyar. Jaṭāvarman Sundara Pāndiya covered the central shrine of Srirangam with gold and gave a large number of gifts to the temple during his time, by about A.D. 1253.

Pillai Lokacharya: Successor of Nampillai, Pillai Lokacharya (pillai lokācārya) lived between A.D. 1205 and 1326. His contemporaries were Vedantadesika and Sruta Prakasikacharya (srūta prakāsikācārya). During this period, the Muslim invasion occurred. It seems that Lord Ranganatha was taken out in procession and placed in a mandapa (mandapa) near the river Kollidam and Pillai Lokacharya was lecturing on the Visishtadvaita philosophy. In the evening, it was said that the Muslims were advancing. Several people ran away in panic. The old and the infirm remained and they were all slaughtered.

It was Vadakkuttinuvēthippillai, the father of Pillai Lokacharya, who wrote the Idu commentary on Tinuvaymoli.

Pillai Lokacharya is the author of 18 works known as Ashtādasar Rahasyās (18 secrets). They are:

Mumukshuppadi dealing with the three secrets one should practise to attain mōksha, Tattuvatrayam dealing with cit, acit and God, Arttapañcakam explaining the nature of God, soul, the goal of life, how to reach it and the impediments that one has to meet, Srivacana bhūshaṇam containing the entire philosophy of Tenkalai sect, Arccirāti about the journey of the soul from earth to Vaikuntha, Pramēyasēkharam, Pirapanna paritrāṇam on pirapanna or complete surrender to God, Sārasangraham, Samsāra sāmrājyam, Navarattinamālai, Nava-vida sambandam, the nine kinds of relationship of man with God, Tattuvasēkaram refuting the views of other reli-

gions, Yatruccikkappadi, Parantapadi, Sriyappatipadi, Tanitvayam, Taniccaramam and Tanippiranayam.

Pillai Lokacharya is said to have lived for 121 years. A work of hymns in praise of this pontiff, the Lōkācārya pancasat is ascribed to Vedantadesika.

It is to be noted that Snīta Prakāsika is a Sanskrit commentary on the Sri Bhashya of Ramanuja and during the Muslim invasion, the image of Ranganatha was taken to Tirupati, where it remained for some years. Then it was removed to Singavaram (near Señji) by Gopanarya (gopanarya), the officer of Kampana Udaiyar and it was there for three years. After the expulsion of the Muslims, it was re-installed at Srirangam by Gopanarya in A.D. 1371.

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STANLEY DAM

The river Kaveri (kāvēri) enters Tamil Nadu in the Hosur taluk and as it is so narrow, that "it is only a few yards wide and a goat can leap across it." This point is known as mekadata (meka means goat and data means leaping). About 30 km below the mekadata, falls, the Hogenekal falls and below it, the river receives the tributary Sanatkumāranadi. At Mettur (mēttur), the Stanley-dam is constructed across the river Kaveri. Later it is joined by river Sarabanganadi and at Bhavani (bhavāni), it receives another tributary, the river Bhavani.

The water in the Mettur reservoir is distributed through the Rājah and the Pugalūr channels. Then it is joined by the river Noyyil. Still below, is the Vangal channel to cater to the needs of the farmers. The river Manimuttar falls into Kaveri. Then there are the Nenur and Mohanur channels, through which also water flows for irrigation purposes. Afterwards it receives the Kariapattanar. The Bhavani and Amaravati are the chief tributories of Kaveri in Tamil Nadu.

Before the construction of the Mettur dam, a considerable portion of the floods during the south-west and north-east monsoons used to cause damages and flowed as waste into the sca. The monsoons are often unreliable and to protect the delta from the "fluctuating supplier" the Kaveri-Mettur project was executed.

The need for storage of the flood waters during south-west monsoon and even distribution during off season, was conceived as early as 1834 by Sir Arthur Cotton. He drew up a scheme to erect a dam, just above Mettur and to form a reservoir to hold 2,265.65 cubic metres of water. But only in 1910 Col. Ellis submitted a scheme which was accepted after prolonged discussions and negotiations with the Mysore State. It was also settled that the Krishnaraja Sagara reservoir was to be regulated without prejudice to the Madras Presidency that the new area of irrigation was to be limited to 1218.15 hectares.

The construction was commenced in July, 1925. The dam was completed and opened on 21 August 1934, by Sir Friderick Stanley, after whom it was named as Stanley Dam.

The dam is 53.64 m high and it contains about 1.55 million cubic metres of masonry and is one of the largest dams in the world. The water-spread area of the reservoir is 59.25 sq. m. It contains about 2663.82 million cubic metres of water. It has submerged 26 villages on both the sides of the bank.

"An outlet for the surplus of the main reservoir is located at the Ellis Saddle, a narrow depression in the hills to the east of the dam."

"A masonry bridge, 388.32 m long in the form of a concave curve of 243.84 m radius and supported by 16 piers, has also been constructed."

"The Grand Anicut Canal, just above the Grand Anicut and a distribution system to supply water for 1096.74 hectares was also taken up."

By the construction of the dam, about 4.05 lakhs of hectares in the old delta region have been brought under irrigation, facilitating double crop in about 20,833.6 hectares.

A portion of the water is utilised for generating electricity to the tune of about 40,000 KW, which is transmitted to different districts of Tamil Nadu, benefiting many an industry.

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STATE'S ROLE IN INDUSTRIAL DEVELOP-MENT

The Government of Tamil Nadu has various agencies to help new entrepreneurs in the field of industry and commerce.

Industrial Development Corporation (TIDCO)

Incorporated in 1965 to implement the cement project at Alangulam (ālangulam) and steel plant at Arakkonam (arakkonam) in the public sector, now it has 45 projects under implementation, of which 38 are in the backward areas. It has created employment opportunities for about 20,000 persons.

A subsidiary organisation, the Tamil Nadu Cements Corporation Ltd. (TANCEM) was formed in 1976 to run the Alangulam Cement Plant. The cement plant at Ariyalūr in the Tirucci district commenced production in 1979.

In 1983, the Tamil Nadu Industrial Explosives, Ltd. was formed to implement the explosives project with a capacity of 15,000 tonnes per month at Dhārapaḍavēḍu, near Kātpāḍi in the North Arcot district.

It is also expected to implement a Detonators and Detonating Fuses Project and an Ammoniam Nitrate and Nitric Acid Project.

The Tamil Nadu Chemicals Products Ltd. was opened in 1983 and is manufacturing Sodium-hydro-sulphate and liquid sulphur-dioxide in its plant at Kōvilūr in the Ramanathapuram (rāmanāthapuram) district.

It has completed 8 projects under the public sector and 25 under the joint sector.

The medium and large scale industries with an outlay exceeding Rs. 50 lakhs are taken up under the joint sector. For a project of 100 lakhs, TIDCO's contribution in the equity share capital is 26% with private promoters amounting to 25% and the balance 49% is offered to the public. For an outlay, ranging between 50 and 100 lakhs, TIDCO's contribution is restricted to a maximum of 15%. Day to day administration is vested with the private promoters.

Projects under the Private Sector

Southern Petro Chemical Industries Corporation Ltd., *Tūttukkudi* employs 2000 persons with a capital outlay of Rs. 105 crores.

Asia Tobacco Company Limited, Hosur (hōsūr), with a total outlay of 130 lakhs of rupees, produces 4500 million cigarettes per annum.

Dinavision Ltd., Madras manufactures Television sets *Dyanora* with a capital of Rs.90.83 lakhs and the capacity is 40,000 sets per annum.

The following joint sector projects are functioning in Tamil Nadu.

The Pandiyan Chemicals Ltd., Madurai.

The Tamil Nadu Chromates and Chemiclas Ltd., Ranipet (rānipēt).

The Southern Boraax Ltd., Panjetty (Chengalpet district).

The Tamil Nadu Alkaline Batteries Ltd., Ambāttur, Madras.

The Tamil Nadu Dadha Pharmaceuticals Ltd., Pallavaram (pallāvaram), Madras.

Great Sea Trawler Building Yard Ltd., Mandapam.

Marathi Crystal Salt Co. Ltd., Tiruppōrūr, Arakkonam Castings and Forgings Ltd., Arakkonam.

Arakkonam Castings and Forgings Ltd., Arakkonan Inter-Continental Leathers Ltd., Ranipet.

Southern Hydro Carbon Ltd., Tondaimanallitr.

Gangappa Paper Mills Ltd., Vadakūttu (South Arcot district).

Acetylene and Industrial Gas Cylinders Ltd., Ambattur,

Malladi Drugs and Pharmaceuticals Ltd., Ranipet. Asian Bearings Ltd., Bagalūr near Hosur.

Vānavil Dyes and Chemicals Ltd., Kodikādu (South. Arcot district).

Tuttukkudi Alkali Chemicals and Fertilizers Ltd., Tuttukkudi.

Southern Agri Furnace Industries Ltd., Mundiyampākkam in South Arcot district.

Ship Steels Ltd., Madras.

Kumar Chemicals and Industries Ltd., Ranipet.

Madras Show Fabric Ltd., Wallajapet.

Elcot Wrist Watches, Madras.

The Government has also entered into industrial ventures in the public and joint sectors. In February 1976, the TANCEM was set up as a subsidiary of TIDCO. This was established for the manufacture of cement and associated products. The authorised share capital was 12.5 crores of rupees. Presently it operates the Alangualm Cement Works, Ariyalur Cement Works, Asbestos Unit, and Tamil Nadu Asbestos.

In addition, TANCEM is also handling the distribution of imported cement.

Tamil Nadu Small Industries Development Corporation Ltd. (SIDCO)

SIDCO was started in 1970 and became a public limited company in 1971. Its aim is "to accelerate the growth of small scale and tiny sector industries." The authorised capital was Rs. 10 crores.

"As agent of the Government, SIDCO administers 783 worksheds, constructed by the Government in 33 conventional Industrial Estates spread over the State."

"Out of 991 plots developed by SIDCO with all infrastructural facilities at five locations, at Guindy, Ambattur, Thavakudi, Kappalur and Mettur, 837 plots had been allotted for setting up industries."

Tamil Nadu Small Industries Corporation Ltd. (TANSI)

"TANSI took over the small scale industrial units functioning under the Department of Industries and commerce with effect from December 1965 with a view to run them as economically viable units."

TANSI has 56 production centres with a number of schemes to be implemented. It provides employment for about 6,000 persons. Most of the units of TANSI execute the demands from Government departments and public sector undertakings like Railways, Electricity Board, Posts and Telegraphs, Tamil Nadu Water Supply and Drainage Board (TWAD Board) etc.

"During the year 1981-82 TANSI "structured and galvanizing works", Mettur Dam undertook fabrication and galvanizing of structures and transmission lines".

"The TANSI machine shop at Ambattur produced the India Mark-II Deep well Hand Pump to meet the requirements of TWAD Board and United Nations International Children's Emergency Fund (UNICEF).

TANSI tannery, Vinnamangalam, TANSI Garment Leather Unit, Mādhāvaram and The TANSI Leather Works, Pallavaram are producing leather goods.

TANSI furniture group manufactures standard furniture required for of Government establishments.

The Watch Assembly Unit, Ooty assembles one thousand watches per day. There is also a TANSI polish unit at Ambattur.

With a view to promote leather industry, the Government have set up the Tamil Nadu Leather Development Corporation with an authorised capital of Rs. 10 crores and its office is at Vellore.

Industries Promotion Corporation of Tamil Nadu Ltd. (SIPCOT)

Set up by the Government of Tamil Nadu in 1971, it grants loans from Rs. 30 lakhs to 60 lakhs to medium and large scale industries. It has provided employment for about 75,000 persons. The industries are financed under the Industrial Bank of India's (IDBI) refinance scheme. 85% of the assistance sanctioned by the SIPCOT has been for projects set up in the backward areas.

SIPCOT has established seven growth centres at Mānāmadurai, Hosur, Ranipet, Pudukkōttai, Gummidi-pūndi, Cuddalore and Tuttukkudi. "Upto March, 1985, a total extent of 3263 acres have been developed with a capital expenditure of Rs. 849.34 lakhs." At least one growth centre in each district will be developed in a phased manner. The State Government has earmarked Rs. 4.50 crores for SIPCOT by way of equity share capital, Rs.300 crores by way of loan for interest free sales tax loan scheme and also Rs.50 lakhs for State subsidiary schemes.

Tamil Nadu Industrial Investment Corporation Ltd. (TIIC)

Incorporated in 1949, under the Companies Act. TIIC provides financial assistance to small scale and medium scale industrial units. Every year, it sanctions loans from Rs.50,000 to 60 lakhs amounting to about Rs.100 crores. The resources of TIIC are comprised of share capital invested by the Government and IDBI refinance bonds, etc.

As on 31 March 1985, a total of 3802 units were given assistance, out of which 3772 were small scale industrial units getting financial help of Rs. 45.84 crores. Priority was given "to small and tiny sector industrial units" in backward areas. "The beneficiaries also include technocrats, registered medical practitioners etc."

TIIC has designed a special scheme for purchase of transport vehicles like, cycle-rikshaws, auto-rikshaws, tourists taxi, lorries, auto-trailers, trucks, tempos, vans, etc. By various schemes, the corporation has also created employment opportunities.

Electronics Corporation of Tamil Nadu LTD. (ELCOT)

A full-fledged State owned corporation, set up with a view to accelarate the growth of electronic

industries in the State, ELCOT has established its own units and also joint ventures. It has undertaken research and development works, provides designs and data for manufacture, and provides quality control and marketing assistance. The authorised capital of the Corporation is Rs. 2 crores. The following projects are functioning under the ELCOT.

Digital Electronics, the cost of the project being Rs.19 lakhs, the Corporation is licensed to manufacture 2 lakh watches per annum, the value being Rs.6 crores.

Aluminium Electrolytic capacitors Project at Hosur at a cost of Rs. 179.31 lakhs is functioning.

Two-way Radio Wireless Communication project, the cost being Rs. 2.50 crores, in collaboration with Marconi Communication System Ltd., U.K. is functioning at Madras.

Metal/carbon film resistors is set up at Pottapālayam in the Ramanathapuram district at a cost of Rs. 35 lakhs.

Mining Corporations

Tamil Nadu Minerals Ltd. (TAMIN), set up in 1978 by the Government of Tamil Nadu with an authorised capital of Rs. 100 lakhs, has the aim for commercial exploitation of some of the important industrial minerals in the State, besides taking up the exploitation and export of black granite. The paid up equity is Rs. 15 lakhs having an additional share capital of Rs. 15 lakhs. TAMIN has set up a cutting and polishing unit for granite at Manali at an estimated cost of Rs.3.93 crores.

Tamil Nadu Magnesite Ltd. was formed in January, 1979 for mining raw magnesite from the mines, previously owned by private parties.

Tamil Nadu Salt Corporation Ltd., formed in July 1974 having an authorised capital of Rs.100 lakhs, with the main object of manufacturing salt, salt based chemicals and by-products, has the salt work units established in 1979 at a cost of Rs. 2 crores at Maravakkādu and Vēdakkādu villages in Pattukkottai taluk of Tanjavur district. Though the unit has 2185.38 hectares, it "has made no progress."

Tamil Nadu Ceramics Ltd. (TACEL), formed with the ceramic (pottery) and allied units as TACEL Ceramics, Vridhacalam, TACEL Stoneware Pipes, Vridhacalam, TACEL Mechanised Brick Plant, Tinunalisai near Madras, TACEL Service Centre for Ceramics, Vridhacalam and TACEL Art Pottery, Vridhacalam etc., are "functioning under the control of the Directorate of Industries and Commerce and TANSI for the unified development of ceramic industry in the

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STUDENT PARTICIPATION IN FREEDOM STRUGGLE

The first association of students was formed at Coimbatore in A.D. 1886 to "encourage the study and discussion of public questions by students." The Young Men's Hindu Association was established in A.D. 1903 at Salem. This association encouraged the Swadeshi Movement. The Young Men's Association at Dindugal in the district of Madurai was started in A.D. 1907.

The resolution to partition Bengal was announced by the Government in July, 1905, and it was protested by the nationalists of Bengal. The student community also joined them. The Bengal Government took repressive measures against students. The anti-partition agitation spread outside Bengal and evoked sympathetic response in the Madras Presidency also. A meeting of the students was held at the Madras beach and a boycott meeting was arranged in Tūttukkudi.

B.C. Pal, the agitator from Bengal, came to Madras on 30 April, 1901, and was received by G. Subramanya Ayyar, Subramaniya Bhārathi, Chakkara Cheṭṭiyār and a host of students. He preached the "gospel of swaraj". His lectures were printed and circulated.

Meetings were held daily at the Moore Market (which is now extinct) and then they used to proceed, in a procession to the beach in Madras shouting Vandēmātaram. A special meeting of the senate of the Madras University, held on 2 August, 1907, decided to punish for this misconduct the students of the Government colleges, and hostels.

Annie Besant

Annie Besant began the All India Home Rule League in A.D. 1916 and became "the advocate of the student cause and an interpreter of their grievances". She had overwhelming influence on the students, who gathered in large numbers at her meetings. "Reading of the newspaper New India, perusal of Besant's pamphlets and attendance in Home Rule classes and public meetings influenced the student community."

In Madras, the Governor-in-Council wanted to disassociate the students with Besant and hence a Government Order was issued as "a measure for protecting the students". Besant strongly criticised it as "unreasonable and fraught with grave mischief and warned the Government that repression would not check the rising tide of Indian struggle for liberty."

Adayar Lodge

"A lodge of the sons and daughters of India was formed at Adayar on 29 August, 1915, the objects of which were (a) to expand the night school which was working on the Adayar compound and (b) to select a committee to attend to the work of spreading the book, Wake up, India."

While politics was taught in the free nations, it was refused to Indian students. According to Besant, "it is for the elders to practise politics, the younger must only study them." Hence students of Madras lost confidence in her.

Prohibitory Order

The Government of India Order, A.D. 1917 and the Madras Educational Rules prohibited students from taking active part in agitations against the Government and even attending public meetings. V.V. Giri, then a young barrister, who later became the President of India, wanted the order to be withdrawn.

In Tirucci, about 200 students decided to disobey the order. The Principal of the Hindu College demanded an unconditional apology from the students who gathered on 8 April, 1917, at the residence of Venkataramana Iyengar to pray for the repeal of the Government Order. Principal Stratham of the Government College, Kumbakonam, set up a good precedent, by advising them not to do so and refrained from punishing them on knowing that they had organised a procession.

Gandhiji advised the youth of the country to leave their schools and colleges, in spite of the objections of their parents and openly invited them to participate in the freedom struggle. Annie Besant condemned Gandhiji's programme as a futile attempt which had no relation with Swaraj.

Though the students were reluctant to swallow the non-co-operation programme, the visit of Gandhiji to Madras in August, 1920, attracted large number of students to his creed.

The League of Youth, an association of a small group of students of law, gave support to the Gandhian cause. Some of them, attracted by his saintliness, accompanied Gandhiji. When he returned to Madras, the Youth Leaguers, who were completely converted to Gandhian programme, were asked to take to Khadi work.

On 24 November, 1920, students of the Madras colleges met at Soundarya Mahal with Rajaji (rājāji) in the chair to consider the question of boycott of Government and aided schools and colleges. When the resolution to boycott was put to vote in an audience of 400 students, only 10 voted against, 2 keeping neutral. At a meeting, in the Triplicane beach, students were asked to take the pledge to be in the struggle till the dawn of freedom. The parents were requested not to prevent their boys from boycott of schools and colleges. Led by Muslim volunteers, a demonstration of a 15,000-strong student crowd carried banners bearing the motto "Be poor, but free" etc.

A new volunteer corps was formed at Madras at observing hartal on 19 March, 1920. The main object was "to restrain people from committing violence." The volunteers were engaged in raising funds for the Congress. "The Young Citizens Union" was formed to train

workers in Municipal elections in Madras. In the anti-liguor agitation of A.D. 1929, volunteers (tondarpadai) were formed to serve as a non-violent strike force. The Tamil Nadu Congress Committee claimed that the volunteers numbered a 1000 in January, 1922.

Simon Commission landed in Bombay on 7 February, 1928. There were black flag demonstrations throughout the country and the "Simon Commission Boycott Propaganda Committee" was formed with S. Satyamurti as Chairman. The students were requested to observe complete hartal on the day of landing of the Commission in Bombay.

The non-Brahmin students formed the Madras Youth Conference on behalf of the Government to counter the Congress agitation. By holding meetings in Chengalpet and North Arcot districts, they explained the "follies and fallacies" of the Congress programme. This came to be recognised as a minor counter revolutionary force, after its meeting held at Madras on 14 February. 1929, organised by V.T. Arasu. Resolutions welcoming the Simon Commission and advising the youth to eschew politics, were passed.

The Hindustāni Sēvādal was formed to train and discipline the volunteer corps. This movement had branches in Kumbakonam, Vellore, Gudiyattam etc. Under the auspices of the Madras branch, foreign clothes were collected for being burnt on the Gandhi Jayanti day. Flag salutation day was also celebrated.

Under the auspices of the Madras Youth League, volunteers in large numbers were enrolled. With a selected batch of volunteers, Rajaji marched to Vedaranyam during the Salt Satyagraha.

The Loyola, Pachaiyappa and Christian colleges received the attention of the Youth Leaguers of Tirucci. Students of the colleges were exhorted to quit colleges. The volunteers distributed leaflets, announcing a meeting in the Town Hall and it was attended by over 1,000 students.

Trouble erupted in Madras when some of the boys of the Triplicane Hindu High School tried to celebrate the Gandhi Cap Day on 15 September, 1930. A number of students, who came to school wearing the cap, forced others to wear it and there was also a procession which was dispersed by the police. The trouble continued in the Kellett High School, the next day. Attempt by students to observe hartal on 16 November, 1930 was foiled when 37 members of the National Volunteer Corps were arrested for distributing notices.

Madras Christian College was closed on 26 January, 1931. The students of the Pachaiyappa College wanted the Principal to declare holiday to which he agreed and they were leaving in an orderly manner with some of them making noises. Suddenly, the police entered the campus and lathi charged. Many sustained injuries. Protesting against police action, the students of the Madras Law College went in a procession on 7 February, 1931.

The All India Students Federation came into being at Lahore in 1936 where its 2nd conference was also held, while the 3rd was at Madras. The main objective was to train students to participate in the freedom struggle. Several Provincial students' organisations originated under its aegis.

Students' conference of Madras Presidency was inaugurated at Madras on 7 January, 1939 with N.G. Ranga in the chair. Six students were expelled from the Annamalai University and the students went on strike. The University was closed.

When Jawaharlal Nehru was arrested, students all over India went on a mass strike. The Government of Madras issued a press communique in 1940 disapproving the students from absenting themselves from classes and organizing demonstrations, and the college authorities were asked to provide the list of the names of students who organized demonstrations. The communique became a target of vehement criticism in the press. A public meeting was also organized on 16 November, 1940, to protest it at the Marina beach. Another meeting was also held in the Triplicane beach, after a month, when there was police lathi charge. The All India Students Federation protested and observed hartal. Some students were arrested and some were fined. A public meeting condemned the arrest and when some students of the Engineering college were expelled, another meeting was held at the Tilak Ghat to condemn it.

The student community came out with a political personality of its own and gained much experience in agitations against Government oppression. Some did not favour Gandhian methods of agitation and did not like to remain idle when the leaders were imprisoned.

Gandhi's call to students during Quit India Movement was distributed throughout the country. He advised the students above the age of 16 to leave the educational institutions to plunge into the non-violent struggle. Gandhi malar mānavarkku, a Tamil book, was banned.

After the Bombay session of the All India Congress Committee on 8 August, 1942, Gandhiji and other Congress leaders were also arrested. Students of the Madras Presidency protested the arrest. All educational institutions were closed and there were processions, the slogan being Quit India. Arrests, lathi charges and whipping were resorted to. The police took recourse to firing at Madras on 11 August, 1942, and students were punished for various offences.

On 31 August, 1942, the Deputy Commissioner's Office at Erode was set fire to. The Municipal High School at Pollachi was also burnt. In Madurai, students threw acid bulbs on a police inspector. The students of the Annamalai University held a meeting and condemned the arrest of leaders. The Annamalai University remained closed for 40 days. Madras Christian College was also closed. Many students were suspended, fined or sent to prison.

In the Madras and Stanley medical colleges, the national flag was hoisted. The hostellers removed their belongings from the hostel, placed them on the roadside, gathered near the flag staff for prayer and carried them to the road. The women hostellers also did the same. 2 students of the Loyola College were sentenced to receive 15 stripes each. Some striking institutions had to forfeit the grants.

The Christian students also identified themselves with the freedom movement and a resolution passed at the 8th annual camp of the Student Christian Movement, held at St. Columbia's High School, Chengalpet, presided by Malcolm S. Adiseshiah of the Madras Christian College, sympathised with the movement of the students.

A Christian gentleman sent letters to Christian organisations like YMCA referring to Gandhiji's fast and requesting them to send urgent appeals to the Viceroy and the British Parliament to release him.

A resolution passed by the members of the Loyola College debating society demanded the release of the National Leaders.

There was a difference of opinion between the National Students Organisation and Communist-sponsored students' organisation in Madras. Hence, in July, 1943, under directions from Congressmen, the activities of the National Students Organisation were systematized.

The first meeting of the South Indian National Students Organisation was conducted in November, 1943, at Madras, in which students from various provinces participated. At the Nagpur convention in April, 1944, it was decided to form an All India Students Congress and reaffirmed their faith in the leadership of Gandhiji. Twelve students from Madras attended the Nagpur session and a Provincial Committee was also set up in Madras.

On 1 August, 1944, Tilak Day was observed. Tagore's on 9 August, 1944, and Mahadev Desai's on 15 August, 1944 were also celebrated.

In order to prevent students from organising volunteer corps, holding training camps etc., the Government issued orders that prior permission should be obtained for such activities. Some students defied the orders and engaged in selling miniature Congress flags. They collected funds to present the amount to Jawaharlal Nehru on his birthday in 1945 for the Kamala Nehru Hospital.

There was an attempt in September, 1945 to coordinate the activities of various youth organisations in the city which was inaugurated by Kamaraj in Madras.

By the time, the All India Congress Committee held its session in December, 1946. India had reached the threshold of independence. The student movement, "stripped off its political role", adopted "a campusoriented programme" and the 1947 session gave it the "official recognition". Thenceforward, it was said that "a

student's duty is to study the various problems that require solution. His time for action comes after he finishes his studies. They must eschew politics....that part of the business is over."

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SUBBARAYAN, P.

Freedom fighter, social reformer and diplomat, P. Subbarayan born in Pokkampalayam near Kumarapalayam of Tiruccenkodu taluk of Salem district in Tamil Nadu and educated in the Madras Hindu High School and the Oxford University was the chief of Kumaramangalam. After obtaining doctorate in Civil Law, he returned from England and was called as the Chimai Gounder by the people of his locality, because he was the first man to secure higher education in England in the area. While he was in England, he supported clandestinely the Irish Rebellion and even the British Government had doubts about his movements. He married Radha Bai who was his colleague in politics and had three sons and a daughter who also became famous like their parents in their respective fields.

His public life began in the Justice Party on whose ticket, he was returned to the Madras Legislative Council in 1926. He headed a coalition of Justice Party and the Independent Party from 1926 to 1930. It was during his tenure of office that the Communal G.O. guaranteeing reservations in educational institutions and Government services to the backward communities in the Madras Presidency was issued and the Annamalai University was established.

Soon Subbarayan joined the Congress when Gandhiji made the call for Salt Satyagraha. He participated in it. An associate of Tilakar, Gokhale and C.R. Das, he became a follower of Gandhiji's policies.

In 1937, when C. Rajagopalachari formed the Government in Madras Presidency, he joined the Ministry as Minister of Education and Law. Later in 1947-48, he was Minister of Home and Law in the Ministry of Omantur Ramaswamy Reddiar.

Interested in sports, particularly cricket, he was the President of the Cricket Board of India from 1938 to 1946.

With the independence of India, he was appointed as the Ambassador to Indonesia in 1949 and was in that position till 1951. He was also the Governor of Maharastra. Joining the Government of India as a Minister in 1959 in Jawaharlal Nehru's Cabinet, he was in charge of Transport and Communication. It was during his ministership that special stamps in honour of Subramaniya Bharati, the Tamil national poet and Tiruvalluvar were issued.

He passed away in 1962.

See also: Justice Party.

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SUBBULAKSHMI, M.S.

M.S. Subbulakshmi is regarded as one of the finest singers of the present century. She earned more popularity than the more original M.L. Vasanthakumari and the more classical D.K. Pattammal, who are her contemporaries. Her incomparable voice is one of the reasons for this popularity. Her voice was compared to the sound of shehnai and at times it would seem that her voice excells the shehnai in beauty. She sang in strict traditional style; vocal gymnastics and gimmicks, never tempted her. She has sung semi-classical and devotional songs which received rave notices.

Shanmukha Vadivu, Subbulakshmi's mother, was a distinguished Vina player. Subbulakshmi who was born in 1916, took initial lessons from her mother and later learned under Semmangudi Srinivasa Iyer, the great musician. She was also a very popular heroine of the Tamil films of the forties. Her roles as Mira and Shakunthala are still remembered by a generation of people. Subbulakshmi received the Sangita Kalanidhi Award in 1968. The Government of India conferred the Padmavibhushan on her. She continues to be a leading musician in the concert platforms of India.

See also: Musicians and Musicologists.

SUBRAMANIAM, C.

Freedom fighter and statesman, Subramaniam was born in 1910 at Pollachi in Tamil Nadu. He took the B.A. and B.L. degrees from the Madras University and set up legal practice at Coimbatore in 1936. He was imprisoned in 1932, '41 and '42 for taking part in the freedom 1952 Sub-In struggle. ramaniam became Minister of Finance, Education and Law in the Madras Government. During 1967-69, he was the interim president of the



C. Subramaniam

Indian National Congress. Between 1962 and 1977, Subramaniam held a variety of portfolios in the Central cabinet, including Food, Finance, Science and Technology, Planning and Defence.

Soft-spoken and objective, he was responsible for the green revolution in India. The self sufficiency in food and later surplus food production were chiefly due to his

efforts. He has a personality which has a streak of detachment. When Tamil Nadu was swept by an anti Hindi agitation, he resigned his ministership though it was not accepted.

After laying down all offices he voluntarily retired from politics but was invited to be the Governor of Maharashtra which post he resigned on his own accord. He also stood for a Dakshina Pradesh which unfortunately did not materialize. He is the Chairman of the Advisory Committee of the Dravidian Encyclopaedia. Subramaniam serves as the President of the Bharatiya Vidya Bhavan.

SUCCESSORS OF RAJENDRA I AND THEIR TEMPLES

Rajadhiraja I (rājādhirāja) and his brothers, the successors of Rajendra I (rajendra), like their predecessors, built temples, both as co-regents and independent rulers.

Rajadhiraja I (A.D. 1018-1054): He was a co-regent with his father till A.D. 1044 and thereupon became an independent ruler. His temples are available at Tribhuvani, Mannargudi (mannārgudi) etc.

Tribhuvani: On the road to Viluppuram (viluppuram), in this village, 20 km from Pondicherry, there is an ancient Vishnu (visnu) temple, called the Varadaraja Perumal (varadarāja penumāl) temple. An inscription of the fifth year of Rajendra I states that it was called Naduvil Viranārāyana Vinnagar at Tribhuvanamādēvi caturvēdimangalam. S.R. Balasubrahmanyam observes "that the old foundation of the days of Parantaka I (parantaka) existed well into the reign of Parantaka and the rebuilding took place between the 12th year of Rajaraja I (rājajāja) and the 5th year of Rajendra I". There are four inscriptions of Rajadhiraja I and the most important of them belongs to his 30th regnal year. This inscription on the east-north and west walls of the temple records an endowment of 72 velis (vēli) of land for various charities mentioned therein. This temple faces east; there are a series of miniature sculpture panels below each pilasters depicting scenes concerning Rama (rāma) and Krishna (krisna) and the various incarnations of Vishnu "all of fine workmanship".

Mannargudi: The Rājagōpālaswāmi temple called Rājādhirāja Vinnāgaram is the important temple at Mannargudi in the Tanjavur district. The place was also renamed Rājādhirāja caturvēdimangalam. A Siva temple, called Kailāsanādēsvarar temple here was built during the time of Rajadhiraja I. It was described as Udaiyar Srikailāsanādar alias Rājādhirājesvaram Udaiyār köil, in an inscription of the 22nd year of Rajaraja III.

Some more temples associated with Rajadhiraja are Dēsēsvara temple at Alūr (Mysore district), Chandrasēkhara temple at Chikkali (Mysore district), Rajendra Colisvaram at Kottagere, 70 km from Bangalore, where the procession deity was called Rajadhirajavitangar and

Gangësvarar temple at Kolagāla, near Mysore. Some of them are no longer extant.

Rajendra II (1051-1063)

Tirukkoyilur. The Vishnu temple at Tirukkoyilur (tiruk-kōyilūr) called Tiru Idaikkali Alvār by Tirumangai Alvār, one of the 12 Alvars (ālvār) has an inscription of the sixth regnal year of Rajendra II which states that a certain Ranakēsari Rāman alias Narasimhavarman rebuilt the central shrine and the mandapa (mandapa), entirely of fine black granite. He is said to have re-engraved on the walls of the new shrine, two copies of the inscriptions found before it was renovated. This shrine is also called Trivikramapperumāl temple.

Olakkur: The 41st regnal year inscription of Kulottunga I (kulōttunga) states that a private donor paved the floor of the central shrine, set up the Srīpāda pītha and a neytāngi (lamp post) consecrated an image of Vināyaka and gifted gold for lamp to Agastisvaram Udaiyar (agastisvaram udaiyār) at Ulakkaiyur (ulakkaiyūr) alias Rajamahendranallur (rajamahēndranallūr). Olakkur (olakkūr) between Tindivanam and Chengalpet was called Ulakkaiyur and the name Rajamahendranallur was after the short lived prince Rajamahēndra, son of Rajendra II. Sadasiva Pandarattar considers him as the brother of Rajendra II.

An inscription of Kulottunga II states that 100 kalancus (kalancu) of gold was placed in the hands of the residents of Ulakkaiyur for the purpose of building a stone temple for Agastisvaram Udaiyar. The people constructed only a part of it and some gold was left unspent. This temple may be considered to belong to the days of Rajendra II. It is an ēkatala structure with circular griva (grīva) and round sikara.

Vinnamangalam: A hero stone of the 7th year of Kōp Parakēsarivarman, who may be Parantaka I is found at Vinnamangalam (vinnamangalam), near Arani in the North Arcot district has an inscription of the 7th year of Rajendra II which refers to the temple, as Tinuvīrninnda Perumāl Kōil alias Nanadesivinnagar (nānādēsivinnagar). Nanadesivinnagar means that the temple was rebuilt by a Nanadesi (nānādēsi), probably a member of the merchant guild known as Nandesi Tisai Ayirattu Aiññūrnuvar. The original temple, probably built in the days of Parantaka I was rebuilt by a Nanadesi, during the days of Rajendra II.

Virarajendra (A.D. 1063-1070)

Tirumūkkudal Venkatēsapperumāļ temple belongs to the period of Rajaraja I. But it was associated with Virarajendra (vīrarājendra) who ordered from Gangai-kondaccōlapuram for the maintenance of worship in this temple and for the running of a Vēdic College with an attached hostel and hospital.

Adhirajendra (A.D. 1070)

Son and successor of Virarajendra, Adhirajendra (ādhirājēndra) had a short lived reign. At Tiruvakkarai (tiruvākkarai), there is a Siva shrine, described elsewhere.

In addition, a Vishnu temple, the Varadarajapperumal temple at Tiruvakkarai, has an inscription of Kulottunga referring that the vimana (vimāna) which had been previously built of brick was reconstructed of stone during the 2nd year of Adhirajendra. According to S.R. Balasubrahmanyam, "this is perhaps, one of the rare contributions made during Adhirajendra's brief and uncertain rule of a few months".

See also: Educational Institutions, Aditya I and his temples.

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SULTANATE OF MADURAI

The Pandiyan (pāndiyan) kingdom was at its zenith from A.D. 1190 to 1310 during the reign of the later Pandiyas and at the end of the period of Maravarman Kulasekhara Pandiyan (māravarman kulasēkhara pāndiyan), the ancient glory of the Pandiyan country dwindled.

Kulasekhara Pandiyan neglected his legitimate wife and had more inclination towards his concubine. His son through his legitimate wife was Sundara Pandiyan and that of the concubine was Vira Pandiyan (wīra pāndiyan) who was shrewd and heroic. Vira Pandiya was also made heir apparent in A.D. 1296. Being enraged at the acts of his father, Sundara, the legitimate son murdered his father in A.D. 1310 and became king.

A civil war ensued. Vira Pandiya fought with Sundara but was defeated and taken captive. He escaped and not only regained his territory but also forced Sundara to flee from the country.

Sundara found refuge in the court of Delhi and sought Ala-ud-din Khilji's help. Malik Na'ib (mālik nā'ib) (Malik Kafur) was then at Dwārasamudra. He was ordered to render help to Sundara. On the approach of the Sultan's army, Vira Pandiya abandoned his capital and took refuge in the forest. Sundara became king.

The Muslim army pillaged the Pandiyan country, demolished temples, broke the jewelled idols and sent the spoils to Delhi. Malik Na'ib advanced as far as Rāmēswaram and returned to Delhi in October 1311. After his departure, Vira Pandiya and Sundara ruled over different parts of the country.

In A.D. 1313, Ravivarman Kulasēkhara, the king of Kerala invaded the Pandiyan Kingdom, defeated Vira Pandiya and Sundara, marched to Kanchi and crowned himself as the king of Ma'bar on the banks of the river Vēgavati. But his rule at Kanchi did not last long, and his conquest, was ephemeral.

In 1318, Qut-bu-din Mubarak Khilji sent Khusraw Khan to invade Ma'bar. Parakrama Pandiyan (parākrama pāndiyan) (one of the Pandiyan kings) fled to the forest

on the approach of the Muslim army. This expedition to subjugate Ma'bar became futile.

In 1323, Ulugh Khan (later Muhammad-bin-Tughlaq) sent by Ghiyas-ud-din Tughlaq, led an expedition and subdued the country. He captured Parakrama and sent him to Delhi. Madura Kingdom was finally annexed to the Delhi Sultanate and the glorious Pandiyan Kingdom came to an end in A.D. 1323.

The Sultanate of Madurai: Muhammad-bin-Tughlaq appointed one Sharif Jalal-ud-din Ahsan as Governor of Ma'bar with Madurai, as capital. He was loyal to his master for some years and in A.D. 1333 (Hijra 734) he proclaimed himself, Sultan of Madurai under the title, Jalāl-ud-din Ahsan Shah and struck gold and silver coins in his name. This first sultan had struck a gold dinār which has been reported by the great traveller, Ibn Battutah, who while at Delhi, married Ahsan's daughter who begot a daughter by him. Another coin of Ahsan Shah, bearing Hijra 738, is also found. This sultan ruled over Ma'bar for five years. He was killed in A.D. 1338. It seems, he had two sons. What happened to them is not known. The nobles elected one of the commanders, Ala-ud-din Udawji as sultan of Madurai.

Ala-ud-din: He ruled for 2 years during A.D. 1338 and 1339. In the second year, he set out on an expedition, came back and for a second time set out on another expedition, and while he removed the helmet, a stray arrow stuck his head and was dead. The local Muslim tradition mentions that he fought against the Hindus and was killed by one of them. Now, he is considered as a martyr and his tomb at Gōripālayam in Madurai, on the northern bank of the river Vaigai, is a place of worship for the local Muslims. Two coins of this sultan are available. He was succeeded by his son-in-law Qutb-ud-din Firuz Shah.

Qutb-ud-din reigned only for forty days. He issued a copper coin. He was killed by his own nobles and an officer of Muhammad-bin-Tughlaq became the sultan, assuming the title Ghiyas-ud-din Muhammad Damghani (dāmghāni) Shah.

Ghiyas-ud-din was a son-in-law of Jalal-ud-din Ahsan Shah, the founder of the Sultanate. Ibn Battutah was his another son-in-law. Ibn Battutah was at the court of Muhammad-bin-Tughlaq and he was the head of a deputation to the ruler of China. He was stranded on the way by a shipwreck and he landed at the east coast of Ma'bar. He was received by Ghiyas-ud-din and was his guest throughout his reign till H. 745 (A.D. 1344). In a fight between the sultan and Vira Ballula III, the Hoysala king who besieged Kuppam for ten months, the latter was taken captive in the end and was killed. During his period, there was plague and even his mother, wife, only son and he himself died. Several of his coins are found, the earliest being of H. 741 and the latest H. 745. In all probability, this sultan died in H. 745 (A.D. 1344) and was succeeded by his brother's son Nasir-ud-din.

Nasir-ud-din is said to have been a domestic servant at Delhi. After becoming sultan, he assumed the title Mahmud Gahzi-i-Dāmghān. He slew all the officers, who

might disturb him. Seeing this, Ibn Battutah left Madurai and resumed his travel. A coin of this sultan dated in H. 745 (A.D. 1344) is found. Then there is a break till H. 757 (A.D. 1356). He was probably succeeded by Adil Shah, a meek sultan.

Adil Shah issued a coin in H. 757 (A.D. 1356). It seems, he was killed by Sāluva Mangu, one of the generals of Kumāra Kampana of Vijayanagar. This sultan is respected as a martyr by the Muslims of Madurai. His mausoleum is by the side of Ala-ud-din Udawji's. This sultan, called Shamsu'd-Dīn Adil Shah, ruled from H. 757 to H. 761 (A.D. 1356-1360).

Fakhr-ud-din Mubarak Shah, the successor of Shams-ud-din, was the brother-in-law of sultan Bahman Shah, and was brought from Deccan. He ruled from H. 761 to 774 (A.D. 1372). He was a strong ruler and carried on the struggle against Vijayanagar. His coins of the years H. 763, 765, 767 and 770 are found. He was succeeded by Ala-ud-din Sikandar Shah.

Ala-ud-din-Sikandar Shah continued the struggle with Vijayanagar and in A.D. 1378, he was defeated and killed by Kampana, the son of Bukka, the ruler of Vijayanagar. This sultan is also considered as a martyr and his mausoleum is on the top of the Tinupparankunram hillock. The latest coin of this sultan is dated H. 779 (A.D. 1377-78) and he was the last sultan of Madurai.

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SUNDARAM IYENGAR, T.V.

Industrialist, financier and the founder of the industrial complex of the TVS concerns, T.V. Sundaram Iyengar, born in 1877 at Thrissur in Kerala as the son of a lawyer and educated in Thrissur and Tirunelveli, wanted to become an industrialist as against the desire of his father to make him an advocate. After his studies, he went to Tirukkanangudi, the place of his mother where he became a cultivator in the Nerungari hills. He cultivated bamboo and the tall trees to be sold on contract.

Many a people criticised him and so he joined as clerk in the Tiruchy railway station in 1903, and once when he was away with his family to Tanjavur, his entire belongings were stolen and so he left the job and joined the Imperial Bank at Madurai as a clerk. As the Bank failed to provide him the better job of cashier, he resigned and started a new career in business.

With a partner, he became a timber merchant in 1908, when he lost his father. Teak and other woods imported from Kerala, Burma etc., were sold and he earned good profit. Occasionally he was engaged in cultivation in his native place at Tirukkanangudi.

Investing the profits from the timber trade in bus service with one Khan Bahadur Kadar, in the Tanjavur-Pudukkottai route, in 1912, he was able to develop it as a major industry with over six hundred buses and lorries in

1955, plying to different places from Madurai. In bus service, he introduced useful reforms which were adopted by other fleet owners. In the issue of bus tickets, keeping punctuality in timings, fare stages and stops at regular and fixed places, he was the first to introduce certain principles which were strictly adopted by his company. The company itself repaired and maintained the roads.

From bus service, he turned his attention towards the business in spares of automobiles, vehicles, etc. He imported and stocked them. His concern became the stockist of the General Motor Company, England and it became a turning point in his career as an industrialist. He founded industrial concerns to produce certain spares of the cars and other vehicles. Within a short time, an industrial empire was built up to be bequeathed to his five sons who have stepped into their father's shoes. His entire family including sons and grand sons are in the field of industry.

In 1947, he visited the United States of America. He studied the agricultural techniques there and introduced them in his farm in Ervadi in the Nellai-Kattabomman district of Tamil Nadu.

Though he is no more, his name stands for discipline, punctuality and time consciousness in Tamil Nadu.

See also: Towards Industrial Development.

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SUNDARAMBAL, K.B.

A versatile singer of devotional songs, stage and screen artiste of repute and an ardent nationalist, K.B. Sundarambal was born in 1908 in a poor family at Kodumudi in the Coimbatore district of Tamil Nadu. Because of the poverty of the family, she had to sing in the running trains to eke out a living for her and her family. Though she had no formal training in music, her voice and power to imitate great singers attracted the travellers who paid the girl handsomely.

During one of her daily errands, she was spotted out by F.G. Natesa lyer who was running a dramatic troupe of youngsters. Thus she became a stage artiste even at a young age and later she joined the dramatic troupe of Tanjavur Natesa Pillai. Pillai's troupe was staging dramas like Valli Tinunanam and Sundarambal acted the role of Valli opposite S.G. Kittappa, a noted actor playing the role of Murukan. Soon they became husband and wife in real life. After joining Pillai's troupe, she learned music under the instruction of Kittappa's elder brother. She picked up the techniques of Karnatic music quickly.

However, a turning point occurred in her career, when she lost her husband just five years after her marriage. She did not continue in the dramatic troupe. She left acting and led the secluded life of a widow.

She came into contact with the veteran Congress leader, Satyamurthy. It turned a new leaf in her career, as she became a nationalist and used to sing songs in Congress meetings. Her songs of nationalist fervour instilled the spirit of nationalism among the people.

Though she left the dramatic stage after the death of Kittappa, she began to act at a later date in films on the advice of Satyamurthy like Nandanār, Avvaiyār, etc. As a vocalist rendering musical concerts, she earned name and fame. Her sweet voice and tone of a high pitch attracted the music loving masses. Nāna palattaip pilintu... is the fameus song rendered by her on Munukā, which reverberates even after her death at the age of seventy-two in 1980.

See also: Cinema, Musicians and Musicologists.

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SUNDARAR AND HIS CONTEMPORARY SAINTS

Sundarar's Tiruttondattokai (tiruttondattokai) consists of eleven stanzas giving the names of Saiva saints who lived during his time and who lived before him.

Sundarar: While Appar and Sambandar lived in the 7th century A.D. Sundarar lived during the period of Narasimhavarman II (Rājasimhan), who ruled between A.D. 685 and 705. C. Mīnakshi views that Nandivarman II (A.D. 825-850) was the Kalarcingan of Sundarar's time.

Matiniyar (mātiniyār). While very young, he was playing with a toy cart at Tinunāvalūr, a chieftain of that place Narasimha Munaiyaraiyar took him home and brought him up in his palace. When his marriage was about to take place at Tinuvennainaltūr, Lord Siva in the guise of a Brahmin, demanded Sundarar to be his slave, for according to a former agreement with his grandfather, he should serve him forever. Though Sundarar remonstrated, the case was proved but it was found, that the aged man was none other than Siva. Sundarar thereupon sang the hymn beginning with Pintāpirai cūdi.

Then Sundarar undertook his pilgrimage and after being blessed by the Lord at Tinuvadigai, he proceeded to Tiruvarur (tinuvārūr) where he married Paravaiyar (paravaiyār). He composed at Tiruvarur, the Tiruttondattokai. He was given mounts of paddy by one Kundaiyūr Kilār and as Sundarar sang a decad, Lord Siva bade his demons to carry the paddy to Tiruvarur.

At Tiruppugalūr, by the grace of Siva, bricks were transformed into gold for the sake of Sundarar. At Tiruk-kaccūr Siva himself served him food by begging at each door.

At Tiruvorriyur (tinuvorriyūr), he once again got into wedlock with Sangiliyār, the mediator being Siva himself. The marriage took place only after he swore that he would not leave Tiruvorriyur. But he did not keep his word, for he left Tiruvorriyur. No sooner did he leave, than he lost his sight. At Tiruvenpākkam, he was given a walking stick and at Kanchipuram, he got back the sight in the left eye. To pacify the wrath of Paravaiyar, Siva himself acted as the mediator. He got gold bars at Vridhāccalam, threw in the river, and caused them to appear in the tank at Tiruvarur.

His contemporary Chera (cēra) king was Cheraman Perumal (cēeramān perumāl), much noted for charity. Once he came to Tiruvarur to meet Sundarar. Both became friends and toured the entire Tamil land. Sundarar went with him to Tiruvanjaikkalam (tintvanjaikkalam). While he was returning with the presents got from Cheraman Perumal, he was robbed of all his wealth at Tirumuruganpūndi and he got back everything, when he improvised a decad.

While he was going to Tiruvanjaikkalam for the second time, he wrought at Avināsi, the miracle of bringing back to life a Brahmin boy devoured by a crocodile. Then from Tiruvanjaikkalam, he departed for Mt. Kailas (kailās) on a white elephant, accompanied by Cheraman Perumal in the month of Adi (July-August) on the day with asterism svāti. It is said that he lived for sixty years.

Cheraman Perumal Nayanar: In Kodungallūr or Makotai (mākōtai), the capital of the Chera country, the king Cheraman Perumal lived. He was gifted with the art of understanding the language of every living being and hence he was known as Kalariru Arivār. He used to worship Lord Natarāja and on the completion of the worship, he would hear the twinkling sound of the Lord's anklet. One day he heard the sound very late. Being aggrieved, he wanted to put an end to his life. The Lord informed him that as he was enamoured and engrossed in the songs of Sundarar, he was late. On hearing this, he desired to meet Sundarar.

On the day of his coronation, when he went on procession through the royal streets, he saw a washerman coming. It rained and the fuller's earth which the dhobi carried, got wet and soaked. As the sun shone, it became dried up and the washerman looked as if he has besmeared his body with the sacred ash. The king was much pleased to see and the yerned Sivabhakta got down from the elephant to greet him. The dhobi got perplexed and said that he was after all his servant. The king replied that he, as the devotee of the Lord, reminded him of the guise of the Lord, enabling him to go unembarrassed.

Pāṇa Bhadra, the minstrel of Madurai playing lute, went to Cheraman with an epistle beginning with Mathimalipurisai, composed by the Lord at Madurai. On receiving it, Cheraman gave him abundant wealth and the minstrel returned to Madurai.

Cheraman then went to the Chola (cola) country to meet Sundarar. At Cidhambaram, he sang the Pon Vannattu Andadi, a minor poem and at Tiruvarur, a

Munimanikkōvai. He was the guest of Sundarar for sometime and visited many shrines in the Chola and Pandiya (pāndiya) countries. Sundarar visited the Chera capital twice and from there he proceeded to Kailas along with Cheraman. In the presence of the Lord, Cheraman presented his poem, Tīnikailāyañāna ulā.

Viranmindar: The saint Viranmindar (viranmindār), a Vellala (vellāla) lived at Senkunrār, in the Chera country. Once he visited Tiruvarur and remained in the hall, Dēvāsiriyan, worshipping the Lord. One day, Sundarar passed by the side of the hall to worship the Lord, without paying honour to the saints. Viranmindar, mistaking Sundarar to be too haughty to pay respects to the saints, declared him, a Puducu, an outsider to the Saiva fold. On hearing this, Sundarar prayed to the Lord and improvised the decad, Tinuttondattogai and worshipped the devotees of Siva. Viranmindar was immensely pleased and by the grace of Siva, he became one of the Lord's celestial hosts.

Manakkanjarar: At Kanjāru (Anatāndavapuram) in Tanjavur district, lived the Saint Manakkanjarar (mānakkanjārar). He was blessed with a female child. On her wedding day, the Lord came in the guise of a Mahavrata (mahāvrata) and asked the saint to give off her tresses to make pancavati (sacred thread of hair). At once, the saint cut off the locks and offered it to the Mahavrata, By His grace, the locks grew as before. Then she was given in marriage to the saint Eyarkon Kalikkamar (ēyarkōn kalikkāmar).

Eyar Kon Kalikkamar: At Tinippenimangalam, this Vellala saint who belonged to the Eyar clan, lived. He heard that Sundarar sent Lord Siva as a negotiator to pacify the sulkiness of his consort Paravaiyar and hence he began to cherish hatred towards him. Lord Siva wanted to make the saint reconciled. So He made Eyarkon to suffer from a colic disease and informed him that the disease could be cured only by Sundarar, who had proposed to visit him. Not willing to see Sundarar, he cut his belly with a scimitar to die. On his arrival Sundarar who came to know the incident, aimed the scimitar to die. By the grace of Siva, Kalikkamar was restored to life. Then he prostrated at the feet of Sundarar and got his blessings.

Somasimarar: A native of Ambar, Somasimarar (sōmā-simārar) used to feed Saiva devotees. He performed many Vedic (vēdic) sacrifices and was in the habit of chanting the pancakshara (pancākshara) incessantly. He went to Tiruvarur and worshipped the feet of Sundarar with devotion and attained beatitude.

Narasinga Munaiyaraiyar: A feudatory of the Pallavas, this chieftain brought up Sundarar in his boyhood. He used to feed Saiva devotees on *Tinuvātirai* days and offered 100 gold coins as gift. One day, a devotee came smeared with sacred ashes, but with signs of lust. The saint welcomed, fed and gave him 200 gold pieces. He took care of the temples in his territory and obtained beatitude.

Kalarcingar: A Pallava king, Kalarcingar once proceeded to Tiruvarur to worship Lord Tyagaraja (tyāgarāja).

His queen smelt a flower in the flower pavilion of the temple. Ceruttunai (ceruttunai), a saint got wild and cut her nose. When the king was informed of it, he said that the hand which took the flower to smell should also be cut. So saying, he severed her hand. He who ruled for a long period, continued his service to Siva and attained His feet. C. Minakshi identifies him with Nandivarman III. Some others identifies him with Narasimhavarman II, the builder of Kailasanatha (kailāsanātha) temple at Kanchipuram.

Ceruttunai: A Vellala by caste, he lived in Tanjavur. It was he who cut the nose of Kalarcingar's queen. By his intense devotion, he attained bliss.

Kotpuli: A Vellala of Tirunāttayattānkudi, Kotpuli (kōtpuli) was a Chola commander. He used to store paddy for oblation to Siva. Once, when he left for a battlefield, he instructed his relatives, not to use the paddy for their personal needs and it should be used exclusively for oblation to the Lord. He issued this order under the command Tinıviraiyākkali. After a few days there was a famine. His relatives infringed the oath and used the paddy. When the saint returned and came to know of it, gathered his relatives who infringed the oath and killed everyone who used the paddy. He killed even a child, saying that it would have suckled the milk of its mother. By the grace of Siva, all were brought back to life. Once, when Sundarar was his guest, he gave him his daughters with reverence and Sundarar accepted them as his own children.

Pusalar: A Brahmin of Tiruninravur (tiruninravūr) near Madras, Pusalar (pūsalār) desired to build a Siva temple and constructed it step by step in his mind. He arranged to consecrate the temple and make the Lord enter it on an auspicious day. That day happened to be the one on which, the Pallava king, in pomp and grandeur arranged to perform the consecration of the magnificent temple erected by him at Kanchipuram. The Lord informed the king in his dream that He proposed to enter Pusalar's temple at Tiruninravur on that day and to arrange another day for the purpose. Very much amazed, the king proceeded to Tiruninravur, inquired about the temple of Pusalar, met him and found out that Pusalar had constructed it only in his mind. Pusalar performed the consecration ceremony at the appointed hour. He did special worship to the Lord daily for several days till he attained perennial bliss.

Sadaiyanar: Belonging to the Adi-Saiva caste of Tirunavalur Sadaiyanar was the father of Sundarar. His consort was Isainaniyar (isaināniyār) or Matiniyar.

Isainaniyar: The consort of Sadiyanar, she used to adorn herself with the sacred ashes. She was fortunate to have Sundarar as her son. It is said that one can acquire Sivañāna, by chanting her name.

See also: Tinuttondattokai.

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SWATANTRA PARTY

The Swatantra Party was born at a meeting convened by the All India Agriculturists Federation, presided over by C. Rajagopalachari (rājagōpālāchāri) and N.G. Ranga, Sardār Bahadūr Lāl Singh, Bhailalbhai Patel, K.B. Jineraja Hegde, M.R. Masani (māsani) and a few others participated. Rajaji christened it as the Swatantra Party in the public meeting held at Madras, on the evening of 4th June 1959.

Rajaji and M.R. Masani were the two leading theoreticians of the Party.

At the preparatory convention held 2 months later at Bombay, nearly 600 representatives from Madras, Mysore, Andhra, Kerala, Bengal, Delhi, Uttar Pradesh, Maharashtra, Punjab and Gujarat attended. It adopted the 21 point statement of principles.

The party held its first National Convention at Patna on the 19th and 20th of March, 1960. About a thousand delegates attended. A statement of policy, called To prosperity through freedom was adopted.

The Swatantra Party stood for the common man. A drastic reduction of taxes was proposed. Indirect taxes would be reduced. Priority should be given to agriculture. Small-scale modernised industries would be established. It would repeal the amendment to the Constitution made to expropriate lands belonging to peasant proprietors through inadequate compensation. The party accepted the right of the workers to organise in order to improve their conditions of life and work. It committed to give the country a "clean administration".

In Tamil Nadu, the enrolment of membership was 3,093 in 1964, 5,916 in 1967, 5,678 in 1969 and 4,411 in 1971.

In September, 1961, the Election Commission recognised the Swatantra Party in the State of Andhra Pradesh, Bihar, Gujarat, Himachal Pradesh, Madras and Uttar Pradesh and the *star* was allotted as its election symbol. In the third General Elections (1962), in all States taken together, 183 candidates contested and 22 seats were won to the *Lok Sabha*. In the State Assemblies, the Party contested for 1038 seats and won 166 scats.

In the fourth General Elections of 1967, it won 252 out of 259 seats contested in all State Assemblies taken together; and 44 out of 179 seats contested for the Lok Sabha.

In the mid-term elections of 1968-69, the party contested 155 seats, won 11 seats in all, with as many as 120 losing their deposits.

In the Lok Sabha elections of 1971, the party could set up only 58 candidates and could win only 8.

"Accepting his full share of the responsibility as Party President for the Party's failure in 1971 elections, M.R. Masani stepped down from the Presidentship of the Party". Later the party merged with others to form the Janata party and thus it got extinct.

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TAKKAI RAMAYANAM

Takkai, a musical instrument of leather mentioned by Karaikkal Ammaiyar in the Tiruvalangadu Mutta Tiruppatikam, included in the 11th Tirumurai, is an accompaniment to music. Sambandar has also mentioned it in one of his Tevarams (tevaram). Adiyarkkunallar, the famous scholiast on Cilappatikāram has also quoted a stanza containing a list of the accompaniments of music of his days and has classified takkai under akappura mulavu (drum of medium grade). The takkai has a place in Araiyar Sevai during the two festivals at Srirangam. The instrument was very popular in the Kongu country up to the end of the 17th century A.D. Takkai was also called dakka. The two faces of dakka will be circular. It will be held by the left hand, the musical sound being produced by a stick (called) kunil in Tamil and the words being sounded by the fingers of the right hand. This is also called damarukam. This takkai is made of bronze or wood, the circular parts on both sides being covered by leather. There will be 7 to 11 holes and both sides are drawn tight with strong twisted and trimmed thread. It is sounded, by holding it at its central part.

Sounding this small kettle-drum, the takkai, the verses in the Takkai Ramayanam (takkai rāmāyanam) are sung and hence the name. This work may be classified as folk songs. This may be equated with the lyrics in English.

The verses in this work are classified into two categories, orrai (orrai - single) and irattai (irattai double). If a line consists of four foot each, ending in kay (kāy), it is called *orai* or single. If a line consists of six foot in the formula ma (mā), kay, kay, ma, kay, kay, it is irattai or double.

The author of Takkai Ramayanam seems to be Emperuman Kavirayar (emperuman kavirayar). Though the name is mentioned in one of the prefatory verses, it seems that an advertisement was found in the Tamil journal, Vivēka Divākaran of 17-10-1897, announcing a prize of Rs.10/- for those who could inform the name of the author of Takkai Ramayanam.

The Takkai Ramayanam was composed at the instance of a chieftain called Nalla Tambi Gangeyan (nalla tambi gāngēyan), a feudatory (probably of the Pandiyas (pāndiya) ruling a part of Kongunadu (kongunādu) with headquarters at Monur. As one of his predecessors exhibited his valour to help the Pandiyan suzerain, he was awarded Elukarainadu and conferred the surname Aghavarāma. He was also allowed the privilege of wearing the margosa garland and having a flag with the fish

emblem. Nalla Tambi Gangeyan ruled his territory with these insignias of his ancestors. He was called Morurk Kannan Attappa Nalla Tambi Gangeyan. Being the patron, his name is mentioned in the 6th prefatory verse, the portrait sculpture of whom is found in the temple at Tiruccengodu (tiruccengodu).

It seems that Muttusāmikonār, a scholar of Tiruccengodu was responsible to print the first four cantos (kandam (kāndam)) of the Takkai Ramayanam, by c. A.D. 1897. Somehow, he became disgruntled and burnt the entire printed matter along with the palm leaf manuscript.

Deivasikhāmani Kaunder, Velampālayam in Kongunadu, was in the habit of collecting palm leaf manuscripts in the first half of the 20th century. After his demise, his valuable collections are transferred to Penur Math, near Coimbatore and kept in the custody of Santalinga Adigal. Among the collections, there are two manuscripts of Takkai Ramayanam, one full and another incomplete.

K. Arunachala Kaunder (anınāchala kaunder), a Tamil scholar, took immense pains to prepare the script with those two manuscripts. He has also written a gloss and a critical introduction in an historical perspective, which has enhanced the value of the edition. He has improved the text, wherever possible and supplied Kampan's verses wherever the original Takkai verses are lost or cannot be reconstructed.

The Takkai Ramayanam, edited by K. Arunachala Kaunder, was published by the Archaeological Department of the Government of Tamil Nadu in 1988, in 2 parts with 5 cantos, leaving the last one, the Yudda Kandam.

This Ramayanam ought to have been composed by about A.D. 1600.

The author Emperuman Kavirayar has panegyrized his patron in 20 places.

Kampan's Ramayanam consists of 10,560 stanzas while Takkai has 3,250 stanzas, just one third of Kampan. This Ramayanam is not an adaptation, but actually a shortened version of Kampan's.

It seems that the author of Takkai has deviated from Kampan in 2 or 3 places.

A special feature found in Takkai is the naming of the fifth canto as Soundara kandam, instead of the popular Sundara kandam.

Out of a total of 3,250 stanzas, the first five kandams contain 1,617 stanzas only, the sixth having the lion's share.

See also: Kampan's Ramayanam.

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TAMIL LITERATURE UNDER THE PAL-LAVAS

Literary works in Tamil including those of some Pallava kings who were saints, were produced during the Pallava period.

Sivakshetra Venpa: Iyadigal Kādavarkon, a Saiva saint, sung by Sundarar in his Tiruttondattokai was the author of Sivakshetra Venpa (sivakshētra venpā).

According to some, this saint was Simhavarman-III, of the Sanskrit records, while some others equate him with Paramēsvaravarman (A.D. 670-685). There are 27 stanzas in venpa (venpā) metre and the places sung are Tillai (Cidambaram) Kudandai (Kumbakonam), Tiruvaiyaru (tiruvaiyāru), Tiruvarur (tiruvārūr), Tirutturutti (Kuttālam) in Tanjavur district), Tirukkōdikkā, Tirunedunkalam, Kulittandalai, Tiruvanaikka (tiruvānaikkā), Mayilai, Senaimakkalam (sēnaimākkālam), Velaikulam, Sāykkādu, Tiruppāccilāccirāmam, Ciramalai (cirāmalai) (Tirucci), Tirumalapādi, Tiru Āppūdi, Kanchipuram, Tiruppanandal (tiruppanandāl), Tiruvorriyur (tiruvorriyūr) and Tirukkadavūrnayānam. This work is included in the 11th Tirumurai (tirumurai).

Nandikkalambagam: A panegyric on Nandivarman III, his victory in the battle of Tellaru (tellānu) finds a place in many a verse. His victory over the three crowned kings in the battle fields at Veriyalūr, Palaiyānu, Vellānu etc. are also mentioned. The wars with the Rāshtrakūtās at Kurukōdu also find a place in three verses. Avanināranan, a surname of Nandivarman III is also mentioned. This minor poem consists of verses in various metres. This is considered as the first Kalambakam in Tamil.

Bharata Venpa: A champu kāvya, Bharata Venpa (bhārata venpā) which is Bhārātam in venpa metre, is interspersed with prose by a Vaisnava poet called Perundevanar (perundēvanār). He is considered a Buddhist poet by some. This was written during the reign of Nandivarman III, whose victory at Tellaru finds a place in it. The Pallava king is also called Panditar Alaya in the prose portion. This Bharatam is not available in full, and only the Udyōga parva, Bhī shma parva and Drōna parva are there. The rest are completely lost. Being a Vaisnavite, he refers to Tiruvengadam (tiruvēngadam), Tīrumāliruncōlaimalai, Tiruvarangam and Tīru Attiyūr in a verse.

Cheraman Perumal Nayanar's Works

Cheraman Perumal (cēramān perumāl), the companion of Sundarar toured along with the latter extensively throughout Tamilagam. Cheraman sang Ponvannattandadi (ponvannattandādi) at Cidambaram and Tiruvarur and Mummanikkovai (munumanikkōvai) at Tiruvarur. His Nāna ulā was sung at Kailāya (Mt. Kailas). The andādi consists of 100 verses and as the first verse begins with words Ponvannam and the last verse ends with the same word, the minor poem is called Ponvannattandadi. The Mummanikkovai consists of 30 stanzas with akaval, venpa and kattalaikkalitturai (kattalai-

kkalitturai) metres in succession. This ula (ulā) is considered to be the first ula in Tamil and hence the name Adi ulā. All his works are included in the 11th Tirumurai.

The Tevarams (tēvāram) of Appar, Sambandar and Sundarar form a bulk of the literature under bhakti or devotion and they are dealt with, separately.

The contributions of the first group of Alvars (ālvār) along with Tirumalisai Alvar have been treated separately.

The works of *Tirumangai Alvar* and *Tondaradip-* podi are also discussed separately.

Many stray verses eulogising Accutavikrāntha, a Kalabhra king are found in Tamil Nāvalar Caritai and Tondaimandala Satakam.

Muttaraiyars were chieftains of Tanjavur in the 8th century A.D. A certain Perumpidugu Muttaraiyan Cuvaran Māran was a great patron of Tamil poets. Four poets, Pāccil Vēl Namban, Ācāriyar Aninuttar, Kōṭṭārnu lļam Perumānār and Kuvāvam Kāncan have sung many poems on the prowess of this chieftain. Those poems are inscribed in the Siva temple at Sendalai. These poets would have written more but nothing is known about them.

A Tamil stanza inscribed in the cave temple at Dalavānūr was by Brahmangalavan Selvan Sivadāsan. Another by the Pallava king Aparājitavannan is found inscribed in the Vīratṭānēsvara temple at Tiruttanigai. There are two venpas, inscribed at Tandalam, eulogising one Sakti Pallava.

A lot of Tamil verses are found, quoted in the commentary on Yapperungalam (yāpperungalam) and Yapperungalakkarikai (yāpperungalakkārikai). Both treatises are on prosody and poetics, some of which are on Pallavamalla.

The commentary on Yapperungalam furnishes the names of several works on prosody like Sangayāppu, Māpuranam etc. Some poetical works like Purāṇa Sāgaram, Āsiriyamuri, Kaliyāna Kathai, Ani Iyal, Kālakēsi etc. cited by the annotators are now extinct. The works cited in the annotation of Yapperungalakkarikai are also not available. But it is certain that they all might have been composed during the Pallava regime.

Bibliography: Maramalai Adikal, Ancient and Modern Tamil Poets, T.M. Press, Madras, 1939; M.S. Purnalingam Pillai, History of Tamil Literature, Tamil University, Tanjavur, 1982; C. Minakshi, Administration and Social Life under the Pallavas, University of Madras, Madras, 1938.

TAMIL POEMS LOST AND PARTLY RECO-VERED

Some Tamil poems that are lost can be known from inscriptions and other sources like Purattirattu (purattirattu).

From Inscriptions

Two works on Rajaraja I (rājarāja) known from inscriptions are the Rajarajesvara Natakam (rāja-rājēsvara nātakam) and Rajarajavijayam (rājarājavijayam). The former was enacted in the Rajarajesvaram (rājarājesvaram) temple annually during the Vaikāsi (May-June) festival by one Tiruvalan Tirumudukunran having the surname Vijayarājēndra Acārya, a sāndikkūttan. He was perhaps the author of this play. "This was not a drama, based on Rajaraja's life, but rather a dramatic representation of the construction of the temple itself. An endowment was also created to enact this play by Rajendra II (rajendra). The other, Rajarajavijayam, known from an inscription of Tirippunturutti, was written by Savarnan Nāranan Bhattādittan, probably in Sanskrit and it may be considered as a quasi-historical poem dealing with the reign of Rajaraja I.

An inscription at Tirubhuvani, near Pondicherry, dated A.D. 1097 states that a certain Tirunārayana Bhattan who was also called Kavikumuda Chandra Panditan wrote the Kulottunga Cola Caritai and presented it before an elite audience. He was awarded a gift of land by the Sabhā of Tinibhuvani caturvedimangalam, for this work.

Two inscriptions from Caddalore dated A.D. 1111 and 1119 record a gift of land to an ascetic, Parasamaya Kolari Mamuni of Vīrai, for his works Kannivanapurānam and Pūmpuliyūr Nātakam. Kannivanam is Tiruppādirippuliyūr.

Manudattunidaiyan Kunran Cirrambalamudaiyan. a poet, composed a poem on Vedavanamudaiyan of Paiyur (paiyur) and got some lands in A.D. 1146. He gifted those lands to the temple of Paiyur. The name of the poem is not known.

The poem Viranukkavijayam composed by one Punkoil Nambi (pūnkoil nambi), celebrating a chieftain of the Chola (cola) king Viracola Anukkar. The king, while witnessing a dance of Pūnkoil nāyagat talaikkōli, gave orders to gift some lands to the poet Punkoil Nambi.

Tiruvalangadu (tiruvālangādu), Arulnilaivisākan Trailokyamallan Vatsarājan of Anumpākkam endowed a lamp at Tiruvalankadu in A.D. 1210 and he is described as one who rendered Bhāratam in chaste Tamil and discovered the path of Siva (Bhāratam tannai anıntamilppadutticcivaneri kandavan).

One Varadaiyappulavar composed a minor poem, called the Vallai Andadi in praise of the deity at Tiruvallam, for which he was given 100 kulis (kuli) of land.

From the inscriptions at Ponnamarāvati in the Pudukkōttai district, it is learnt that Sundarapāndiya Maraccakravarttipillai gave the title Maraccakravarttipillai to one Tiruvarankulamudaiyan of Cholanadu (colanadu) and a gift of land for his poem, Pērvanji.

Pāndi Kavirāyar, a poet, wrote Vīramālai (heroic poem) on Vengalappa Nāyakkurayan and got a gift of some lands, according to an inscription.

During the time of Maravarman Sundara Pāndiyan, a poet Kodikondān Periyan Adiccadevan wrote a Pillaittamil on Kandan Udayam Ceydan Kangeyan and got a gift of land at Cattaneri.

Neither these poems mentioned in the inscriptions nor details about their authors are available.

From Purattirattu

An anthology of 1570 stanzas, Purattirattu is assigned to the latter half of the 15th century A.D. Kampan's Ramavataram (rāmāyatāram) is the latest work represented in this anthology. Published by S. Vaiyapuri Pillai (vaiyāpuri pillai) in 1938 as a Bulletin of the Tamil Department of the University of Madras, it has brought to light many works which are otherwise unknown. Some are known only by name. A few quotations of such works are found in the scholium of the scholiasts. A few portions of the works which are missing in the printed editions are found in this anthology. This work follows the scheme of Tirukkural (tirukkural) and is divided into three parts. Fourteen chapters found in the Kural (kural) are not found in this anthology and 15 chapters found in the anthology are not found in the Kural. There is a concise edition of this anthology, the third part of which consists of verses from Muttollayiram (muttollayiram) and some are found quoted elsewhere. The Arattuppal consists of 45 chapters and 473 verses; the Porutpal 86 chapters and 1032 verses and the Kāmattupāl 65 verses, making a total of 1570 stanzas.

Santipuranam, Asiriyamālai, Inumpal Kāñci, Nāradacaritai, and Perumporul vilakkam are works otherwise unknown. Kundalakesi (kundalakesi), Tagaduryattirai (tagadūryāttirai), Muttollayiram and Valaiyapati (valaiyāpati) are known by name with some stanzas quoted by the annotators. Forty-four verses of Tagadur yattirai and 109 verses of Muttollayiram (out of 2700 stanzas) are available. Kundalakesi is a Buddhist work and its story is given in the scholium on Nīlakēsi, 19 verses being secured from this anthology. A few stanzas of Valaiyapati, one of the five epics in Tamil, are quoted by annotators, 66 verses being available in Purattirattu.

The first ten and the last ten of Patirruppattu are not available. But two verses belonging to this Sangam work are available in this anthology.

Perundevanar's (penundevanar) Bharata Venpa is available only in parts. Though the editor was able to get 28 verses belonging to it, which are not available, four , more stanzas are available in Vaiyapuri Pillai's edition.

From Kalaviyarkarikai: Edited by S. Vaiyapuri Pillai, Kalaviyarkarikai (kalaviyarkārikai) with its commentary, contains stanzas, quoted in the commentary from the works Akattinai (1), Araiyar kovai (1), Innisaimālai (1), Kandan Alankaram (9), Kilavittelivu (25), Kilaviyakkam (3), Kōyil Andādi (1), Cirrett agam (1), Tillai Andādi (1), Nāraiyūr Andādi (1) Palcandamālai (8) Poruļiyal (39), Malavai Elupadu (1) and Vangarkovai (3). The numbers in brackets indicate the number of stanzas available.

Some books on dramaturgy have also been lost. Gunanul, Sayantham, Seyirriyam, Bharata Sēnāpatīyam (a grammatical treatise), Madivānan Nāṭakattamilnul and Muruval, the works on dramaturgy mentioned in the scholium of Adiyarkkunallar (adiyārkkunallār) on Cilappatikaaram (cilappatikāram), Vilakattārkūttu, Kadakandu, Vancippāttu and Mōtirappāttu mentioned in Pērāciriyar's gloss to Tolkāppiyam, are also lost.

Several works on music are also lost like Icainunukkam by Sikandi, Indira Kāliyam by Yāmalēndra, Pañca Bhāratīyam, Pancamarapu (pañcamarapu), Patinārupadalam, Penunārai, Penunkunuku etc., were some of the music treatises mentioned by Adiyarkkunallar in his gloss on Cilappatikaram. We hear of a musical treatise, Vāyppiyam from the commentary of Yappaningalam. But recently N. Mahalingam has published the Pancamarapu.

Bibliography: M.S. Purnalingam Pillai, Tamil Literature, Tamil University, Tanjavur, 1982; Kamil Zvelebil, Tamil Literature, C.J. Brill Leiden/Koln, 1975; T.P. Meenakshisundaram, History of Tamil Literature, Marathi Sahitya Parishad, Hyderabad, 1965.

TAMIL WORKS OF THE BUDDHISTS

It is well-known that Manimekalai (manimēkalai) of Cīttalaic Cāttanār is a Buddhist work of the post-Sangam period. Manimekalai and Kundalakēsi, 2 of the 5 epics in Tamil and other Buddhist works, are dealt with elsewhere.

Bimbisara Kathai: In Nilakesi (nīlakēsi), a minor epic, there seems to be a section, the Kundalakēsi Vāda Canukkam. Vāmana Munivar, the commentator, quotes a stanza about the birth of the Buddha in the 41st stanza, saying that the stanza was from the Bimbisara Kathai (bimbisāra kathai), a Buddha Kāvya.

Sivanana Siddhiyar (sivanāna siddhiyār), one of the 14 Saiva Siddhanta Sastras, written by Anılnandi Sivācārya, consists of 2 parts, the Parapakkam (on the heretical or alien doctrines) and the Supakkam (on the principles of Saiva sect). In the Parapaksha, while contradicting the doctrines of Souttirantika (souttirāntika), under stanza 5, Nānaprakāsar, the scholiast quotes the same stanza from Bimbisara Kathai.

Souttirantika is a school of Buddhism which admits only the authority of the Buddhist sutras (sūtra).

Siddhantattokai: In Sivanana Siddhiyar, the commentator quotes under stanza 2, two lines from a stanza of Souttirantika, and under stanza 31, gives the full stanza of 4 lines of the same work. In Nilakesi, 64th stanza of the Buddha Vāda Canıkkam, the commentator quotes a line from this work.

Tiruppatikam: A stanza from this work, which is also now extinct, has been quoted by the commentator under the 2nd stanza of Sivanana Siddhiyar - Parapakkam, on Souttirantika. The author of Nilakesi has not only quoted

the stanza found in the commentary of Sivanana Siddhiyar but also another stanza.

With the exception of Manimekalai, others, said to have been Buddhist works in Tamil, are now not available.

See also: Buddhism in the Post Sangam Age, Manimekalai, Post-Sangam Works.

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TAXATION UNDER THE CHOLAS

It is a well known fact that land tax was the chief source of revenue in the Chola $(c\bar{o}la)$ country. The most general term for taxes mentioned in the Chola inscriptions is irai (irai). Another term is kadamai (kadamai) which probably means the land dues. The term kudimai may be a tax on cultivation. Vari is a general term suffixed to other terms while another term ayam ($\bar{a}yam$) may be a cess levied on traders and merchandises. The antarayam (antarāyam) may be a local tax. Pattam ($p\bar{a}ttam$) was probably a levy on profession. Some other terms like vetti (vetti), amanci (amañci), padikkaval ($p\bar{a}dikk\bar{a}val$), eccoru (eccoru) etc., are also found.

Puravu is a term denoting land tax. Dues from the lands were collected in paddy from paddy fields, as well as from dry and garden lands. The tax on salt pans was collected in salt and the tax on shepherds was in ghee. Sometimes, land tax was collected in cash also. There is a term iraikattina kānikkadan which may also mean a land tax.

For the proper maintenance of irrigation tanks, ēri āyam, a small cess was also collected.

Some cilvari and cillirai were also collected, like eccoru, vetti and muttai al (muttai āl). Eccoru may mean the provision for offering of food to public servants at the time of their visit to the villages. Vetti is a service rendered by land holders and such service was probably utilised for maintaining irrigation works, tanks etc. Maintaining the banks of the river Kaveri (kāvēri) was known as Kaverikkarai viniyōgam.

A levy on merchandise imported or exported was called cungam (cungam) or ulgu. A duty levied on shops was termed angadikkuli (angādikkūli).

Professions of various kinds were taxed. Gold-smith had to pay a tax called tattārppātṭam. Blacksmith paid a tax called ulaippātṭam. Weavers had to pay taṇi irai, a tax on the loom. A pudavai (a long cloth) had to be paid per loom per year. Idaippātṭam on shepherds, kusakkāṇam on potters, ōdakkāsu on ferries, cekkukaḍamai on oil presses, pācippātṭam on fishermen, vanṇākkūli on washerman, ilampūṭci on toddy drawyers, māvirai on the owners of such trees, the ilaikkūlam on betel-leaves, were some of the taxes paid by those engaged in such professions.

A marriage tax called kannālakkānam was also collected from both parties. The manradis of Bahur (AD. 962) undertook to give one sheep, whenever anyone among them consummated a marriage, kattilerappompodu. If anyone failed to give the sheep, the ganappenimakkal and the Devaradiyar were authorised to take two sheep by force.

Some payments were demanded by the officers for the special services rendered by them. Atikārappon was demanded by an official. Irasaniyokam was demanded for the despatch or delivery of the royal order. Tīrumugattēvai was also a similar one. Cikāriyappēru was demanded by the officer Srikānyam. Cēvagappēņi was for the officials on local duty, cirumurikkāsu was a payment for the delivery of cirumuri or a memo. The dandanayakappēru was demanded by the army chief.

Occasionally, war tax was also collected. During the time of Parantaka I, 3,000 kalancu (kalancu) of gold was collected from the assembly of Kudamükkil for maintaining the Pandippadai. A war tax of one kalancu of gold on every veli of land was collected by Vīrarajendra, according to an epigraph from Alangudi in Tanjavur district.

There was a cess called sabhāviniyogam. This tax was collected from caturvedimangalams to meet the expenditure connected with the conduct of the sabha (sabhā).

We come across another term, ūriduvarippādu, a tax collected by the nagarattar and the village sabhas. This tax may be like the taxes collected by the present municipalities and panchayats.

The taxes were mostly in kind. In some revenue terms, the tax to be collected in cash is indicated as kānam as in Kusakkanam. Tax remission is also mentioned in inscriptions as iraiyilidevadana.

The Sabha of ur $(\bar{u}r)$ or nadu $(n\bar{a}du)$ used to receive a lumpsum, called iraikkāval from individuals and the interest accrued on it would be considered as the tax. If the ur granted remission, it was called ūrkkī lyiraiyili and if nāttār did so, it was nāttiraiyili. During inundation, a general remission of tax was given on lands that became uncultivable and such a remission was granted for some successive years.

In the collection of arrears, the State seemed to have enforced a strict policy. Confiscation of lands, selling the property of the individuals who left the place of who were in arrears of tax for two or more years were resorted to in cases of arrears. Such lands were sold by public auction. Some coercive methods were also adopted to realise the arrears.

An inscription from Tinwidaimanudur states that the army subjected the members of the local sabha to torture by putting them in water and making them stand in the sun. Some voluntarily gave up the lands owing to their inability to pay the taxes. Some used to leave the village, never to return. It has been generally viewed that the taxes were high and the subjects had to undergo much hardships. As K.A. Nilakanta Sastri observes, "judged by any standard, the system especially in the later period was complex, confused, vexatious in the extreme and most probably, relatively unproductive."

See also: Land Survey under the Cholas, Later Cholas, Local Government under Cholas.

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TELUGU LITERATURE OF TAMIL NADU

According to N. Venkata Rao, in the history of Telugu literature, the period from A.D. 1600 to 1800 is termed as the "Age of the Southern School". He further says that dwipada (couplet) style was first adopted by Palkuriki Somanatha (palkuriki somanatha) in his Basavapurana (basavapurana) and Panditaradhya Caritra (panditaradhya caritra) and that the "credit of reviving the dwipada kavya (dwipada kāvya) literature may be attributed to the Southern School".

Out of the dwipada kavyas written in Tamil Nadu, Cokkanada Carita (cokkanāda carita), considered to be the earliest was composed by Pacca Karpūra Tinivēngala Kavi, dedicated to the chieftain, Golla Peda Rama Nripati (golla peda rāma nripati), who had a brother called Chinna Rama. They were ruling Tiruppattur (tinip-pattiir) and the adjoining areas in the Ramanathapuram (rāmanāthapuram) district under Acyuta Dēvarāya of Vijayanagar (A.D. 1530-1542). Peda Rama Nripati made a grant of the village of Satyamangalam to the temple of Tinutalinayanar at Tiruppattur in A.D. 1538. This work deals with the 64 divine sports of Cokkanatha (Lord Siva) and it is also called Chatursasti Līlā Vilāsamu. This contains 11,680 couplets. There seems to be some deviations from the Tamil Tiruvilaiyadal Puranam (tinivilaiyādal purānam) on the sports given in this Telugu work. They are:

- 1. Exhibition of dance from that of Patañjali
- 2. Helping Mukkantikāduvetti
- 3. Advancing nānīs against Sūrya
- 4. Giving Bana (bana), his artha-deha
- 5. Giving victory to the wife of Bana
- 6. Performing the marriage of a Brahmin with a Dharmi
- 7. Giving upadēsā of a Drāvida kāvya
- 8. Helping the Brahmin Nadukkoda Bhattu
- 9. Making Kinticcetti to rule the land
- 10. Explaining Pāsupata Saiva Siddham and a few others.

Nayaks of Tanjavur: During the Nayak (nāyak) rule in Tanjavur, there were scholars who composed literary works in Telugu. Besides the Sanskrit works of Rāma Badrambha's, 'the consort of Raghunatha Nayak (raghunātha nayak)' and Madhuravani's (madhuravāni), Raghunatha Nayakabhyudayam (raghunātha nayakābhyudayam) and Rāmāyana Kāvya respectively; the king Raghunatha Nayak (A.D. 1600-1651) himself was a Telugu scholar. He composed Pārijātāpaharanamu in Telugu in six hours. Acyutābhyudayamu is a dwipada kavya written by him, on the life of his father, Acyutappa Nayak. He has written Vālmīki Caritra, Raghunatha Ramayana and Naļa Caritra. He is considered to be one of the Rāja Kavitkāya in Telugu, the others being Nanni Chōda dēva Kavirāja and Krishnadēvarāya. The poets of Raghunatha's time were (1) Chēmakūra Venkatarāju who wrote Vījaya Vilāsamu and Sārangadhara Caritra and Krishnādwari who composed Naishadha Pānijātiyamu, a slēsha kavya, each verse giving two meanings, on the stories of Nala and Krishna. This is the only work of this type in the Southern School.

Vijayaraghava Nayak (A.D. 1633-1674): It seems that the literary banner (sārada-dvajam) adorned the court of Vijayaraghava Nayak (vijayarāghava nāyak). He also wore, an anklet of victory, Sāhityrāya pendaramu. The king was the author of a number of dramas like Prahlāda Caritra, Ushāparinayam Vipranarayana Caritra (vipranārāyana caritra) etc. He had also written five dwipadas. Raghunatha Nayakabhyudayam was one of them. Of the dramas, Vipranarayana Caritra relates to the life of Tondaradippodi Ālvār. Four poets and three poetesses adorned his court.

Poet Kalakavi's (kālakavi) Rājagōpalavilāsamu, in five cantos describe the greatness of Dakshina Dvāraka or Mannargudi (mannārgudi) in Tanjavur district. One of the poetesses, Rangajamma was the author of seven works. Krishnamāmba, a student of Kalakavi was able to compose different kinds of poems in Telugu. Mannārudāsa, a poet of high order and son of Vijayarāghava, is said to have written Vijaya Rāghavābhyudayam, depicting the life and achievements, of his father, like the other Abhyudayas.

Maratha Rulers of Tanjavur

Sahaji (sahāji) (A.D. 1684-1710) wrote twenty dramas in Telugu, out of which four are operas. Among the operas, Tyāgaraja Vīnōdha Chitra Prabhandam is the "pinnacle of Sahaji's dramatic art". The themes of the dramas, Satipati Dānasūramu Satyabhama (satyabhāma) donating Krishna to Nārada, and Sati Dāna Sūramu (the husband giving away his wife as a gift to another Vīshnu in disguise), were not handled by any other poet.

He patronised the poets, Sabhāpati Kavi who wrote Sāharāja vilāsamu and Saraswathi Kalvānamu, Giri Raja Kavi who wrote Sāhēndra Caritra, Rāmamōhana Koravanji etc., Vāsudēva Kavi who wrote the Pārvati parinayam and others. He favoured many Telugu scribes who copied valuable classics as well as the works composed by the king and his poets.

Tulajaji (tulajāji) (A.D. 1728-1736) is the author of Sivakāma Sundari Parinayamu and Rājarañjana Vidyā Vilāsamu, the two dramas in Telugu. He patronised Alūri Kuppanna, the poet who wrote Ācārya Vijayam, in Telugu.

Ekōji II, who ruled only for a year, wrote a Telugu Rāmāyana in the dwipada style and also Vignēsvara Kalyāṇamu.

Pratāpa Simha (A.D. 1769-1728), patronised the poetess, Muddu Palani, who wrote Rādhikā Sāntvanamu, also known as Ilā Dēviyamu.

In the court of Amara Simha (A.D. 1787-1798), lived the poet, Mātrubhitta kavi, who wrote Pārijātāpaharanamu, considered as the longest drama of the Southern School of Telugu literature. In this, the jalakrīda (merry making in water) göpika vastrāpaharanam (taking away the clothes of women), episodes of Rādhā and Bhōjakanya, Satyabhama story etc., are described vividly. In the fourth canto, Satyabhama is depicted to have sent messages to Krishna (krisna) in Sanskrit, Kannada, Tamil, Marathi and Hindi, one after another. From this, it is deduced that Hindi was known in the South even in the last quarter of the 18th century A.D. Sivaji (sivāji) (A.D. 1833-1855), the last ruler of the Maratha (marātha) principality was the author of the drama, Annapūrna Parinayam. During his period, the court poet, Venkatakrishna Kavi, who was the author of Sivapārijātamu, a drama, flourished.

Nayaks of Madurai

During the reign of Chokkanada Nayak (chokkanāda nāyak) (A.D. 1656-1682), the grandson of Tirumalai Nayak, the poet Kamesvara (kāmēsvara) kavi wrote Dhēnu Māhātmyanu, in prose and inaugurated the era of prose in Telugu literature. Chokkanada's cousin, Muddalagiri also patronised Kamesvara Kavi. This poet dedicated Satya Bhāmā Sāntvanamu, another work to this Muddalagiri. This work on Krishna appeasing Satyabhama of her wrath, is in the campu style, having 4 cantos. His Rukmani Parinayam is not available.

Vijayaranga Chokkanada (vijayaranga chokkanāda) (A.D. 1706-32) was a poet himself and many poets adorned his court. His prose works, Sri Rango Māhātmiyamu, and Māgamāhātmiyamu are available as manuscripts. Venkata Krishnappa, a Samantha (sāmantha) (feudal chief) of Vijayaranga was a poet of high order and a gifted prose writer. Ahalya Sankarandanamu (episode of Ahalya) and Rādhikā Sāntvanamu (appeasing the anger of Ila by Krishna) are his poems. His prose works include Jaimini Bhāratam and Sārangadharā Caritram. Kandūri Venkat achala Kavi, the author of Mitra Vindaparinayamu and Kārttika Māhātmyamu, Baddepūdi Erraraja, the author of Gadheyopakhyanamu and Sri Krishna Māhātmiyamu lived in his court. Another poet, Tinımala Kavi wrote the yakshagana (yakshagana), Chitrakiita Māhātmyamu in prose. Velagapiidi Krishnayāmātya wrote a kavya called Bhānumadi Vijayamu.

Pudukkottai: Two poets Venkanna (venkanna) and his son Sāmbasiva Kavi, of Mudurupādu in the West Gōdāvari district, came to Tamilagam and became the court poets of the Rajah (rājah) of Pudukkottai (pudukkōttai). They wrote Tondaimān Vamsāvali and Tondaimān Vamsa Pratāpa Mālika, in which they have narrated the history of the Rajahs of the State from Vijayanagara timės to the time of the East India Company. They are printed in 1914 and 1917 respectively.

Sēshayya, the court poet of Vijaya Raghunatha I (vijaya raghunātha) (A.D. 1730-1769), wrote Vijaya Raghunatha Satakamu in Sīsā metre.

Renga Raghunatha Tondaiman (A.D. 1769-89), the Rajah of Pudukkottai, a well known Telugu poet, was the author of Parvati Parinayaniu in five cantos which was printed in 1908. Another work, Kavijanöjjīvani contains 100 verses, which was printed in 1937. Venkanna Kavi is remembered for his lexicon, "Andhra Bhāshārṇavasvamu, in verse, which exhibits that "pure Telugu-acca Telugu-is also capable of expression". His work on alankara is called Raghunāthivamu. His other works are Malhipuranam (on Mallas or Jettis) and Brahannayaki Dandakam in honour of his patron Raghunatha.

During the time of Rāmachandra (A.D. 1839-1886), Chidambaravidvat Kavi sung Chidambaranatha Davdakamu in praise of his patron. The poet was sung by one Chidambaravidvat Kavi, a member of the Venkanna family.

During Vijaya Raghunatha II (A.D. 1787-1807), the poet Mannārayya translated Rasamanjari of Bhanu Kavi into Telugu. Khadga Lakshana Siromani, a treatise in Telugu verse on various characteristics of swords, was written by Navanappa. As a verse refers to three Rajahs Rāya Raghunatha (A.D. 1769-1789) his father's brother Tirumala and Tirumala's son Vijaya Raghunatha (A.D. 1789-1807), the treatise might have been written in the 4th quarter of the 18th century A.D. This small work consists of 74 verses.

Other Telugu Centres in Tamil Nadu

Tindikula Alvān Kavi, a Vaishnavite (vaisņavite), was the author of Svēta Kubhrunūru Kesari Satakam of Alvāninınagari.

At the instance of Bangānıpālayanı Chandrasēkhara Nayak, Bellamkonda Sāmbasiva Kavi, a Saivite wrote Pushpa Dantopākhyānamu, on the greatness of Sivarātri.

In the Ettaiyapuram (ettaiyāpuram) (Tirunciveli district) court, there were poets in Sanskrit, Tamil and Telugu and musicians. Subbarama Dikshitar, a poet, scholar and musician, translated the Telugu Mahābhārata into Tamil.

One Murugësan Pillai of Tirisirapuram who lived in Ettaiyapuram was a Telugu poet, who composed Tirisiragir Satakam and wrote the life of Kampan in Telugu prose. This has been published in 1918. Further, he wrote the story of Cilappatikāram in Telugu prose, which was also published in 1923.

Hosūru Sākamma, a poetess of Hosūr has to her credit, a Telugu Ramayanam and Rangavilāsamu, a yakshagana.

Matturu Appāvu Mudali of Madurai was the author of Mattru Satakam which was printed in 1861 and 1918.

Mannargudi Paramānandatīrtha was the author of half a dozen works in Telugu, which propagated the Dattātrēva cult.

Venkatarāma Sāstry (A.D. 1170-1830) of Mēthur in Tanjavur district sponsored the Merattur Bhagavata mela Sampradāva. He has to his credit 12 books like Prahlāda Carita, Rukmangada Caritra etc. Though they are not printed, they are popular and enacted on festival occasions, particularly during the Narasimha Jayanti.

Sēshācala Kavi, a resident of Cintadiripēttai, in Madras and a clerk under Thomas Simpson, the head of a retinue of the then Governor of Madras, composed Nīlagiri Yātra in 1846, when he accompanied the Governor to Nilgris, the summer resort.

Kasturirenga Kavi, a Telugu poet of Pondicherry dedicated his Lakshana Chūdāmani, on Telugu prosody to Anandarengam Pillai (anandarengam pillai) (A.D. 1707-1761), the dubash of Dupleix, the French Governor of Pondicherry. Known also as Ananda Ratchandamu, the work is valuable as it contains the life sketch of Anandarengam Pillai in its introduction and it was printed in

Rāmamantri, a Telugu poet, patronised by Krishnamantri, (krisnamantri), a dubash of the Dutch (A.D. 1680-1700) wrote Dasāvatāra Caritra, in A.D. 1700, which was published in 1849.

Krishnamantri's son Rāmadāsu patronised the poet Venkatapati who dedicated his work, Rādhāmādhava Samvādamu to his patron. This poet, also known as Sahasrakavi Ačča Tenugu Vengana relates the Rādhākrishna cult in his work.

Venganamantri, a minister under the Madurai Nayaks, settled at Pāṭalipura (Tiruppādirippuliyūr on the banks of the river Gedilam), wrote Ratnāvali Parinaya in four cantos.

Sinnayya of Tiruccendur composed Shanmuga sahasramu on Lord Muruka.

Rāchavēli Kavi of Tinutani wrote Ganikaguna Pravartana Tarāvali, a Kavya on the different activities of the dancing girls, in 27 verses. The tarāvaļi form will contain 27 verses.

Tyāgarāja wrote Nauka Caritramu, Prahlādabhakti Vijayamu and Sītārāma Charitramu.

Rēvūri Anantayya of Turaiyur (turaiyūr) wrote Vrddhācala Māhātmyamu and dedicated it to his patron, Linga Reddy of Turaiyur.

Kandūri Venkatāchala Kavi translated a Sanskrit work into Telugu as Karttika Māhātmyamu and dedicated it to Venkatāchala Reddy of Turaiyur.

Madras: The city was called Chennapattanamu or Chennapuri.

Kuppana Kavi wrote Sankara Vijayamu and Parthasaradhi (pārthasāradhi) Vijayamu, a yakshagana, in A.D. 1740.

Tādēpalļi Panakala Rāyudu composed six satakams in Telugu in A.D. 1770, of which one is Parthasaradhi satakam.

Thōṭa Vijayarāghava Kavi also wrote another Parthasaradhi Satakam in A.D. 1849.

Kinkanı Kannayya wrote yet another Panhasaradhi Satakam in A.D. 1850.

Peri Kāsinādha Sāstri was also the author of another Parthasaradhi Satakam, composed in 1893.

Kokkonda Venkat aratnam wrote Bilvēsvarī yamu on Tiruvallam in the North Arcot district.

Karalapali Rangiah wrote, Kavijana Manōharam and Bhutapuri Mahatmiyam (bhūtapuri māhātmiyam). Bhutapuri is modern Perambūr. Sistui Krishnamūrti Sāstri wrote Stri Nītī Sāstramu and Venkatāchala Māhātmyamu which were printed in 1859.

Matukumallu Narasimha Sastri composed Chennapuri Vilāsamu in A.D. 1860, a work describing the city of Madras of his time as having 100 streets and 11 pettais (pētṭai) (colonies). He has also composed a description of the Parthasaradhi temple.

Sōmasundaram Pillai, a rich merchant of Vilandūra, who was a pandit, got the Telugu Mahabharata printed in A.D. 1853.

See also: Madras, Maratha Rulers of Tanjavur, Nayaks of Madurai, Nayaks of Tanjavur.

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TEMPLES OF THREE CHOLA KINGS (A.D. 1133-1178)

Kulottunga II (kulōttunga), Rajaraja II (rājarāja) and Rajadhiraja II (rājādhirāja), who ruled from A.D. 1133 to 1178 were responsible for the construction of some important temples.

Kulottunga II (A.D. 1133-1150): A dilapidated temple on the outskirts of *Uttāttūr* near Tirucci, contains a 13th regnal year inscription of Kulottunga II which states that the temple was constructed by one *Vāna Viccādira Nādālvān*. So the temple might have been founded during the days of Kulottunga II and named after him.

Magaral: Sambandar has sung a decad on the temple at Magaral (māgaral) near Kanchipuram, which has an inscription of the 11th year of Kulottunga II. S.R. Balasubrahmanyam remarks that the temple had in its recent renovation, unfortunately lost all its old features.

The temple at Munnur, near Tindivanam has an inscription of the 11th year of Kulottunga II. This temple of Adavallisar faces south.

Contribution to Cidambaram Nataraja temple: In one of his inscriptions, Kulottunga has stated that he wore the crown so as to add lustre to Tillainagar. A Sanskrit inscription at Tiruvarur (tiruvārūr) states that he was a bee humming for the honey of bliss at the lotus feet of Nataraja (naṭarāja) of the golden hall at Vyāgrāgrahara. He was responsible for the laying of the four main streets around the temple campus. Many mandapas (mandapā) were constructed. He gilded the Cirrambalam (cirrambalam) and Pērambalam with gold and created seven storeyed gopurams (gōpuram). He constructed the Siva kāmakkōttam for the goddess so that she might forget the Himalayas, her place of birth. Kulōttunga Cōlan Ulā and the Takkayāgapparani by his court poet, Ottākūttar, mention these in detail.

The dance pose sculptures on the basement of the Amman shrine deserve special attention.

Rajaraja II (A.D. 1146-1163): The Rajarajeccuram (rājarājēccuram) or Airāvatēsvara temple at Darasuram (dārāsuram) is dealt with elsewhere.

A Siva temple called Chandramallesvara or Somisvaramudaiya Mahadevar (sōmīsvaramudaiya mahādēvar) at Kendatti in the Kōlār district of Karnātaka has an inscription of the 7th year of Rajaraja II stating that Rājēndra Cōla Pallavarādittan built a temple for Somisvaramudaiya Mahadevar.

Situated at Ponnamarāvati in the Pudukkōtṭai district on the northern borders of the Pandiya (pāndiya) country which was under the Chola (cōla) rule for about 3 centuries, the temple, called Rājēndra Cōlīsvaran Udaiyār temple has a record of Rajaraja II of his eighth regnal year. It states that the temple was constructed by Nishadarajan (nishādarājan), a local chief.

Pallavarayanpettai (pallavarāyanpēṭṭai) Sundarēsvarar temple on the outskirts of Mayiladuturai (mayilāduturai), also called Rajarajeccaram has an inscription of Rajaraja II which states that the temple was constructed by Tiruccirrambalamudaiyān Perumānambippallavarāyan, a native of Kārigaikkuļattūr in Jayankonda Cōlamandalam. Pallavarayan Pettai was also called Kulattūr.

Tiruvānciyam near Tiruvarur, sung by the Tevaram (tēvāram) Trio, a decad each, was called Rajagambira caturvēdimangalam (rājagambīra caturvēdimangalam). Rajagambira was a surname of Rajaraja II, during whose reign the temple here might have been renovated.

One of the eight $v\bar{i}$ rattānam temples at $Valav\bar{w}$ in the Mayiladuturai taluk of Tanjavur district, though not been sung by the Tevaram Trio, is classified as a vaipput-talam, referred to by Appar in his $Ksh\bar{e}trakk\bar{o}vai$ and Adaivu $Tirutt\bar{a}ndakam$. Rajadhiraja II made provision to recite $Tiruvemp\bar{a}vai$ on $M\bar{a}rgali$ $Tiruv\bar{a}tirai$ festival, before the image of $V\bar{a}dav\bar{u}r\bar{a}li$ $N\bar{a}yan\bar{a}r$. As there are inscriptions of Rajaraja II on the walls of the central shrine, this temple might have been rebuilt of stone during his time. This temple with an octagonal sikhara and griva $(gr\bar{t}va)$ is a dvitala (dvitala) one.

Rajadhiraja II (A.D. 1163-1178): The Tiruvalisvaram (tiruvālī svaram) temple at Arpakkam (ārpākkam), near Kanchipuram has an inscription in the garbhagriha wall belonging to the 5th year of Rajadhiraja II. It states that the temple of Rameswaram (rameswaram) had suffered damage at the hands of the Dandanayaka (dandanayaka) of Lankapuri (lankāpuri) that Ediriliccola Sambuvarāyan approached Swamidevar (swamidevar) to avert the calamity by prayers and as a result of the prayers for 28 days, the Lankapuri generals were defeated and the former in gratitude gave Arpakkam to Swamidevar. He also built the temple and named the deity after the Lord of Rameswaram as Tiruvirāmēswaram which became Tiruvalisvaram. It seems that the temple came into being by the 5th regnal year of Rajadhiraja II and this ekatala (ēkatala) temple faces east.

An inscription of the 6th regnal year of Rajadhiraja II is found in the central shrine of Nagar near Tirumangalam in Lālgudi taluk of the Tirucci district. It records the grant of a village. An inscription of the 11th year of Kulottunga II states that some lands were given as Silpācāryakkāni to Tillaināyaka alias Tinutavatturai Achariyan (acāriyan) and his brother for their services to the temple. Hence, this temple might be attributed to the days of Rajadhiraja II and in all probability, the tacca achariyan was honoured by Kulottunga II.

Sambandar has sung a decad on the temple at Ilambaiyankottur near Kuvam in the Chengalpet district, now mostly inhabited by Christians. The deity is now known as Candrasēkhara. On the base of the temple, there is an inscription of the 12th regnal year of Rajadhiraja II which states that the stone temple was built by Pandāri Sivacaranālayan alias Sivapāda Sēkhara Mūvēndavēlān.

Atti in the Ceyyar taluk of North Arcot district, called Keralantakanallur during the days of Rajadhiraja II has a Siva temple, called Edirili Colesvaram. An inscription, of Rajadhiraja II, who had the surname Edirili Cola, available in this temple indicates that it might have been constructed during his time and named after him. Another one, a Visnu temple here known as Edirili Cola Vinnagaram might have also been built by him.

When Sambandar visited Pattisvaram (pattisvaram) near Darasuram, it is said, a canopy of pearls was awarded by the Lord here to Sambandar to protect him from the unbearable heat of the sun. There are statues of Govinda Dikshitar, the minister of Acvuta and Raghunātha, the Nāyak rulers of Tanjavur, and the minister's wife in this temple, which has a hymn of Sambandar.

Another Siva temple at Tiruccattimurram (tiruccattimurram), near Pattisvaram temple, has a Tevaram decad of Appar. Appar prayed the Lord of this temple in a hymn to place His sacred feet on him, before Yama approached him. It is said that, the Lord bade him to go to Tirunallur for it. An inscription of the 5th regnal year of Rajadhiraja II, refers to a grant of land to the temple of Tiruccattimurram.

These two temples might have been rebuilt of stone during the reign of Rajadhiraja.

Cattimurram is also spelt as Cattimuttam, for, it is said that Sakti won the Lord's grace and kissed Him by Her penance. Sakti in this form is depicted in stone in this temple.

See also: Airavatesvaram Temple, Rajendra I and his temples.

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TEN PANDI AND CHERA NATTU ALVARS

Some of the Vaishnava (vaisnava) Alvars (alvar) belonged to the south (ten) Pandiya (pāndiya) and Chera (cēra) countries.

Nammalvar: A Vellāla by caste and born at Tirukkurukur (tinıkkunıkūr) (modern Alvartirunagari), on the banks of the river Tamrapami, Nammalvar (nammālvār) was also called Sadagopan (sadagopan). He was numb for 16 yrs. Neither did he move nor speak. Sitting with closed eyes under a tamarind tree, now called Puliyalvar, preserved with reverence, he was noticed by Madurakavi who passed by and clapped his hands. At once Sadagopan opened his eyes and experiencing the revelation of Vishnu (visnu), poured forth hymns in praise of the Lord. Madurakavi committed them to writing. Tiruvāymoli (1102 stanzas), Tiruviruttam (100 stanzas), Tiruvāsiriyam (7 stanzas) and Periyatinuvandādi (87 stanzas) are his works. He is considered to be the last of the Alvars, and was also called Maran and Parankusan.

Madurakavi: A Brahmin of Tinıkkölür, Madurakavi went on pilgrimage to Ayodhya (ayōdhyā), Maturā, Māyā, Kāsi, Kanchi and Avantika, the seven important Vaishnava sacred places in India. At Ayodhya, he saw a bright unsurpassable effulgent light towards the south, at nights. So, he began to follow the light at night and stay during the day in some place or the other. At last, the light led him to Tirukkurukur, entered the temple there and got extinct. There, he noticed the penance of Nammalvar, without opening his eyes nor moving. When he clapped his hands, the latter opened his eyes and casting a gracious look at Madurakavi bade him to take down his outpourings. Madurakavi composed a hymn of 11 stanzas, in honour of Nammalvar, called the Kanninunciruttāmbu.

Kulasekhara Alvar: A Chera king, Kulasekhara called himself the king of Kolli, Kongu, Kūdal and Kōli. M. Raghava Iyengar thinks that the predecessor of Cheraman Perumal Nayanar (cēramān perumā! nāyanār) abdicated the throne and became an ascetic, who might probably be this Alvar, who ruled the Chera country before the days of Cheraman Perumal Nayanar. This Alvar is the author of Perumā! Tinumoli, consisting of 105 stanzas. His verses on Rāma are the most fascinating ones on the subject in Tamil, before that of Kampan. He is also the author of Mukundamālāi, a devotional poem in Sanskrit. It is said that he entered the feet of the Lord at Brahmadēsam (Mannārkōil) in the Tinunelvēli district.

See also: Araiyar Sevai.

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TERRITORIAL DIVISIONS OF THE CHOLA EMPIRE

The Chola (cōla) empire consisted of the Cholamandalam (cōlamandalam), Rajaraja Pandimandalam (rājarāja pāndimandalam), Jayankonda Cholamandalam (jayankonda cōlamandalam), Mummudic Cholamandalam (mummudic cōlamandalam), Mudikonda Cholamandalam (mudikonda cōlamandalam), Nigarili Cholamandalam (nigarili cōlamandalam), Adirajaraja Cholamandalam (ādirājarāja cōlamandalam), Malaimandalam (malaimandalam) and Vengaimandalam (vēngaimandalam).

The northern boundary of the Cholamandalam was the Vellaru (vellānu) which goes near Parangippēṭṭai, north of Cidambaram; the southern boundary was also called the Vellaru which goes near Aludaiyārkōil in the south of Tanjavur district; the west bounded by the Kōṭṭaikkarai west of Kulittalai in the Tirucci district; the east the sea (the coast being called Cholamandalakarai).

Rajaraja Pandimandalam was the Pandiyan (pāndiyan) country.

Tondaimandalam was called the Jayankonda Cholamandalam.

Ceylon was named Mummudi Cholamandalam.

Gangapādi, which consisted of the southern part of Mysore and the northern portion of the modern Salem district was known by the name, Mudikonda Cholamandalam.

Nulambapādi, which consisted of the eastern part of Mysore, and the modern Bellary district of Karnataka was called Nigarili Cholamandalam.

Kongunādu was known by the name Adirajarajamandalam.

The Cheranadu (cēranādu) consisting of the states of Viruvancur (viruvancūr) and Kochi was named Malaimandalam.

The modern Krsna and Gōdāvari districts of Andhra Pradesh comprised of the Vengaimandalam.

Excepting the Chola, Malai and Vengaimandalams, all the other territories were named, mostly after the surnames of the Chola kings.

Each mandalam (mandalam) was divided into valanadus (valanādu) and each valanadu consisted of nadus (nādu) or kurrams (kūrram). Every nadu consisted of many villages (urs (ūr) and caturvedimangalams (caturvēdimangalam)). Valanadus were named after the names or surnames of the kings and nadus were named after the names of the towns.

During the reign of Rajaraja I (rājarāja), Cholamandalam was divided into nine valanadus. They were Rajendrasinga (rājēndrasinga) valanadu, Rajasraya (rājāsraya) valanadu, Kēralāntaka valanadu, Pāndikulānāsi valanadu, Nittavināda valanadu, Uyyakkondan (uyyakkondān) valanadu, Kshatriya Sikhamani (kshatriya sikhāmani) valanadu, Arumolidēva valanadu and Rajaraja valanadu. Most of the valanadus were formed in between two rivulets of the river Kaveri (kāvēri). All valanadus were named after the surnames of Rajaraja I.

During the time of his successors, some of the names were changed and some were bifurcated and denoted by new names. For instance, the Rajendrasinga valanadu was bifurcated and the eastern part was named Vinudharājabhayankara valanadu, while the western part was called Ulaguyyavanda Chola valanadu. This Ulaguyyavanda Chola valanadu was also renamed as Vikrama Chola valanadu during the time of Vikrama Chola.

Uyyakkondan valanadu was also known as Bhūpālakula valli, Jayankonda Chola, Rājanārāyana, Rājasundara and Vīrarājēndra valanādus.

Rajasraya valanadu was also known as Gēyavinoda Kulottunga Chola (kulōttunga cōla), Valakarai Rajaraja, Tribhuvana mulududai, Tyāgavalli, Ulagamulududai mukkōkkilān valanādus under the Cholas.

Kshatriya Sikhamani valanadu was changed to Adhirājarāja, Gēyamānikka, Kuladīpa Sikhāmani, Kulotunga Chola, Mummudi Chola valanadus from time to time.

In Cholamandalam, hundreds of nadus functioned. As a specimen, the nadus of the Rajendrasinga valanadu are listed. They are Adigainangai, Andattukkūrram, Ēmappērūr, Innambar, Kār, Konda, Kunrārkūrram, Kurukkai, Manni, Milalai, Miraikkūrram, Nallārnūr, Nalvayalūrkkurram, Nangūr, Neluvūr, Panuvūrkūrram, Pidavūr, Poygai, Tirukkalumala, Tiruvāli, Tinuvindalūr, Vennaiyūr, Vilattūr and a few others.

The terrain between the rivers Kaveri and Kollidam was called, Rajendrasinga valanadu.

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TEVARAM COLLECTIONS AND COMPEN-DIUMS

The codification of Tevaram (tevaram) hymns are done in different types, each with a purpose of its own.

Pan Murai (As per notes)

Nambiyandar Nambi (nambiyandar nambi), codified and canonised the Tevarams of Sambandar, Appar and Sundarar into seven books called Tirumurais (tirumurai), according to their pans (pan) or notes. This is also known as panmurai (panmurai) which is dealt with in detail elsewhere.

Talamurai (as per places of the shrines)

The devotees who visit the shrines sung by the Tevaram Trio, indeed desire to have the collections sung on each shrine separately arranged and with this aim in view, the Tevaram hymns are redacted according to the list of the shrines given by Umāpathi Sivācārya in his Tiruppadikkovai. This redaction is called Talamurai (talamurai). The shrines are arranged as follows:

- 1. Shrines in the Chola (cola) country on the northern bank of the river Kaveri (kāvēri) are 63, having 239 patikams, of Sambandar's 138 on 54, Appar's 79 on 33 and Sundarar's 22 on 21 shrines.
- 2. Shrines in the Chola country on the southern bank of the river Kaveri are 127 having 316 patikams, of Sambandar's 149 on 100, Appar's 132 on 66 and Sundarar's 35 on 27 shrines.
- 3. Shrines in *Ilanādu* (Sri Lanka) are 2 having 3 patikams, of Sambandar's 2 on 2 and Sundarar's 1 on 1 shrine. The two shrines are at Tinikkonamalai and Tirukkēdī ccaram.
- 4. Shrines in the Pandiya (pāndiya) country are 14 having 34 patikams, of Sambandar's 24 on 13, Appar's 5 on 4 and Sundarar's 5 on 5 shrines.
- 5. In Malainadu or the Chera country, the shrine at Tiruvañcaikkalam was sung by Sundarar.
- 6. Shrines in the Kongu nādu are 7 having 9 patikams, of Sambandar's 4 on 4, Appar's 1 on 1 and Sundarar's 4 on 4 shrines.
- 7. Shrines in Nadunādu, north of the Chola country and south of Tondaimandalam (tondaimandalam) are 22 having 62 patikams, of Sambandar's 23 on 15, Appar's 27 on 9 and Sundarar's 12 on 10 shrines.
- 8. Shrines in Tondaimandalam are 32 having 68 patikams, of Sambandar's 31 on 25, Appar's 24 on 9 and Sundarar's 18 on 12 shrines.
- 9. A shrine at Tirukkökaranam in the Tuluva country, has the patikams, of Sambandar 1 and Appar 1.
- 10. Shrines in Vadanādu, north of Tamil Nadu are 5 having 14 patikams, of Sambandar's 6 on 5, Appar's 5 on 2 and Sundarar's 3 on 3 shrines.
- 11.A total of 48 common patikams distributed as Sambandar's 7, Appar's 37 and Sundarar's 4.

Agattivar's Tevaram collections: Agastya of the Podiyil hills, was pleased to make a selection of 25 patikams, which he codified under eight headings.

Decads (beginning with) Patikams Todu, Kūrnı and Pittā Gunivarul Tirunī muppatikam Vennīnı

Tuñcal, Kādal and Comunai, Añceluttunmai Anīr, Tillai and Kāttūr, Köil tönum

Ōnīnı, An ya, Pālai, Vadivu and Maruvār Sivanunu Podivudai, Aravanai and Andanālan, Tinıvadi

Pandu, Verragu and Onru Archanaiyo Vey, Kulam and Tillai. Adimai nilai

It is said that this codification was made for the sake of Sivalaya Munivar.

It is believed that if one recites these 25 patikams, he is considered to have chanted the entire Tevaram hymns. These 25 patikams under the above eight headings are printed with annotations.

Tevara Arulmurai Collection: Umapathi Sivacharya (the fourth Santānācārya) has to his credit, eight Saiva Siddhanta Sastras, of which Tiruvarutpayan (tiruvarutpayan) is second in the list. This Arulmuraittirattu (anılmuraittirattu) contains ten chapters, each having ten stanzas in the kural venpa metre. They are:

- 1. Patimudu nilai (the nature of God);
- 2. Uyiravai nilai (the nature of the soul);
- 3. Irunmala nilai (the nature of ānava);
- 4. Aniladu nilai (the nature of grace);
- 5. Anilum nilai (the incidence of grace);
- 6. Ariyum neri (the way of knowing);
- 7. Uyir vilakkam (the nature of the soul);
- 8. Inburu nilai (methods of obtaining bliss);
- 9. Añceluttarul nilai (significance of pañcākshara)
- 10. Anaintor tanmai (nature of jī vanmuktā).

Umapathi Sivacharya has selected 99 Tevarams here and there, suitable for the ten headings of the Tiruvarutpayan. This selection has been made to impart the tenets of the Saiva Siddhanta system, as enunciated in the Tevaram.

Arputat Tevaram Collections: This anthology of Tevaram patikams which wrought miracles, the Arputat-Tevarat tirattu (arputat tēvārat tirattu), contains the hymns of Sambandar, Appar and Sundarar by which they performed miracles. This was published by Pūvai Kalyanasundara Mudaliar, a Tamil scholar in 1890. A glance at the life of the Tevaram Trio, one can find them, having performed miracles during their tour of Tamil Nadu. The patikams by which they performed miracles are collected and published recently also.

See also: Saiva Siddhanta Sastras, Umapathi Sivam, Unmai Vilakkam.

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THEOSOPHICAL SOCIETY

The Theosophical Society was founded by Madame H.P. Blavatsky (a Russian), Colonel H.S. Olcott (an American), W. Judge and others in New York in 1875.

It is said that the theosophy was "revealed anew to Madame Blavatsky by certain Masters or Mahatmas (mahātmā) said to live in Tibet and elsewhere."

Madame Blavatsky, whose name was Helena Petrovna, born on 12-8-1831, married N.V. Blavatsky, a "good deal older than herself" and lived with him for three months only. It seems, later "for some considerable time she lived with a man named Metrovitch". She had also a boy as her son. In 1885 "she created the virginity myth" for herself. She seemed to be "rather a powerful medium", and "a spiritist and spiritualist in full significance of the two titles." She met Henry Steel Olcott, a Colonel turned journalist in 1874. He made her popular as a spiritualist.

It is said that there was a spirit called John King "who was peculiarly friendly with her", and whom she had known since 1860.

On 7-9-1875 Olcott suggested to form a society in New York and on 17-11-1875, the society "was launched as a perfect organisation". Olcott was the president, and Madame Blavatsky, the secretary. According to Madame Blavatsky, the Theosophical Society was "composed of learned occultists and cabbalists, of philosopher Hennetiques of the 19th century A.D. and of "passionate antiquarians and Egyptologists generally." For two years Madame Blavatsky toiled at her studies and on 2-10-1877, she published her Ibis Unveiled. Its notable characteristic is its violent controversial discussion against modern science and Christianity".

The Theosophical Twins, as Madame Blavatsky had named herself and Olcott, came to Bombay in January, 1879, which became the headquarters of the society for 3 years. The Occult World was published in June 1881.

The headquarters of the society was moved to Adayar, Madras in December 1882 and early in 1883, a new room for occult purposes was built adjacent to Blavatsky's room.

The Theosophical Society had over 100 branches in India by 1884, when a great crisis in the history of theosophy occurred and Madame Blavatsky triumphantly came out of it.

The Esoteric School of Theosophy was started in 1888 and "since then it has been the kernel and strength of the society." In the same year Madame Blavatsky published her greatest work The Secret Doctrine. The

Esoteric School was created in order to initiate young Theosophists into the practice of occultism. Every one was asked "not to reveal anything taught.

Display of Psychic Powers: Blavatsky possessed remarkable spiritualistic phenomenon by which she was able to exercise psychic or occult powers. The incidents related as genuine proofs of her psycho-spiritual faculty as revealed in H.S. Clcott's diary are:

- 1. Floral rain: When Thibaut and others were present, the falling of roses which can be wrought only by yōgis, which no one can do is mentioned. Looking at him scornfully, Blavatsky closed her lips together, muttered something, "swept her right hand through the air" and then roses were showered on them. After sometime, Thibaut told her that as he was not favoured with a rose previously, he would like to have the shower of roses repeated so that he could get one to test her powers. She accepted readily the challenge and swept her hand as before and there was another shower of roses (p. 132).
- 2. Go up, the flame: When Thibaut was about to leave, she caught hold of a lamp, and pointing to the flame said go up and the flame rose up. She then bade it to go down and it went down. Again she said go up and it went up; she ordered, down and it came down. She explained that there was an invincible Mahatma there who carried out her orders (p. 134).
- 3. Card Prophesy: When they were going to Sri Lanka on board of a steamer, she was playing solo, the game of patience and the captain of the steamer asked her to tell his fortune with the cards. She prophesied that he could be no longer at Sea. Indeed, everyone laughed. But it became true, for, the captain at his destination got an order of appointment, as Port Officer (p. 154-5).
- 4. Fairy Bells: She had the power to make some fairy bells ring out in the air and cause the great dining table to tremble and move (p. 161).
- 5. Cup and Saucer: Once there were six people but there were only 5 sets of cups and saucers to serve tea. She asked one among them, after carefully scrutinising a place under a tree, to dig at a certain spot. To the astonishment of all, a cup of the same pattern was found there and later cutting a portion of the root further down, a saucer was also found (p. 234).
- 6. Diploma miracle: One among the group expressed his desire to join the Theosophical Society, if she could give him his diploma at once on the spot. Undaunted, she made a sweep of her hand and told him to find his diploma in the bush nearby. To the amazement of all, the diploma was found, with his name and that day's date, together with an official letter from Olcott, who was with them there (p. 235).
- 7. Psychometrizing: Psychometry is the "divination of facts concerning an object from contact with it." Mrs. Gordon got one of her letters placed in a plain cover and gave it to her. She held it to her forehead and said that it contained a letter written to Gordon by Thibaut (p. 238).

- 8. Doubling the ring: Blavatsky was wearing a lovely yellow diamond ring. Sinnett wanted to double the ring. Blavatsky rubbed her fingers on the diamond and in a moment, there was another ring in another of her fingers (p. 243).
- 9. Missing brooch recovered: Mrs. Hume lost a brooch studded with pearls and she wanted Blavatsky to locate it. She asked Hume to go to the garden and search for it in a flower bed, shaped like a star and indeed there was a package which contained the lost brooch (p. 240).
- H.S. Olcott: Henry Steele Olcott, born on 2-8-1832 in Orange, New Jersy, America, was an agriculturist in his early life and served the American Government during the Civil War. He met Blavatsky in 1874, and toured throughout India, while they were in Bombay for 2 years. They came to Madras in 1881. By that time, both had serious discussions about the future of the society and its reconstruction. It was resolved to put universal brother-hood in the forefront, and relegate occultism to the background, with a secret section for it, in the agenda.

When he was invited to form a branch at Tirunelvēli, he readily agreed and was proposed to plant a coconut seedling within the temple compound at the Nellaiyappar temple, by the Buddhist delegation as an act of religious amity and tolerance. Amidst the pronouncement of Hara Hara Mahādēva, the planting was done and the auspicious tree was christened Kalpakavriksha. The next day he went to Sri Lanka.

Touring Bengal and other places to establish branches of the society, he came to Madras, where the headquarters of the society was moved to Adayar in 1889. Then the Madras Theosophical Society came into being with Raghunatha Rao as President and T. Subba Rao as Secretary.

On 31 May 1892, a palatial building, the *Huddlestones Gardens* was inspected and the price offered was Rs. 9000/- a nominal one.

Many branch societies were started at Tirucci (7-8-1883), Srī rangam, Tanjāvūr, Kumbakōnam, Mayilāduturai, Cuddalūr, Chengalpet and in other places like Nāgapattinam, Madurai, Nāgercōil etc in 1884.

While on tour, he not only lectured and opened branches but also was engaged in curing diseases of the sick, relieving them of their sufferings.

It seems, Olcott knew mesmeric healing but he did not practise it. While at Galle (Sri Lanka), a person, whose arm was totally paralysed, came to him. By intuition, he rubbed the paralysed arm saying he should be cured. The patient felt better and the next day also he treated his arm in the same way. He became all right.

This magnetic healing spread far and wide and he was besieged by such persons, "from dawn until late at night, all clamouring for the laying on of his hands." An old woman afflicted with a paralyzed tongue was cured. A beggar woman with a bent of eight years standing, was cured and she walked erect.

While staying in the guest palace of the Maharājah Sir Jatendra Mohan Tagore at Bhagalpur, he treated an epileptic boy, having fifty to sixty fits every day and cured him. According to Olcott, "epilepsy, while one of the most fearful of diseases, is at the same time, one of those which yield most surely to mesmeric treatment" (p. 398). A young Brahmin suffering from face paralysis was cured in no time. Another case, a completely blind patient, discharged from the hospital as incurable, came to him, led by a boy. After giving mesmeric treatment for ten days, his sight was restored and he was able to read (p. 401 - 444 old Diary). He was also an adept in curing deafness.

He devoted his whole life, working for the society and passed away in Adayar (Madras) on February 17, 1907.

Olcott was the first President of the society and Annie Beasant followed him as the President.

Annie Beasant

In 1888-89, Beasant was asked to review Blavatsky's book Secret Doctrine, which made her a follower of Blavatsky. She passed at one leap from atheism to theosophy. Since then, she built up theosophy in India. While she was touring all over India in 1893, she met C.W. Leadbeater, an American clergyman who had great psychic powers and began to develop her talent in psychic abilities. She founded the Central Hindu College at Banares in 1898. After the death of Blavatsky, Beasant and Leadbeater became the leaders of the Esoteric School. As serious charges were brought against Leadbeater, he resigned and left, but resided in Madras. After the demise of Olcott in 1907, Beasant became the President of the society. Leadbeater came back to the society in 1909, and hence, about 700 British theosophists left the society. By this time, they procured a small friar boy in Adayar, called Jiddu Krishnamurti. As he seemed to have the potential to be a great spiritual leader, Beasant adopted him and provided for his studies in London. She lectured widely that Krishnamurti would become a World Teacher. It is well known that she worked for political independence of the Indian people and was the President of the Indian National Congress for a term. A new worldwide organisation, the Order of the Rising Sun was started and was changed as the Order of the Star in the East. Then the work The Man: Whence, How and Whither? was published. She founded the Young Men's Association and was the most effective speaker in the history of the society. During her tenure as President, the society flourished. She was the author of several books on theosophy which combined western occultism with Hindu philosophies. The themes of karman, reincarnation, clairvoyance (faculty of seeing mentally what is happening or what exists out of sight) and spiritual evolution were her subjects. "She came to regard man as spiritual intelligence, a fragment of divinity clothed in matter."

After Beasant's death in 1933 G.S. Arundale was the President from 1934 to 1945. C. Jīnarājadēsa (1946-1953), N. Srī Rām (1953-1973) and John B.S. Coats

(1973-1979) were successive Presidents. Radha Burnier is the President from 1980 onwards.

The society is organised into National sections, each of which constitutes a National Society. Now there are about 60 National Societies. Each of them has members, organised into federations and branches or lodges. All groupings, whether local or national are largely autonomous, framing their own rules, electing their own office bearers, raising their own funds and promoting the purpose of the society according to their own understanding. Application for admission to membership is normally made through the local secretary or through the general secretary of the section, where the applicant resides.

The three declared objectives of the Theosophical Society are, to form a nucleus of the universal brother-hood of humanity without distinction or race, creed, sex, caste or colour, to encourage the study of comparative religion, philosophy and science, and to investigate unexplained laws of nature and the powers of talent in man.

According to Blavatsky, "It is easy to become a theosophist. Any person of average intellectual capacities and a leaning towards the metaphysical, of pure unselfish life, who finds more joy in helping his neighbours than receiving help himself, one who is ever ready to sacrifice his own pleasures for the sake of other people and who loves truth, goodness and wisdom for their own sake, not for the benefit they may confer, is a theosophist".

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TIRUKKAYILAYA PARAMPARAI

Some of the Saiva maths (math) in Tamil Nadu claim that they belong to the Tirukkayilaya paramparai (tirukkyilāya paramparai). They seem to claim descent from Kailas, the abode of Lord Siva and the tradition is maintained unbroken.

It is said that Srikanta Paramēsvara (Lord Siva) disclosed the knowledge of the Agamas (āgamā) or Sivanana (sivañānā) to Nandidevar (nandidēvar), and he in turn gave it to Sanatkumarar (sanatkumārar) who in turn passed on the knowledge to Satyanana Darsanigal (satyañāna darsanigal) (who perceived the real knowledge) initiated Paranjoti (parañjōti) Munivar.

These four, Nandidevar, Sanatkumarar, Satyanana Darsanigal and Paranjoti, are called akaccantānam (the mythical line) or the dēva-paramparai (the celestial line).

Paranjoti Munivar found the fittest soul in the earth in the form of Svētavanapperumā! Meykandar (meykandār) to whom he imparted Sivanana.

Meykandar (the first of the preceptors of the terrestrial line) gave initiation to Arulnandi Sivam (arulnandi sivam) (the family guru of Meykandar).

Arulnandi Sivam initiated Marainana Sambandar (maraiñāna sambandar), well versed in Vedas (vēda) at Tiruppennākaḍam who afterwards remained at Tirukkalānjēri near Cidambaram.

Marainana Sambandar, in turn, initiated into his line Umapati Sivam (umāpati sivam) who thereafter lived at Korrangudi in the outskirts of Cidambaram.

These four, Meykandar, Arulnandi, Marainana Sambandar and Umapati, are designated as puraccantānam (the external line) or Bhūtaparamparai (the terrestrial line). They are also called as Saivasamaya Santānakkuravar.

Umāpati Sivācārya's disciple was Arul Namaccivayar (anıl namaccivāyar) and one of his disciples was Siddhar Sivappirakasar (siddhar sivappirakāsar) whose disciple Namaccivaya Murtigal (namaccivāya mūrtigal) was the first pontiff of the Tiruvavaduturai Adinam (tinuāvaduturai ādīnam).

Another disciple of Arul Namaccivayar was Kalikkangai Meykandar (kālikkangai meykandar) and the sixth generation of his disciple was Kamalai Nanaprakasar (kamalai nānaprakāsar).

Kamalai Nanaprakasar initiated Guruñāna Sambandar who became the founder of the Dharmapuram Adinam.

The two Adinams (ādīnam) mark the advent of what is called abhishēka paramparai (traditional intiators).

The following genetic table is appended to the text of the fourteen Saiva Siddhānta Sāstrās, published by the Dharmapuram Adinam.

Srikanta Paramasiyam Tiru Nandi devar

Sanakar Sanandanar Sanatanar Sanatkumarar Satyanana Darsanigal

Paranjoti Munivar Meykandar (A.D. 1125-1175)

Arulnandi Sivam (A.D. 1080-1200)

Deivasikhāmani (Founder of Kunrakkuḍi Tiruvaṇṇāmalai Adinam) Marainana Sambandar (A.D. 1200-1260)

> Umapati Sivam (A.D. 1260-1325) (cont'd)

Antl Namaccivayar (A.D. 1300-1330)

Siddhar Siva Prakasar Kalikkangai Mevkandar (A.D. 1325-1350)

Namaccivaya Murigal Kālippaludaikattic (the founder of Tinuvavaduturai cirrampala Adigal (.4.D. 1325-1350) Adinam)

Kalippaludaikkatti Sambanda Pandaram (A.D. 1350-1375)

Sivapuram Nanapprakāsa Pandāram (A.D. 1375-1425)

Sivapuram Tattuvaprakasar

Tinivarurccettitterii Pahidaikatti Nanapprakasa Pandaram

(A.D. 1475-1525)

Cidambaranāda Māsilāmani Kamalai Nanapprakasa

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TIRUKKOVAIYAR

Tirukkovaiyar (tirukkovaiyar) or Tiruccirrambalakkovaiyar attributed to Manikkavacakar (mānikkavācakar) and clubbed with Tiruvacakam (tiruvācakam) constitute the 8th Tirumurai. The subject matter is akam, chiefly pre-marital and post-marital love and contains 400 verses in kattalaikalitturai metre. The various phases of love, treated under 25 clusters of turais (turai) or subdivisions, are translated by T.N. Ramachandran. They are:

- 1. Natural union;
- 2. The role of the confident;
- 3. The hero's meeting with his beloved without his confidant's help;
- 4. Securing the help of the lady-love's confidant; 5. The confidant's puzzle at the hero's visit:
- 6. Conning that happened;
- 7. Divining;
- 8. Describing to behold her bastfulness;
- 9. Test by fright;
- 10. Resort to the palm horse;
- 11. The heroine informed of hero's plight;
- 12. Remaining away;
- 13. Tryst by day;
- 14. Tryst by night:
- 15. The staying away of the hero;
- 16. Elopement;
- 17. The hastening of the marriage;
- 18. Parting to earn money for the wedding;
- 19. Speaking of greatness:
- 20. Parting for the sake of learning;
- 21. Parting for the sake of protecting;
- 22. Parting to mediate between two rival kings;
- 23. Parting to help a king;
- 24. Parting to earn gold;
- 25. Parting caused by the courtesan.

T.N. Ramachandran of Tanjavur observes, "While the Tiruvacakam attracts the attention of scholars on religion all over the world, the Tirukkovaiyar which is a direct product of the Sangam (sangam) tradition lies shrouded in oblivion. This is a difficult work and its cultivation demands tenacious pursuit. In fact, it lies neglected. It is said that the understanding of Milton is the reward of consummate scholarship. I think this dictum applies to Tirukkovaiyar, a fortiori...... The Tirukkovaiyar is meant for them who have pursued the study of Tamil with diligence for a long time".

The author of Ilakkanakkottu, says, "If still doubts persist notwithstanding your repeated endeavour to resolve them, have recourse to the Tolkappiyam, the Tirukkural and the Tirukkovaiyar". St. Kumaraguruparar says that the "Tirukkovaiyar is a work of wisdom surcharged with love" (Kāmam Sānra ñānappanuval) which deals with the pentad of tinais and resulting in the four purisharthas.

The difference between the love theme as handled by the Sangam literature and the Tirukkovaiyar is, while akam poetical pieces of the Sangam age are monologues unconnected with each other, sung by various poets on various occasions as and when they pleased, the Tirukkovaiyar weaves them into a narrative. This is not the end at all. Tirukkovaiyar is brimming with esoteric significance "and the anonymous author of a work called Tirukkovaiyār Unmai gives "the metaphysical and the esoterically philosophical content" of its each verse in a line or two. "Though it is not easy to explicate the esoteric significance, no doubt, the immanence of esotery in the Tirukkovaiyar is indisputable."

One school maintains that the hero in Tirukkovaiyar is Manikkavacakar and the heroine is Lord Siva. Another school asserts that it is Lord Siva who is the hero and Manikkavacakar is the heroine. T.N. Ramachandran is of the opinion that neither of them is hero or heroine and that "a peerless pair of ardent lovers whose devotion to Lord Siva and His shrine at Cidambaram isat once irreproachable and unexcellable are the hero and the heroine.

Tirukkovaiyar was translated with footnotes, into English for the first time by T.N. Ramachandran in 1989. An unpublished French translation by Edower Ariel is also available.

Tirukkovaiyar is one of the earliest kōvai poems. Pāndikkōvai and Kārikkōvai of Kāri Nayanār, though earlier, it seems, the former is not available in full and the latter is no longer extant.

It has a lucid commentary by Peraciriyar (pērāciriyar). Another commentary, called palaya-urai is also available. Both of them are printed. Kasi Math, Tiruppanandal, has brought out the 2 commentaries in a single volume.

Note on Tirukkovaiyar Unmai: This work, edited and published with the original text, a century ago by Swāminātha Panditar of Jaffna, seems to be full of esoteric significance. The same opinion has been expressed in the commentary of Peraciriyar. He says that yet he was unable to communicate it in writing. Anyhow, an anonymous author came forward to write the *Tirukkovaiyar Unmai*, in which, the essence of each stanza is given in two or four lines (cir) called Kolu (kolu) (gist), followed by the general kolu.

Some are of the opinion that the interpretation was rather forced in many instances. Yet, Dandapāni Dēsikar has tried to bring out the esoteric significance with sincerity and serenity and authored a work called Tirukkōvaiyar - Unmai Vilakkam. T.N. Ramachandran observes, 'this is a courageous attempt'. However, it is to be observed, without meaning any disrespect to the author, that his work reads like a laboured exercise which is neither adequate nor satisfactory, for it does not endow the reader with sense of fulfilment. But it should be said to the credit of the author that it has virtuous points lighting up many a dark passage", when he comments on Desikar's (dēsikar) work.

See also: Tiruvacakam.

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TIRUKKURAL TRANSLATIONS

Tirukkural (tirukkural) has been translated into several languages, including at least 36 in English, one each in Burmese, Chinese, Czech, Dutch, Finnish, Fiji, Swedish, Polish, Marathi, Sourastri, 2 in Russian, Malay, Sinhalese, Urdu, Bengali, Gujarati, Kannada, 3 in Latin, 5 in German and Sanskrit, 6 in Hindi, 7 in French, 8 in Telugu and 11 in Malayalam. Besides, there may be others too.

Tirukkural was first translated into Malayalam as early as A.D. 1595, but was published only in 1938 and 1940-41, in the Bulletin of the Ramavarma Research Institute, Thrissur. A Latin translation of Tirukkural, the first of its kind by an European, was done in 1730. Kamil Zvelebil attributes the authorship of Suniti Kusumamala (suniti kusumamāla), the Sanskrit translation of Tirukkural to P.S. Subramania Sastri.

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Tami	ils, Internationa	l Herald Tribu	ne, 14, A	August 10,	20.	Tiruppaḷḷi-	Tinippenin-	āsiriya	10 verses
1971:	A. Tirumala	imuthuswami, shi Puthakanilay	4 Bibliog	graphy on		ye <u>l</u> ucci	turai	viruttam of 8 lines	
	UVACAKAM				21.	Kōilmūtta Tiruppatikam	Tillai	āsiriya viruttam of 6 lines	10 verses
111		(tiruvācakam),	the 8th	Ciru-murai	22.	Kōil Tiruppatikam	Tillai	āsiriya viruttam	10 verses
cons	nurai), of saint ists of poems u	Manikkavacakar nder 51 heads i	n (<i>māṇikk</i> n fourtec	a-vācakar) n types of	23.	Settilāppattu	Tirupperun-	of 7 lines āsiriya	10 verses
metr	es, the first four They are:	being long poem	s of varie	d length.			turai	viruttam of 8 lines	
		Place	Metre	No. of	24.	Adaikkalap- pattu	Tirupperun- turai	two kinds of metres	10 verses
1.	Sivapurānam	Tirupperunturai		verses	25.	Asaippattu	Tirupperun- turai	āsiriya viruttam	10 verses
	Kintittini akaval	Tillai (Cidambaram)	akaval	146 lines	26.	Atisayappattu	Tirupperun-	of 6 lines āsiriya	10 verses
	pakudi	(Cidambaram)	akaval	182 lines		7.7.7.7	turai	viruttam of 6 lines	
5.	Pōrnttiruv- akaval	(Cidambaram)	akaval	225 lines	27.	Puṇaṛcippattu	Tirupperun- turai	āsiriya viruttam	10 verses
<i>J.</i>	Tiruccatakam		ten section	ns	28.	Vālāppattu	Tirupperun-	of 6 lines āsiriya	10 verses
			each in a kind of m		200		turai	viruttam of 7 lines	
6. 7.	Tiruvempāvai	Uttarakōsa- mangai Tiruvanṇā-		50 verses c- 20 verses	29.	Arulpattu	Tirupperun- turai	āsiriya viruttam of 7 lines	10 verses
8.	Tiruvam- mānai	malai Tiruvanṇā- malai	kalippa Kõccakak kalippa o	ſ	30.	Tirukka <u>l</u> uk- kunṛappatikam	Tirukka <u>l</u> uk- kunṛam	āsiriya viruttam of 7 lines	7 verses
9.	Tiruppor- cunnam	Tillai	6 lines āsiriya	20 sextains 20 verses	31.	Kaṇḍappattu	Tillai	Koccakak kalippa	
10.	Tirukkōt-	(Cidambaram) Tillai	viruttam of 6 lines Kōccakal		32.	Prārttanaip- pattu	Tirupperun- turai	āsiriya vinutam	11 verses
	tumbi	(Cidambaram)	kalippa	20 verses	33	Kulaittap	Тіпіррепіп-	of 6 lines āsiriya	10 verses
11. 12.	Tiruttel- lēnam	Tillai (Cidambaram)	Kōccakal kalippa	20 verses	././.	pattu	turai	viruttam of 6 lines	
	Tiruccālal	Tillai (Cidambaram)	Kōccaka) kalippa	k- 20 verses	34.	Uyinınnippattu		kali	10 verses
13.	Tiruppūvalli	Tillai (Cidambaram)	Kōccakai kalippa	k- 20 verses	35.	Accappattu	turai Tillai	viruttam āsiriya	10 verses
14.	Tiruvundiyar	Tillai (Cidambaram)	Kōccaka kalippa	k- 20 triplets				viruttam of 6 lines	
15.	Tiruttōṇōkkam	Tillai (Cidambaram)	Kōccaka	k- 14 verses	36.	Tiruppāṇḍip- patikam	Tirupperun- turai	katta <mark>laik</mark> kalitturai	10 verses
16.	Tirupponniīcal		Kōccaka	k- 9 verses	<i>37</i> .	Piditta pattu	Tiruttōṇi- puram	āsiriya viruttam	7 verses
17.	Annaippattu	Tillai (Cidambaram)	Kali-	10 verses			(Sī rkā <u>l</u> i)	āsiriya viruttam	10 verses
18.	Kuyilpattu	Tillai (Cidambaram)		10 verses of	38.	Tiru Ēsaŗavu	?	of 7 lines koccakak	10 verses
19.	Tiruttasāngam	Tillai (Cidambaram)	6 lines nērisai venpā	10 verses	39.	Tiruppulampal	Tiruvārur	kalippa koccak <mark>ak</mark> kalippa	3 verses

40.	Kulāppattu	Tillai	koccakak kalippa	10 verses
41.	A ṛpudappattu	Tirupperun- turai	āsiriya viruttam of 7 lines	9 verses
42.	Sennippattu	Tirupperun- turai	āsiriya viruttam of 6 lines	10 verses
43.	Tiruvārttai	Tirupperun- turai	āsiriya vinuttam of 6 lines	10 verses
44.	Eṇṇappatikam	Tillai	āsiriya vinuttam of 6 lines	6 verses
45.	<u>Yāttira</u> ippattu	Tillai	āsiriya viruttam of 6 lines	10 verses
46.	Tiruppadai Elucci	Tillai	kali viruttam	2 verses
47.	Tinıvenpā	Tirupperun- turai	nerisai venpā	11 verses
48.	Paṇḍāya Nānmaṛai	Tirupperun- turai	nerisai venpā	7 verses
49.	Tiruppaḍai- yāṭci	Tillai	āsiriya viruttam of 12 lines	8 verses
50.	Ananda mālai	Tillai	āsiriya virutam of 6 lines	7 verses
51.	Accōpatikam	Tillai	kaliviruttan	i 9 verses

When and in what order Manikkavacakar went to these places is not known. But it seems to be certain, that he began at Tirupperunturai (tirupperunturai) and ended at Tillai.

The Sivapuranam (sivapurāṇam) (Siva's story) is a prologue and it deals with the nameless and formless godhood. The subtitle means beginningless ancient form of Sivan. This begins with na ma ci va va valga (vālga) - Long live Namacivaya. In line, 93 there seems to be an advice that the poem should be sung, knowing its full meaning. Lines 26-30 relate the evolution of births as grass, shrub, worm, tree, beast, bird, snake, stone, man, goblin, demon, giant, ascetic and angel.

The second is a sacred blank verse on the glory (of God). It gives the names, forms and abodes of God. Line 127 mentions that the Lord bade him to go to Tillai.

The third is the sacred section on the universe. He advises the reader to behold Him and praise Him.

The fourth is the sacred blank verse of obeisance. Lines 11 to 87 describe the birth and growth of the soul in the mother's womb, and then salutations to the Lord.

The fifth, the *Tiniccatakam*, the sacred hundred consists of the following ten subdivisions:

Discrimination of the real, acquainting God of one's aspirations, abandoning discursive method of knowing, purification of the soul, rendering a fit return for the grace received, purification of the experience, pleading for divine compassion, being steeped in bliss, ecstatic bliss and transcendent (surpassing) bliss.

The sixth, a plea of forsake me not is in andadi (andādi) form. The poem throughout is a genuine cry for divine help in the midst of a terrible struggle and is full of the most vivid emotions.

The seventh is the famous Tiruvempavai, the maiden's song of the dawn. The girls, it seems, make an image of pāvai (doll) out of the sand of the river to which they have gone, in all probability, with their mothers, early in the morning, in the month of Margali (mārgali) (December-January) and worship it after bath. The contents of the verses can be summarised as:

A teenage girl is in her bed, early in the morning and it was time to get up and join the company of girls moving in the street chanting the name of God on their way to the river for the Mārgali nīrādal (bath in the month of Margali). The girl lying in the bed is love-sick on the Lord. She has not confided this secrecy to anyone. So others have thought that she is lazy and yet sleeping. But they are perturbed to see that she is thinking extremely of God. Some stanzas describe the bath. Verse 16 is a request to the clouds to pour down. Stanza 19 gives the maiden's vow; let none but Thou true devotees should embrace; let not our hands do service except for Thee and the last stanza is the obeisance to the Lord.

For some reason, this sacred observance has become extinct in Tamilagam, leaving only the memory in two most moving poems of the Tiruppavai (tiruppāvai) of Andāl and Tiruvempavai of Manikkavacakar. The month of Margali, even now is considered to be sacred by the Vaisnavites and the Saivites and they read the Tiruppavai and the Tiruvempavai with reverence throughout the month. The Tiruvādirai festival is conducted in all Siva temples of Tamil Nadu, especially at the Natarāja temple of Cidambaram in a grand manner. The refrain in all the stanzas is ēlōr empāvāi.

The eighth, *Tintvammanai* is a game usually played singing a song with the refrain, *ammānai*. In the 8th verse, reference to the sport of Siva carrying earth for wages (given by Vandi) and being beaten by the king at Madurai; in the 10th the fact of his being blessed at Perunturai by the Lord; and in verse 20, the Lord's appearance riding a horse are all allusions pertaining to his life.

The ninth is the decad of pounding the scented powder for the bath of the Lord singing His prowess, acts of grace etc.

The tenth is the decad addressing the humming bees to go to the Lord's feet, and hum His praise. Verse 4 speaks of the love of Kannappar (kannappar) which has none to equal.

The eleventh, Tirutellenam, according to Vannikinathan means "clear confirmation, probably of the Lord's act of making him His protege. This is probably, a play accompanied by singing and clapping of hands".

The 12th, Tiruccalal (tiruccālal), probably a game, is the verse containing an argument of a non-believer, put in the first two lines and the next two, being an answer, the refrain being sālalē. There is a story associated with this decad in the saint's puranam (purāṇam)

The smearing of holy ash, wearing snake, wearing rag as loin cloth, residence at the cremation ground, wounding Brahma, Cupid and the Moon, beheading Daksha, standing as a pillar of fire, having one woman on one side of His body and another on His matted locks, eating the poison, feeling desire for a woman, His penance, wearing of tiger's skin; riding a bull, dancing at Tillai, garment of striped skin of the giter etc. are all subjects for scoffing, but fitting replies, some puranic, some esoteric and some philosophic are given in the last two lines of each verse.

Provision was made for the singing of Tiruccalal in Nallur in the North Arcot district during the reign of Kulōttunga III. An inscription in the Elavānāsūr temple, dated in the 17th year of Vikramaccōla refers to the recitation of Tiraccalal.

The 13th, Tiruppuvalli (tiruppūvalli), wherein the girls sing and dance while plucking creeper flowers, has an allusion in the 14th verse to the sport of the Lord as an earth carrier, eating the rice cakes (pittu), and caned by the Pandiya king to extract work.

The 14th, Tinuundiyār has a refrain of ūndipara at the end of the 2nd and third lines of each triplet. This seems to be a dance, standing on the toes of one's feet and jumping, while singing the prowess of the Lord.

The five great triumphs of Siva are given in 20 verses. The first four deal with the destruction of the three flying fortresses. Verses 5 to 16 deal with the destruction of Daksha's sacrifice. The 17th alludes to Upamanyu, the 18th punishing Brahma in the Daksha yāga and the 19th punishing Rāvana; the 20th to the Lord, being the guardian of the ascetics.

[The 20th verse is not found in Revd G.U. Pope's translation.]

The 15th is the sacred decad of gazing at the shoulders. The Lord's eight forms -- the earth, water, fire, wind, the sky, the moon the sun and the soul -- are given in the 5th verse; Kannappar and Candesa are alluded to in the 3rd verse and verse 7 refers to the multitude of Brahmas and Vishnus; Vishnu's devotion etc. are explained in verses 9 and 10.

The 16th, the sacred decad of golden swing and the 17th is the decad of the mother which contains a series of exclamations uttered by a girl to her mother.

The 18th, the kuyil decad has in the 2nd verse, a reference to Vandodari, probably the consort of Ravana.

In all stanzas, the kuyil is requested to pray the Lord to come.

The 19th gives the ten sacred insignias of royalty, the name, country, capital, river, mountain, horse, weapon, drum, garland and flag.

The 20th is the rising from the sacred couch, which is being sung in Siva temples, early in the morning. The experience of the poet is given in the last verse of decad 22, in which it is said that he gave himself to the Lord and while the Lord has showered on him infinite bliss, he gained, but the Lord gained nothing in return.

The 23rd is named I am not yet dead and the next decad is the decad of refuge which is followed by the decads of desire and of wonder. The decad of mystic union is the 27th, which is followed by the decad of refusal to live any longer. In each stanza, the poet declares that he had none but the Lord to cling.

The 29th is the decad of plea for Grace and the 30th, Tirukkalukkunram, iruvinai oppu (attaining the equanimity of karma) is mentioned. In the second verse, the Lord coming as earth carrier and taking as wages the rice cakes and the vision of the Lord are mentioned. The reference to Siva investing the sixty four maidens with the eight attributes pertaining to the Lord is found. The 31st is the decad of vision which is followed by that of supplication or prayer. The 33rd is the bruised heart. The 6th verse says that the Lord Himself knows what is to be desired for and it is the Lord who bestows everything desired; and in the next verse the saint says, the Lord has appropriated his soul, body and all his belongings. He further says, whether the Lord does good alone or even evil also to him, it is immaterial, for he has resigned himself to the Lord.

The 34th is the decad of Siva consciousness. The Lord is the destroyer of karma and severs the mala. The yearning of the saint is, I do not want fame; I do not want riches; I do not want birth and death, never will I move with those who do not want Siyam.

The 35th, on the fear, wherein he says that he would not dread anything but those who think other gods instead of Siva. The next, the 36th is on Pandi, who is none other than the Lord. He will stay the future births, award the principal treasury (mūla pandāram). Hence, the saint's advice is to draw near, observe fast and hold His roseate fect.

The 37th, the decad on grasp, says, 'I have caught Thee firmly and hence, where will Thou go at Thy pleasure?' It is the Lord who severs the roots of pasa $(p\bar{a}sa)$ (affection). It is the Lord who is more solicitous or thoughtful than a mother who suckles her child. It is He who has cut off the affliction, birth, death, bewilderment and all links of life.

The 38th is the decad of sadness. The Lord forcibly draws him towards Him and melts his bones and show him His feet with anklets. The sport of the Lord converting the jackals into horses is mentioned in the first verse.

In the last verse, it is said that Siva is as sweet as honey and the rare ambrosia. The saint continues that he has performed such a penance that he is blessed to chant, Sivāyanama and that the Lord, of His own accord, comes and enter his heart.

The 39th, on *lament*, wherein he says, "neither friends nor kin, [!] seek; no city I desire; no name I crave... your Feet I seek as the cow yearns for its calf". This stanza, amongst others is an oft quoted one.

The 40th decad states that the saint has reached the Lord at Tillai. He says that the wealth he has to seek is Siva's Feet; it is He who destroy's the twin deeds; it is He who plants His Feet on his head and hence he is able to surpass the five fierce senses.

The 41st, the miracle decad describes the Lord as truth, a king, a precious helper, the sea of grace, father, and an infinite Lord who shows His Feet, enslaves him and bestows grace. The saint says, 'this miracle of grace I cannot understand'.

The 42nd decad declares that the saint's head will eternally rest at the Feet of the Lord. He entreats the devotees to worship Him so that their pasa may cease to be.

The next is the decad on the sacred word. Those who can comprehend or understand "His graciousness revealing his godhead; His coming down and showing the right path, the esoteric nature of easting a net to catch fish, the bestowing of grace on the damsel of Lanka, the sport of becoming a pig for piglings to suckle, the sport in the guise of a merchant and snatch the bangles of the damsels" shall gain His grace.

The 44th is devout musings. The saint speaks his innermost thoughts and aspirations like birth on earth shall cease; devotion to God shall increase; his admission in the band of devotees and requests the Lord to grant him his aspirations.

In the 45th on journey, the saint invites all fittest devotees to join his journey to heaven of the Feet of the Lord as time for it has come. He advises them, "do not get entangled in the senses; think of His Feet; He alone is the kin; forsake anger and lust; praise Him, adorn His Feet with flowers and despise all troubles".

The 46th decad is the sacred march, which is the mobilisation of the holy army. The saint asks the devotees to sound the drum of the Lord whose sword is wisdom, to hold the white umbrella, to besmear fragrant ashes as armour and to move as the vanguard. He also asks the devotees to march on the flanks and the yōgins to march as the main army. He further asks the siddhas to form the rearguard. 'If these are done, then" says he, 'ghosts of illusion never come nor fear the ghosts of evil'.

The 47th is the sacred venpa which describes the characteristics of those who have mystic union with the Lord. The saint relates that the Lord has thrust His sword (wisdom) so deeply into his mind, that he rooted out his two-fold karmas and that the Lord has severed

him of birth and assigned a place in *bliss supreme*. He will appear in his mind as medicine and make his heart His home, are the saint's wishes.

Pandaiya Nānmarai, the opening words of the first stanza of the 48th decad means, the ancient 4 vedas. The sport of the Lord who comes mounted on a horse is mentioned in the 2nd stanza. Reference to the three malas is found in the 2nd verse. The Lord is the hunter in the forest. He casts the net in the sea and the rider on the horse on land. He destroys the malas, inherent in humans.

In the 49th, victory in the sacred war, the refrain at the end of each hemistich in all verses, excepting the last word in each stanza is ākādē (it shall not be). What will happen, if the Lord shall manifest, enter, meet, or arise to visit him' are mentioned by the saint in each hemistich.

The 50th, ananda malai (ānanda mālai) means desire for the experience of bliss. The sport of the Lord converting the jackals into horses and then perplexing the entire city of Madurai is mentioned in the last stanza. The saint expresses his longing to join the ancient devotees, and the Lord who has showed him the path to go there, the world of no return- and in the end, he says that he does not know what to do.

The last one, accopatikam means the wonder of salvation. There is the refrain accove, which means who is so blessed as I, is addressed variously as father, mystic dancer, guru, high and lofty, blissful, author of all things and the mother.

The Lord made his *karma* to cease and has showed him the cosmic dance, caused him to smear the sacred ash, bade him to go near without fear, severed his bonds, cleansed his foulness without a trace, taught him the esoteric meaning of the mystic *OM* and blessed him with grace.

The life history of Manikkavacakar is related in the following books:-

Tiruvādavūrār-Purānam by Kadavuļ Māmunivar, Tiruvilaiyadarpuranam (tiruvilaiyādarpurānam) by Perumparrappuliyūr Nambi, another Tiruvilayadarpuranam by Paranjōti Munivar, Tiru Uttarakōsamangai Purānam and Tirupperunturaippurānam by Meenakshisundaram Pillai give a vivid portrayal of the life history of St. Manikkavacakar.

Nālvar Nānmanimālai of Sivapirakasar Swamikal, Tiru Anupā of St. Rāmalingar, and 73 verses on Tiruvādavūrār carukkam in Pulavar Purānam of Munukadāsa Swamigal are some of the exegetic literature on Manikkavacakar.

The glory of Tiruvacakam as expressed by Sivappirakasar, rendered into English by Valmikinathan (vālmīkināthan), reads as,

"But if the Tiruvacakam is but once recited The hearers become love filled ones, With even granite like mind, melting and swelling up, With the eyes, surpassing the well in sandy soil, which, the moment, it is dug overflows with water, Welling up and gushing with tears, With body, its hair standing on end Quivering in every fibre. No one is exception to this in this world of men".

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TIRUVALLUVAR AND HIS KURAL

Very little authentic information is available about Tiruvalluvar (tiruvalluvar). It is said that he was born at Mailapur (mailapur) in Madras. He seemed to have spent his life at Madurai. The term Valluvar (valluvar) denotes the office of the Private Secretary to a king and probably, he might have held that office. So he might be known by that name.

The only work of Valluvar is the Kural (kural) composed in the form of couplets, known as kural venpa (kural venpa) and hence the name. As this consists of three chapters, it is also known as Muppal (muppal). The Saivites claim that it was composed by a Saivite, while the Vaisnavites claim it as their own. The Jainas maintain, it was the work of a Jaina acharya (āchārya), Ēlācārya, otherwise known as Kundakunda (kundakunda).

The Christians believe that the teachings of Valluvar were more or less borrowed from St. Thomas who obtained his martydom at Mailapur. The Kural consisting of 133 decads, is constituted into 3 books, the first book consists of 4 introductory decads, 20 on householder, 14 on the ideal ascetic, with a total of 38 decads. The second on politics consists of 70 decads on the king. the State and the citizen. The third book of 25 decads, has 7 on ideal lover and pre-marital love, and 18 on postmarital love.

Some of the maxims enunciated by him as rendered by Kanakasabai Pillai are:

"To receive charity is bad; to bestow alms is good even though there is no heaven".

"Bountless valour is heroic; but far nobler than that 15 kindness to the unlucky".

"The pipe is sweet; the lute is sweet, say those who have not heard the prattle of their own children".

"The rain will fall at the bidding of her who serves not God but her husband".

The false embrace of a harlot is like the embracing of a corpse in a dark room".

"Those who till the ground are great and happy; all others depend upon them".

"Those who toil with untiring energy will overcome fate" "Better it is to avoid killing a living being than to pour ghee and perform thousand sacrifices".

If one should do evil to others in the forenoon, evil would be- fall him in the afternoon".

"Of what avail is learning, if the learned worship not the blessed feet of Him who is all knowing".

This work has an appendix, called The garland of Tiruvalluvar and it is an encomium on the Kural and its



author. It consists of verses in venpa (venpa) metre, mostly ascribed to the Sangam poets.

This is the only work which has to its credit more than ten commentators like Darumar, Manakkudavar (manakkudavar), Tāmattar, Naccar, Paridi, Parimelalagar (parimēlalagar), Tirumalayar, Mallar, Kavipperumal (kavipperumāl) and Kalingar (kālingar). Kavipperumal is also read as Paripperumal (paripperumāl)

Of these, now the commentaries of Manakkudavar, Pariperumal, Parimelalagar and Kalingar are only available. Parimelalagar's commentary is very popular and the next are of Manakkudavar and Paripperumal, the latter being an improvement on Manakkudavar's.

These commentaries are available separately and Variorum of these commentaries are published by *Dharmapuram Adinam*.

A commentary by Vīramāmunivar (Fr. Beschi) for 28 kurals has been published by the University of Madras in 1985.

There is also a Jaina commentary by Kavirāja Panditar, referred to by Ellis and it has also been published with the valuable introduction of A. Chakravarti.

Many poets, following the age of Valluvar have incorporated Kural couplets in their compositions. The author of Manimekalai, quoting a full verse in his epic, refers to him as Poyyil Pulavar and the Kural as Ponulurai.

In a kind of minor poem written in the fourth quarter of this millennium, almost in venpa metre, called Mutumoli-Venpa (mutumoli venpā), the poet refers to a story or an incident in the first half of the verse to exemplify the Kural quoted in its second half. There are about a dozen of such works and they are:

Name of the work with number of stanzas

Kumarēsa Venpa (1330)

Author

Somesar Mutumoli	Sivañāna Munivar
Venpa (133) Mutumoli mēlvaippu	Velliyampalavāna Munivar
Tiruttondar Venpa (99)	Kumāra Bhārati
Siva-Siva-Venpa (133)	Cennamallaiya
Murukesan Mutuneri Venpa (133)	Cidampar <mark>am Tsāniya Matam</mark> Rāmalinga Swāmigal
Vadamalai Venpa (100)	Pākai Alakappan
Tinunalai Venpa (60)	Pākai Alakappan
Tinakara Venpa (136)	Pākai Alakappan
Tirumalaikkoluntu Venpa (27)	Pākai A <u>l</u> akapp <mark>an</mark>
Irankēsa Venpa (133)	Pākai Alakappan
Valluvar Nerisai (100)	Arasan Shanmukanār

The Tamil version of the Vināyagapurānam by Kacciyappa Munivar has two parts, the first being

Gajavīra Pāndiyan

Araciyarkai-padalam which deals with the duties of the king. The 156 verses of this work closely follow the chapters on aram and porul in Kural, excluding turavaraviyal.

Tiruvācakamani K.M. Balasubramaniam has composed Tiruvalluvar Pillaittamil, in pillait tamil genre in the middle of this century.

M.S. Ramaswami Iyengar says, "Kural is an apple of gold in a network of silver" in his Studies of South Indian Jainism. K.N. Subramaniam's estimate is that "it is as vast as love, as wide as two seas and as high as the heaven". P.S. Sundaram in his translation of the Kural says, "His (Tiruvlluvar's) words are simple, carefully chosen and beautifully set like Captain Jewels in a caronet".

The 1330 couplets of Tirukkural are inscribed, on white stones, fixed on the walls around the bank of the porrāmaraikkulam (Golden lotus tank) in the Mīnakshi temple at Madurai, thanks to the Kasi Math, Tirupanandal, and also on the pillars of the Valluvar kōtṭam in Madras.

In this context, it may not be out of place to mention that Tiruvalluvar is considered as belonging to the Kanyakumari district by a few scholars.

See also: Tirukkural Translations.

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TIRUVANNAMALAI ADINAM-KUNRAKKUDI

Meykandar (meykandār), Arulnandi Sivacharya (arulnandi sivācārya), Marainana Sambandar (maraināna sambandar) and Umapati Sivacharya (umāpati sivāchārya) form a group of Saivasamaya Acharyas (āchārya) or Santana Kuravar (santāna kuravar). The first two were contemporaries and infact, Arulnandi was also elder to Meykandar. Both of them were said to have lived in the middle of the 13th century A.D.

The founder of the Tiruvannamalai Adinam (tiruvannāmalai ādīnam) was Deivasikamani (deivasikāmani) who was one of the ardent disciples of Sikāmani Arulnandi Sivacharya. As advised by his guru, Deivasikamani went to Srīkālahasti, where he obtained by the grace of Lord Siva, a Sivalinga (śivalinga) from an anthill, came to Tiruvannamalai and established a Math (math) there by about A.D. 1380.

Vira Ballala III (vīra ballāla) (A.D. 1292-1348) was the Hōysala king who used to camp at Tiruvannamalai, "which was his base of action in the east". From the inscriptions published so far, it is found that he was at Tiruvannamalai in A.D. 1318-19, 1328-31 and 1340-43.

During one of his campaigns, the royal horse died at Tiruvannamalai and the king was perplexed. The head of the Tiruvannamalai Math came and by his spiritual power, made the dead horse come back to life. This miracle is found sculptured in bas relief in the southern wall of the *Anunācalēsvara* temple at Tiruvannamalai. The temple of the founder of the Math is in Tiruvannamalai and it was renovated in 1990.

His successors of the Math at Tiruvannamalai were Tandavaraya (tāndavarāya) Desikar (dēsikar), Vīnaitī nta Desikar, Kanakasabhāpati Desikar, Vēlappa Desikar, Subrahmanya Desikar, Rudrakōti Desikar, Sadasiva Desikar, Kannappa Desikar, Māsilāmani Desikar, Chandrasēkara Desikar, Kumaraguru Desikar, Ampalavāna Desikar, Arunagiri Desikar, Kandappa Desikar, Swāminātha Desikar etc.

The 17th pontiff, Nāgalinga Desikar (A.D. 1680-1700) proceeded on pilgrimage to Rameswaram (rāmē-swaram) and while he was camping at Tirucculiyal, Raghunātha Setupati (sētupati) received the pontiff and made arrangements for his journey to Rameswaram. On his return, the pontiff decided to stay permanently at Piranmalai (pirānmalai) at the request of the Setupati, by about A.D. 1690.

His successors at the Piranmalai Math were Guruswāmi Desikar, Tiruccirrambala (tiruccirrambala) Desikar I, Chidambaranātha Desikar, Sivakkolundu Desikar, Namaccivāya Desikar, Agattī svara Desikar, Ponnanbala Desikar, Ekāmbara Desikar, Vaidyanāda Desikar, Annāmalai Desikar I, Nanaprakasa (ñānaprakāsa) Desikar, Arumuga (ānumuga) and Tiruccirrambala Desikar II.

From the time of the pontiff Nanaprakasa Desikar, they were extremely attracted by the Lord Shanmughanatha (shanmughanātha) of the temple at Kunrakkudi (kunrakkudi) and during the time of Marudanayaka (marudanāyaka) Desikar, the 31st pontiff, the Shanmughanatha temple was renovated by Marudu Pāndiyan of Sivagangai. Thereaster, the seat of the math was permanently established at Kunrakkudi.

The successors of Marudanayaka Desikar were Tandavaraya Desikar I', Sivasubrahmanya, Sāmbasiva Desikar, Arumugha Desikar II, Arunachala (anunāchala) Desikar I and Ponnambala Desikar II. By this time, the math had established subsidiary maths at Mailāpūr in Nattuppillaiyar koil (nāttuppillaiyār köil) street at Madras.

The 38th in the line of succession was Periya Arumugha Desikar who was the pontiff from A.D. 1860-1889. During his time, the math buildings became extensive. It was during his time that Arumuga Navalar (ārumuga nāvalar), who visited the math, was honoured. Mahāvidvan Mīnākshisundaram Pillai had also visited Kunrakkudi. Silēdaippuli Piccuvaiyyar composed Shanmuganathan Ulā during this period. Arumuga Tampirān who wrote a commentary on Periyapuranam (periyapurānam) was at Nattuppillaiyarkoil street math at Madras.

The 39th head was Arumuga Desikar (1890-93), an erudite scholar, who was capable of expounding Tanigaippurāṇam, Periyapuranam, the 14 Saiva Siddhanta Sastras and the Panḍāra Sastras.

Tandavaraya Desikar III (1893-1902) Natarāja Desikar (1902-1905), Annamalai Desikar II, a great Siddha and a mouni (who remained dumb), Ponnambala Desikar III (1928-1946), an authority on the 12 Tirumurais (tirumurai) or the Saiva canons were the 40th to 43rd pontiffs. Ponnamabala Desikar was a great hymnist, who studied under a well known Tevaram (tēvāram) hymnist, popularly known as Chokkalinga Aiya. He would sing Tevaram, himself playing the vīna. He performed the kumbābhishēkam of the Kunrakkudi temple in 1940.

The 44th pontiff was Arumuga Desikar III (1946-1952), the immediate predecessor of the present pontiff, popularly known as Kunrakkuddi Adigalar (adigalār), his full name being Deivasikamani Arunacala Desikar Paramācārya Swāmigal.

Literary Activities of the Math

Nanaprakasar (A.D. 1550-1600) was the author of a commentary on Sivanana Siddhiyar (sivañāna siddhiyār) of Arulnandi Sivacharya.

Arumuga Tampiran's works have already been noted.

Saravana Swamigal, a resident at the Mailapur math was a medico. On noticing the Christians giving medical help to Hindus and converting them to their religion, he prepared medicines and treated the sick and imparted Saiva faith in them. Arumuga Navalar praised his service by conferring the title Sabhāprasanga Singan (lion in public oration or harangue) on him.

Kumāraswāmi Munivar was the author of Nāṇa Andādi, Deivasikāmani Nānmaṇi mālai, Sīrgurumālai etc.

Besides, many Tamil scholars were patronised by the math.

The head of the Kunrakkudi Adinam is the hereditary trustee of five temples in Tamil Nadu.

Tirukkoil (tirukkōil) at Tirukkodunkunram, also called as Piranmalai or Parambu, associated with Pāri of the Sangam (sangam) age, has a decad, sung by Sambandar

Moreover, Mangaipāgar temple and Rudrakottsvarar temple at Caturvēdimangalam, a hamlet of Piranmalai are the subsidiary temples attached to the main one.

Tiruttalinātharkōil at Tiruppattūr was sung by Sambandar and Appar (one decad each). As Appar has referred to Sangam in one of his verses, Kunrakkudi Adigalar has founded here a Tamil Sangam (Academy).

Shanmughanathar temple at Kunrakkudi, Kagōlapurī svarar temple at Tirukkalakkudi and Tēnācci yamınan temple at Tēnācci are the other three temples.

The services of the present pontiff of the Kunrak-kudi-Tiruvannamalai Adinam deserve special attention.

He is the secretary of the Deiviga Pēravai of Tamil Nadu, the president of the Association of the Heads of Hindu Maths of Tamil Nadu, the coordinator of Kunrakkudi Village Planning Forum, president of the All India Peace Committee of the Tamil Nadu Chapter, Member of the State Planning Commission, Tamil Nadu, president, Tamil Nadu Untouchability and Poverty Eradication Committee, member of the Tamil Nadu Social, Cultural and Educational Renaissance Committee, vice-president, Tamil Nadu Art and Literary Association, coordinator, District Planning Forum of the Pasumpon Tevar Tirumakan district, member of the Selection Committee, Department of Science and Technology, New Delhi etc. He was a Member of the Legislative Council, Tamil Nadu from 1969-76. He was also connected with Vinobhaji's Bhūdan Movement in Tamil Nadu, and with some more institutions.

As for the Kunrakkudi village planning activities, Indira Gandhi commented on 15-10-1986 that "this is what I should like for all other villages". The Planning Commission of India appreciated the activities of the forum and recognised it as "Kunrakkudi pattern of development".

He is the recipient of the first Tiruvalluvar Award of the Tamil Nadu Government on 15-1-1986 and the first prize for the work Alayangal Samudāya Maiyangal.

He is managing about 15 educational institutions and an orphanage. As a journalist, he is the honorary editor of Makkal Sintahanai, Valluvar vali and Tinuvanul (all monthlies) and the science monthly Arika Arivival.

He is a joint winner of the National award for the Best Effort in Science Popularisation of the National council of Science and Technology for the period 1985-1900, which carried a prize of Rs. 50,000/-, a bronze medal and a scroll.

He is the author of 44 books and has founded movements like Andneri Tinukkūttam, Tiruvarut Peravai (tinuvarut pēravai), Tirukkural Pēravai, Swadēshi Science Movement etc.

Two of his movements on the religious side deserve special mention, the foremost being the Ulavarattiruttondu (ulavārattiruttondu). Ulavaram (ulavāram) is an instrument which is used to "cut off or uproot wild herb growing where it is not wanted". Temples abound with such weeds and thorny shrubs, resulting in disrepair in the long run. Some temples having meagre income are being left uncared for and such a situation has induced some religious leaders to clean the temples from such shrubs. Such cleaning by the devotees of the temples is called ulavārattiruppani, a devoted service with the ulavaram. Appar is said to have done this regularly during his tours and hence called Ulavārappadaiyāļi. Adigalar has encouraged this service to save many temples from deterioration.

Another far reaching reform, which he headed was the *Tamil Archanai* (tamil archanai), or conducting service to the Lord in Tamil, instead of Sanskrit, which

most of the worshippers cannot understand. Some devotees thought that service in one's own mother tongue will infuse interest in service to the Lord. There was much objection to the change, advancing many an argument against it. But, as a result of the movement, strongly led by the Adigalar, the Government of Madras under Bhaktavatsalam, yielded to the pressure and gave assent to the changeover. Bhaktavatsalam himself inaugurated the Tamil Archanai at Madurai in 1962.

Specific mention should be made of *Tinuvanut Peravai*. There were religious riots at *Mandaikkādu* in *Kanyākumari* district in 1982 and Adigalar tried for the restoration of peace. While there was tumult at Ramanathapuram (*rāmanāthapuram*) in 1981 and at *Puliyangudi* in 1987, Adigalar plunged into action to restore normalcy. With the experience he gained, he founded the Tiruvarut Peravai (*tinuvarut pēravai*) (Indian Integration Movement) at *Nāgercōil* to tackle problems, arising out of contending religious parties. This Peravai is functioning at Vellore, Coimbatore, Tirucci, *Tanjāvūr*, *Pudukkōtṭai*, Ramanathapuram, *Dindugal*, Madurai and Nagercoil.

Just like the Dharmapura Adinam and Tinuvāvaduturai Adinam are called Tinukkailāya paramparai, as having originated from Kailas, Tiruvannamalai Adinam, also has the right to be considered as belonging to the same line, as its founder was a disciple of Arulnandi Sivacharya.

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TIRUVAVADUTURAI ADINAM

Tiruvavaduturai (tiruvāvaduturai) is a holy place, sung by the Tevaram (tēvāram) Trio, Sambandar one patikam, Appar 5 and Sundarar 2. It was in the temple here that Sambandar was blessed with a purse of 1000 gold coins. Tirumular (tirumūlar), when he came to this place sung his Tirumandiram, containing 3000 verses. Now, there is a famous Math (math), called the Turaisai Adinam (turasai ādīnam) here.

This Adinam was founded by Namaccivayamurtikal (namaccivāyamūrtikal), known also as Pancakara Desikar (pancākara dēsikar).

Born in Mūvalūr and named Vaidyanāthan, he went with his parents to Vaitū svarankoil while very young and he was blessed with a Sivalinga (sivatinga) by the Lord of the temple in the guise of a Sivacharya (sivācārya). He chanced to meet the siddhar, Sivapirakasar (sivapirakāsar), a disciple of Umapati Sivacharya (umāpati sivācārya) and was initiated by him, and got the name Namaccivaya Desikar (namaccivāya dēsikar). Then, he followed his preceptor to Vedaranyam (vēdā-

ranyam), and from there, both came to Tiruvavaduturai and siddhar Sivapirakasar, asking him to remain at Tiruvavaduturai to propagate Saivism, returned to Vedaranyam. It seems, Sivāgrayōgigal of the Sūriyanārkōil Adinam used to visit Namaccivaya Murtikal to have philosophical discussions.

Marainana Desikar: Marainana Desikar (marainana desikar) appointed Ampalavanar (ampalavanar), one of his disciples as his junior and Dakshinamurti (dakshinamurti), as his second.

Ambalavana Desikar I: He was a great scholar in Saiva Siddhanata (siddhānta) philosophy, and wrote Dasakariyam (daśakāriyam), Sanmārga Siddhiyār, Sivāśramattelivu, Siddhanta Pahrodai (pahrodai), Siddhanta Sikāmani, Upāya Nittai Venpa (venpā), Upadēsa Venpa, Nittaivilakkam, Atišaya malai (mālai) and Namaccivaya malai. Dakshinamurti Desikar, the other ascetic wrote Dasakariyam and Upadesa pahrodai. His philosophical work was Pūppillai Attavanai in prose. He had a Vaishnava (vaisnava) Brahmin student initiated and named Ulagudaiya Nāyanār, who praised his guru in ten viruttams.

Rudrakoti Desikar: One of his disciples was the famous Isana Tampiran (īśāna tampirān). One day while Isana Tampiran was going to the river Kaveri (kāvēri), he saw an unconscious person on the way whom he fed on his return after puja (pūjā) or oblations. It is said, that he was Sevvanthiyappa Nayakkar (sevvanthiyappa nāyakkar), the brother of Muttuvīrappa Nayak (nāyak) of Madurai. After recovering, he went to the math. On his return to Madurai, he sent for the Tampiran and helped in constructing Maths at Tiruppudaimarudiir, Sevval and Tirunelveli (tirunelveli), and enriched them with villages in Saka 1537, 1539 and 1543 (A.D. 1615, 1617 and 1621) respectively. Then the pontiff Rudrakoti Desikar (rudrakoti desikar) went to Madurai at the invitation of the Nayak king and proceeded to the maths at Papanasam, Tirunelveli etc., and went to Suchindram (suchindram). He appointed Velappa (vēlappa) Desikar as his successor, came back to Madurai, and left his mortal coil.

These 4 pontiffs seemed to have lived during A.D. 1360-1621.

Velappa Desikar I: Namaccivaya Tampiran was a disciple of this pontiff and has written annotations to Tiruvarut payan and Vinā Venpa. This Tampiran seemed to have written, the gloss in A.D. 1678, long after the time of his master. When this pontiff was on pilgrimage in the South, he breathed his last at Tiruppuvanam (tinuppūvanam). Kumāraswāmi Desikar who was in charge of Suchindram Math succeeded him.

Kumaraswami Desikar I: He took charge, appointed one Kumaraswami Desikar as his junior and went to Suchindram, where he died.

Kumaraswami Desikar II: As his predecessor was of the same name, he was called pin (later) Kumaraswami Desikar. He appointed Muttampalavanar (muttam-

palavāṇar) as his junior and when both were on pilgrimage, Muttampalavanar died. Then the pontiff proceeded to Suchindram and appointed Masilamani Tampiran (māsilāmani tampirān) as his junior and returned to Tiruvavaduturai. While he was at Suchindram for a second time, he died.

The pontiffs 5th, 6th and 7th seemed to have lived only for a few years (A.D. 1621-1652).

Masilamani Desikar (A.D. 1625-1658): He appointed Sivakkolundu (sivakkolundu) Desikar as his junior to be in charge of Suchindram Math, but he died, when he came to Tiruvavaduturai. Then Ramalinga (rāmalinga) Tampiran was appointed to Suchindram. Some consider that Isana Desikar alias Svāminātha Desikar of Ilakkanakkottu fame, lived during the period of this pontiff. It seems that there was a well, having salty water in the precincts of a math. When the ruler of Tanjavur conducted the feeding of the Mahesvaras (mahēsvarā) (Saivites) for 40 days, the leaves (from which food was taken) were all thrown into that unused well. When it was cleared of the loathsome dirt, the salty water of the well became distilled clear and it was considered to be the result of feeding the Saiva devotees. The well was then named, Parikalakkinaru and the ruler of Tanjavur seemed to have granted tax free lands to conduct daily feeding of the Mahesvaras. While the pontiff was in nittal (nittai) (meditation) at Tiruvenkadu (tiruvenkādu), he was bitten by jackals. He did not feel it and hence called, Narippandāra Sanniti. He died at Tiruvenkadu.

Ramalinga Desikar (A.D. 1656-1678): He appointed Velappa Desikar as his junior and he was at Succhindram. It seems, he appointed Ōtuvārs (hymnists) to sing Tevaram according to pan (note) during services in the math.

Velappa Desikar II (A.D. 1678-1700): He appointed one Velappa Tampiran of Perur as his second and sent him to Suchindram. As the junior was also of the same name, this pontiff was known by the name Mun (former) Velap pa Desikar. The junior Velappar was the author of Pañcākara pahrodai, a minor poem on philosophy. When some of the Tampirans of the math were passing through Vikramasingapuram in Tirunelveli district, kalalingar, an young boy welcomed, and fed them in his house, and followed them to Suchindram where he was initiated by Velappa Desikar. Thenceforth, he was called Sivanana Munivar (sivañana munivar). Velappa Desikar died and another Velappa Desikar was appointed junior. When the pontiff was encamping at Sankarankoil, he breathed his last.

Velappa Desikar III (A.D. 1700-1730): Called as Pin Velappa Desikar, he was the author of Tinuppariyalūrppurānam, consisting of 655 verses. He appointed Tirucirrambala Tampiran (tinuccirrambala tampirān) as junior. While the pontiff was at Tirupperunturai (Aļudaiyār Kōil), the place connected with Mānikkavācakar, he died. It was before the holy presence of this pontiff, that the exposition of Sivananaboda (sivanānabōda) Bashyam was conducted.

Tiruccirrambala Desikar (A.D. 1730-1770): He was one of the eminent pupils of Sivanana Munivar. Ilakkanam Chidambaranātha Munivar was another of the 12 disciples of Sivanana Munivar who had his initiation from this pontiff. Ampalavana Desikar was appointed as the junior and the headquarters of the junior was changed from Suchindram to Tiruttalicceri (tinuttalicceri). When the pontiff was camping at Ramanathapuram, there was a severe drought and at the request of the Setupati, he prayed God by extemporizing a verse in venpa metre. Then there was a heavy downpour in torrents. The Setupati was so pleased that he granted Porkōttai as tax free land to the pontiff as a token of gratitude. One Sīnippulavar has composed a kalampakam on this pontiff.

Ampalavana Desikar III (A.D. 1770-1789): He made an extensive tour in the south and his junior was Subrahmanya Desikar.

Subrahmanya Desikar I (A.D. 1789-1845): He was known as Vēlūr Subrahmanya Desikar. Owing to his longevity, he was known as Enbadu tirunakṣatra Pandāra Sanniti (the pontiff of 80 natal stars). Kanakasabapati (kanakasabāpati) Desikar who was appointed as junior passed away at Tiruttalicceri and one Subrahmanya Desikar who became the junior, also died. Then Ampalavana Desikar was made his second.

Ambalavana Desikar III (A.D. 1845-1869): His Junior was Melagaram (mēlagaram) Subrahmanya Desikar. Tirucirapuram Minakshisundaram Pillai (mīnākshisundaram pillai) was appointed as the Vidwan of the math in A.D. 1860 and was bestowed with the title, Mahāvidwān. He wrote a kalampagam and pillaittamil on this pontiff.

Subrahmanya Desikar II (A.D. 1869-1888): Known as Melagaram Subrahmanya Desikar, he was a great poet and evinced admiration and respect for Sivanana Munivar. It was during his period that Swāminatha Iyer, later on unearthing many a literary nugget, became a student of Minakshisundaram Pillai. The pontiff wrote a word to word gloss to Sivanana Siddhiyar, following the commentary of Sivanana Munivar. It was during his time that Arumuga Tampiran was sent to take the headship of Kunrakkudi (kunrakkudi) Adinam, Kumaraswami Tampiran to Tiruppanandal Kasi Math and Muttukkumaraswami Tampiran to the Suriyanarkoil Math. Ampalavana Desikar was initiated and appointed as junior. The exquisite Assembly Hall in the math was constructed in 1877 and it was named Venuvanalinga (vēnuvanalinga) Vilāsam, after Venuvanalinga Tampiran, the senior Karbar (kārbār) of the South. Many a Tamil scholar was honoured during his regime, of whom Arumuga Navalar of Jaffna was worthy of note.

Ampalavana Desikar IV (A.D. 1888-1920): He was also a great scholar in Sanskrit. It was during this period that Sabhapati Navalar, Tyāgarāja Cheṭṭiyār etc., were honoured. He copied the unsurpassed commentary on Sivanabodam by Sivanana Munivar, thrice by his own hand. The present library in the math, known as Saraswathi Mahal was organised by him and it was opened by Bhāskara Setupati of Ramanathapuram.

Subrahmanya Desikar III (A.D. 1920-1922): Known as Tinikkalukkunram Pandara Sanniti, and Vaidyalinga Desikar (A.D. 1922-1937) who died at Mayiladuturai (mayilāduturai), were the 18th and 19th pontiffs.

Ampalavana Desikar V (A.D. 1937-1951): While he was a Tampiran, he held the posts of Kattalai Tampiran in Tinuppenunturai and Tiruvidaimarudur (tiruvidaimarudur). He wanted all maths to join together and work for a common cause. On the Independence day on 15-8-1947, when Pandit Jawaharlal Nehru took charge as the first Prime Minister, the pontiff sent his men to honour him by presenting a sceptre made of gold, with bull as insignia, the distinguishing mark of Saivism.

Subrahmanya Desikar V (A.D. 1951-1967): He installed a printing press and published many valuable books. Yearly conferences were held on Tirumandiram, Tiruvacakam (tiruvācakam) and Saiva Siddhantam. The village, Eduttanivayal (eduttanivayal) was improved as a model village. He went on pilgrimage to Benares several times. He has also visited the Jōtirlinga Kshētra. Dandapāni Desikar was conferred with the title Mahavidwan. He wrote exquisite gloss to the major part of Tirumandiram which was periodically published and distributed freely.

Ampalavana Desikar VI (1967-1983): Meykandan (meykandān), a monthly journal was started in 1982. The Tiruvavaduturai temple was renovated and kumbabhishekam was conducted on a grand scale. In one of the Tiruvacakani Conferences, Morarji Desai and M.G. Ramachandran participated and paid encomiums on the activities of the math.

Sivapirakasa Desikar (A.D. 1983-): The present head of the Adinam, who celebrated the second centenary of Sivanana Munivar in 1985 at Tiruvidaimarudur temple for three days, is responsible for continuing the annual conference, publication of books, renovation of temples etc., in a commendable way.

Branch Maths

There are 71 branch maths, spread over the districts of Tamil Nadu.

Tanjavur district: Muvalur and Mayiladuturai Kattalai (kattalai) maths in the Mayiladuturai taluk, Nāttū sālai and Eduttanivayal maths in the Pattukkōṭṭai taluk, Āluḍai south math in Arantāngi taluk, Tiruvārūr and Kī valūr maths in Nāgapatṭinam taluk, Tiruvidaimarudur math in Tiruvidaimarudur taluk, Kumbakonam street maths in the Kumbakonam taluk, and Tiruvenkadu and Sirkali (sī rkāli) maths, in the Sirkali taluk are the branch maths of the Tanjavur district.

South Arcot district: Cidambaram Sri Meykandar math, in Cidambaram taluk, Tiruvennainallūr Meykandār math in the Tirukkīlūr taluk, and Tiruvadigai Apparswāmigaļ math in the Pannutt taluk are the branch maths of this district.

Chengalpet district has the Tirukkalukkunram (tirukkalukkunram) math in the Tirukkalukkunram taluk. Tirucci district: Karur (kanīr) math in the Karur taluk, Kadambarkoil math in the Kulittalai taluk and Tiruvāsi math in the Musiri taluk are the branch maths in the Tirucci district.

Coimbatore district: This district has the Penir math.

Madurai district: Madurai Thānakkōneriyappa Mudaliyar Kattalai math, Tiruppuvanam and Nettur maths in the Madurai taluk are the branch maths in this district.

Ramanathapuram district: Vibhūti Kattalai math in Rameswaram taluk and the Tirupporkottai and Kūnangulam Namaccivayapuram maths in Srivitlputtūr taluk are the branch maths of the former Ramanathapuram district.

Nellai Kattabommam district: Tirukkurrālam, Kambanēri Pudukkudi, Kāśi Darmam and Kanagasabapathi Periya maths in the Tenkasi taluk, Vijayanārāyanam and Pathai Vadakarai maths in the Nangunasēri taluk, Tsāna math in the Tirunelveli taluk, Kallidaikkunucci, Vikramasingapuram, Tiruppudaimanudūr, Javanthipuram, Pāpanāsa Isana and Ālwārkuricci maths in the Ambāsudaram taluk and Mēkarai and Panpolil vandādum Pottal Samāti maths in the Shenkōttai taluk are the branch maths in the Nellai-Kattabomman district.

V.O.C. district: Murappanādu, Srivaikuntam (srī vaikuntam), Tenthiruppērai, Kandēswaram and Parānkusanallūr maths in the Srī vaikuntam taluk, Anulpani Kattalai, Annadāna Kattalai, Pradhosha Kattalai, Visaga Kattalai and Tiruppani Kattalai maths in the Tiruccendur taluk, Puliyangudi, Vāsudēvanallūr and Sankaranārkoil maths in the Sankarankoil taluk and Kalugumalai math in the Koilpatti taluk are the branch maths in the V.O. Chidambaranār district.

Kanyakumari district: Vīmanagari, Suchindram, Suchindram East, Suchindram Akkarai, Kanyakumari, Parakkai, Aralvāymoli Ahalikaiyūttu, Pāṇathittu, Āchirāmam, Ālūr, Puttēri, Ārumanalhūr, Ciramadam, Terisananköppu and Alagiyapāndiyapuram maths are the branch maths in this district.

According to the Gazetteer of Tanjore district by F.R. Hemingway (1915), the Math has large endowments in the districts of Tirunelveli (25,000 acres); Madurai (1000 acres), and Tanjore (3000 acres), as well as small possessions in others.

Temples under the Adinam's control

Tiruvidaimarudur Mahalingaswami Temple: This is one of the three holy places which have manudu as the tree of the place (stalavriksha), Mallikarjunam of Sri Sailam; Putarjunam at Tiruppudai manudur in Tirunelveli district, being the other two places. This temple has the Tevarams of Sambandar 6 patikams, Appar 5 and Sundarar one. It is said to be very virtuous to have a bath in the river Kaveri on the day of pūsam asterism in the month of Tai (January) at this place. Varaguna Pāndiyan is said to have worshipped the Lord and got himself relieved of his sin. This has a purana by Sivakkolundu Desikar of the beginning of the 18th century.

Mayiladuturai Mayuranathaswami Temple: Tinuvilaiyādal puranam says that Parvati (pārvati) worshipped the Lord in the form of a peacock and hence the name. This temple was sung by Sambandar, 2 patikams and Appar one. This has the puranam, sung by Minakshisundaram Pillai.

Iluppaippattu: Called as *Tinumannippadikkarai* in the Tevaram, this place has the patikams of Sundarar and a purana by Minakshisundaram Pillai.

Tiruvilimilalai: Vīli is the tree (stalavriksha) of the temple. Tradition has it that Tirumāl worshipped Lord Siva with 1000 lotus flowers every day and one day, when there was short of one flower, he plucked his eye and placed it as a flower. Periyapurānam mentions the episode of Sambandar and Appar visiting the place at the time of a drought. To feed the devotees who followed the two saints, they prayed to God and the Lord was pleased to place a gold coin to each saint daily. They remained in this place for some period. There are shrines for Sambandar and Appar at the farther end of the north street of Tiruvilimilalai (tiruvīlimilalāi). The mandapa (mandapa) of this temple is famous for its architectural beauty.

Tiruvavaduturai: Tirumāligait Tēvar, one of the authors who sang the Tiruvicaippā (in the 9th Tirumurai) belong to this place. There is a shrine to Tirumūlar also in this temple. It is said that Parvati worshipped the Lord in the form of a cow and hence the name. This place is the head quarters of the Adinam.

Tirumangalakkudi: The temple at Tirumangalakudi (tirumangalakudi) has been sung by Sambandar and Appar, each a decad.

Tirunilakkudi: Now known as Tennalakkudi, the temple here has a patikam of Appar. In one of the verses, Appar says that he was thrown in the sea tied to a stone boulder by the Jainas and that as he chanted the name of the Lord, he was saved. There are two shrines for the devi in the temple at Tirunilakkudi (tirunī lakkudi).

Nallur: Sung by Sambandar (3 patikams) and Appar (2 patikams), it is said that when Appar prayed the Lord that he should be blessed with His foot prints being imprinted on him at *Tinuccattimurram*, the Lord bade him, "go to Nallur (nallūr)" and when he went there, the Lord blessed him, by granting his request.

Tirupperunturai: Now known as Aludaiyarkoil, Tirupperunturai is connected with the life of Manikkavacakar. He was blessed by the Lord under the Kuruntha tree there and he spent all the money he got to purchase horses for the *Pāndiyan* king, to construct this temple.

Suriyanarkoil: It is a hamlet of Tirumangalakkudi and this temple is described elsewhere.

Tirumandurai: This is also called Tirumangalakkudi, and there is another Tirumandurai (tirumāndurai) in the Tirucci district which was sung by Sambandar.

Tiruvalangadu, Vānapuram and Karaikkandam temples, and three temples in Narasinganpet near Tiruvavaduturai, Šaktivānēsvarar temple at Tirunelveli, are also administered by this math.

The Subrahmanyaswamy temple at Kunikutturai in Tirunelveli and Sömanāthaswāmy temple at Anunuganēri are also under the direct administration and control of the math.

Further, there are 13 Kattalais (or expenditure on ceremonies) in Tiruccendur, Madurai, Papanasam, Valliyūr, Kallidaikkurichi, Kadaiyanallūr, Tirukkurralam and Srivaikuntam temples.

The activities of the math are multifarious and some are the appointment of religious propagandists at Suchindram, Vikramasingapuram, Köttaru, Sindupundurai, Arumugamangalam, Tüttukkudi, Sankarankoil (sankarankōil) and Mailapur in Madras, maintenance of libraries in the temples of Vikramasingapuram, Shenkottai, Aralvāymoli, Tirupperunturai, Tiruvidaimarudur, Mayiladuturai and Muvalur, water pandal charity in several places and publication of books. The math has published about 400 titles. As has already been stated, the commentary on Tirumandiram is the best among the books published. Commentaries on Tiruvacakam, Ganapati and Adalvallan deserve special mention. The math has published all the commentaries on the fourteen Saiva Siddhanta Sastras and distributed them free of cost to deserving scholars. The library in the math has a vast collection of rare books and a large collection of palm leaf manuscripts.

Scholars Connected with and Patronised by the Math

Sivagrayogikal: Founder head of the Adinam which goes by his name at Suriyanarkoil, Sivagrayogikal, an erudite scholar in Tamil and Sanskrit wrote a commentary on Sivanana Siddhiyar, which has quotations from Agamas (āgamā) and other Sanskrit works. It has been published by the math.

Isana Desikar: Known also as Swaminatha Desikar, he studied Tamil under Mailerumperumal Pillai, the great commentator on Kalladam and was tutored in Sanskrit by Kanakasabhapati Iyer. He was a Tampiran of the math and his famous work, Ilakkanakkottu "contains the subtle and disputed points of grammar", which he had discussed with his "venerable master". His scholarship was admired by Vaidyanatha Navalar of Ilakkana Vilakkam (ilakkana vilkkam) fame. His treatise consists of four sections: 1. Pāyiraviyal 2. Vērrumayiyal, 3. Vinaiyiyal and 4. Olipiyal, the total number of aphorisms being 131. He wrote a commentary on his own work on the model of Ilakkana Vilakkam of Vaidynantha Navalar and Prayogavivekam of Subrahmanya Dikshitar. The author and his work may be deemed "controversial, mysterious and hard to grasp". He makes fine distinctions and exhibits delicate perception. He has discussed many subtle points and some of them have been quoted by Sivanana Munivar in his redaction of the commentary on Nannul (nannūl). Isana Desikar has a great reverence for

Tolkappiyam (tolkāppiyam), Tinukkural and Tirukkōvaiyār. His disciple Sankara Namaccivayar (sankara namaccivāyar) wrote a commentary on the Nannul of Pavanandi.

Sivanana Munivar: He is revered as the pole star on the horizon of Saiva Siddhanta philosophy.

A Vellala (vellāla) of Vikramasinigapuram, he wrote masterly treatises on grammar, logic, religion and philosophy. His commentary on Sivanana Siddhiyar shows "his keen insight and logical precision and his vast learning". His chief works are Tolkāppiya Sūtra Vīrutti, Ilakkana Vīlakka Sūrāvali (a counterblast on Vaidyanatha Navalar's), Thanikka Sangraham or Annampattīyam (rendered from Sanskrit in 350 stanzas), Puttamputturai (a new commentary redacting the commentary of Sankara Namaccivayar) Kāncipurānam, Sōmēsar Mudumoli Venpā, Dravida Maha Bhasyam (drāvida mahā bhāshyam) etc.

Dravida Maha Bhashyam is a "monument of the yogi's scholarship" and it is an elaborate commentary on Sivananabodham of Meykandar. He has also translated Aradatta Sivācharya's Sloka Paācaka Vishayam which establishes Siva as the Lord by adducing 22 reasons and it is found as a part of the commentary. His controversial works are many. The chief among them are Marapu Attavanai Maruppin Maruppu in connection with his controversy with Dharmapuram Adinam, Vayira-kuppāyam on the word eduttu on his controversy with Tiruvannāmalai Adinam and Siva Samavādavurai maruppu. Among his many minor poems, mention may be made of Tiruttondar Tinunāmakkōvai. He died in A.D. 1766. He had many disciples.

Kacciyappa Munivar: He was the author of Vināyakapuranam and Rudrāsar Vanduvidutūdu etc. His magnum opus was Tanigaipurānam. He was the teacher of Viśākappenumāl and Saravanappenumāl.

Ilakkanam Chidambaranatha Munivar, the author of Tiruppādiripuliyūrpurānam, Tottikkalai Subrahmanya Munivar, the author of Turaisaikkōvai, Kalaisaikkōvai etc., and Ramanathapuram Sōmasundaram Pillai, the author of Tirukkalukkunrakkōvai, were also his disciples.

Mahavidwan Minakshisundaram Pillai: A reputed poet of Tiricirapuram in the Tirucci district and "a prolific writer", he wrote 16 puranas, 9 pillaittamils, 11 andadis, 2 kalampakams, 4 mālais and kōvai, ulā, venpā, kalippu and kāsi rahasyam, one each. Tīru Nāgaikkārōnappurānam is considered as his masterpiece. It contains 61 sections and 2506 verses in viruttam metre. The author has exhibited his skill in yamakam, madakku, gōmūtri, tripangi, murasabandam, mālaimārru etc. Tirupperunturaipurānam and Sēkkilār Pillaittamil also are to be admired. "His biographies in verse of Kumaraguruparar and Sivanana Munivar are noteworthy. He is said to have dictated impromptu more than hundred verses a day. His greatest merit consists in his teaching activities". Among his pupils, U.V. Swaminatha Iyer has brought out a col-

lection of all his minor works and also written his biography in two volumes which contains a mine of information about him.

Among his pupils, special mention may be made of Swaminatha Iyer. He was the Tamil Pandit in the Government College, Kumbakonam and retired from the Presidency College, Madras. He was "a patent worker in the old classic mines and has unearthed many a literary nugget". According to K.V. Zvelebil he was one of those who were "most responsible for the "rediscovery" of the ancient Tamil literary heritage and thus allotting to Tamil, the status of a great classical language". He was conferred with the titles Mahāmahopādhyāya, Dākshinādya Kalānidhi, Drāvida Vidyā Bhūshana and D.Litt. His colleague was Tyagaraja Chettiyar, a veteran Tamil scholar. Aiyar edited Jīvaka Cintamani (in 1887); Puranānūru (1884); Purapporul Venpāmālai (1895); Manimekalai (1898); Ainkurunūru (1903); Paripādal (1980); Nannūl (1918); Kuruntogai (with his commentary) in 1937; and Perunkathai. The minor poems edited by him are very many. According to Pumalingam Pillai, "these reflect his profound scholarship and dogged industry".

Arumuga Navalar (A.D. 1822-1876): Born at Nallur in Jaffna, Sri Lanka, he was a sound scholar in Sanskrit and Tamil. He knew English well and it is said that he helped Revd P. Percival in translating the Bible into Tamil. While in Tamil Nadu, he started a printing press at Madras and "edited carefully about 70 works on good paper and in clear print". Some of them are Kandapurānam, Sētupurānam, Kural with Parimelalagar's (parimēlalagar) commentary, Periyapuranam (with comments), Tolkāppiyam with Cenavaraiyar's (cēnāvaraiyar) commentary, Ilakkanakkottu, Ilakkana Vīļakkaccūrāvāļi etc. He rendered Periyapuranam, Tiruvilaiyadal puranam etc., into Tamil prose. The title of Navalar was conferred on him by Ponnūswāmi Tēvar of Ramanathapuram, for his "fervent eloquence". Navalar's ambition was "to restore the Saiva Siddhanta to its place as one of the oldest of the religions of the world".

A Discrepancy: In the Tanjore district Hand Book by B.R. Baliga, the following indiscreet observation on Dharmapuram is found.

"One of the Tampirans of the Matham has to be appointed to the *Headship of the Tinuvavaduturai matham*, when that office falls vacant". This is an incorrect and misleading statement, which needs rectification.

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TIRUVILAIYADAL PURANAM

The Puranam (purāṇam) that relates to the sports of Siva is Tiruvilaiyadal (tiruvilaiyādal) puranam and there are 10 different works describing vividly the sports of Siva.

- 1. Tiru Alavayudaiyar Tiruvilaiyadal Puranam: Known also as Palaiya (old) Tiruvilaiyadal or Vempatturar (vēmpattūrār), Alavayudaiyar (ālavāyudaiyār) Tiruvilaiyadal, the author of this puranam is Perumparrappuliyūr Nambi of Sellūr in the Tirunelveli district. This contains 64 sections, one for each sport, in addition to the prologue, having 1753 verses. The author himself says that this is a shortened adaptation of the Sanskrit, Sārasamuccayam.
- 2. Kadampavanapuranam: Composed by Vīranāda Panditar of Ilambūr, containing 1090 stanzas, the tenth chapter of this Kadampavanapuranam (kadampavanapurāṇam) is Līlā Sangraha adhyāya in which the 64 sports of Siva are mentioned in 64 verses.
- 3. Sundarapandiyam: The author of Sundarapandiyam (sundarapāndīyam) is Anadāri of Vāyal. This is also an adaptation of a Sanskrit work, written in Saka 1486 (A.D. 1563).
- 4. Paranjoti Munivar's Tiruvilaiyadal puranam: An adaptation of the Sanskrit Hālāsya Māhātmyā, Paranjoti Munivar's (paranjoti munivar) Tiruvilaiyadal Puranam is a popular work on the subject. There are some differences between this puranam and that of Vembatūrār Tiruvilaiyāḍal. The Tiruvilaiyadal conferring kingship on Mūrttināyanār (51), Kāri and Nāri extemporising verses on Siva (52) and tiger feeding the deer with milk (53) are not found in Paranjoti's work. Some of the sports found in Paranjoti's work are included as parts of some other sports in Nambi's work. This work in 3 cantos, has 3363 verses.
- 5. Tiruvilaiyadal Payakara Malai: Said to have been composed by Vīrabhadrakkampar, this malai (mālai) is on the line of Nambi's work, containing 64 stanzas, one for each sport of Siva.
- 6. Tiruvusattana Nanmanimalai: The author of Tiruvusattana Nanmani Malai (tiruvūsattāna nānmani mālai), a minor poem containing 40 verses is Palaniyappan Sērvai, who lived in the 17th century A.D. The 28th stanza gives the list of the 64 sports of Siva.
- 7. Irupurana Viruttam: Published by the University of Madras, consisting of 65 viruttams, the first two lines of them refer to the life of a saint in the order of Tiruttondattokai. The second part of it relates to the sports of Siva. The stories pertaining to the sports of Siva being popular, they attracted the devotees of Siva.
- 8. Kalladam: A popular and meritorious work, Kalladam (kallādam) consisting of 100 verses in akaval metre, is considered to be an exposition in 100 stanzas, selected from Tinukkovaiyār. This is attributed to Kalladar

(kallādar) (different from the Kalladar of the Sangam age) who has described the following sports of Siva.

Ukkirakumara (ukkirakumāra), born as the son of the Lord (stanza 76), the Lord coming as a merchant dealing in precious stones (1 and 99), the flooding in the river Vaigai (12), giving of a letter in verse addressed to Cheraman (ceraman) (13), wedding of Siva with Tadagai (14), Madurai becoming Nanmadakkudal (nänmädakkūdal) (21); the Lord changing his foot in the cosmic dance (22), summoning the seven oceans for the sake of his mother-in-law (26), making the stone elephant to eat sugar-cane (3), blessing the young pigs to become kings (38), blessing the black-bird to attain bliss (40), making the deer suckle the pups of a tiger (41), coming as a vendor of firewood for the sake of a musician (44), coming in the guise of the maternal uncle of a helpless boy to plead on his behalf (45), as a vendor of bangles, cutting off the limbs of one who misbehaved with the wife of his master (50), the redemption of Nakkīrar (51), relieving the distress of Idaikkādanār, the poet (60) and drowning of the Chola in the pond (61).

It has to be noted that Kalladam (stanza 97) gives the sports of Siva as 64.

9. Kumaraguruparar who hailed from Srīvaikuntam in the Tirunelveli district, and who was the disciple of Māsilāmani Dēsikar, the fourth pontiss of Dharmapura Adinam, in his Minākshi Ammai Pillaittamil has referred to the sports of Siva like cutting of the limbs of one who misbehaved with the wife of his master, expiation of the sin of Indra, composing of Iraiyanar Akapporul, supplying javelin to Ukkirakumara giving inexhaustible storage of paddy, blessing a black-bird to attain bliss, making the stone elephant eat sugar-cane, the Lord changing his foot in the cosmic dance, Sambandar's cadjan leaf going against the current, helping Darumi to get the purse of gold coins, transforming the jackals into horses, blessing the crane with everlasting bliss, fearing the fault attributed to a hunter, giving milk to the young ones of a pig, curing the fever of the Pandiya king, giving a golden plank to Banabhadra (bānabhadra), coming in the guise of a labourer and carrying mud, expiation of a heinous crime committed by a person, summoning the oceans for the sake of his mother-in-law, killing an elephant set against the Lord, spreading the net to fish in the sea, coming as a vendor of bangles, coming as an old man changing himself in the form of a lad and then a child, coming as a vendor of firewood, delivering the white elephant from a curse, Muruka fastening the clouds of Indra.

It can thus be noted that Tiruvilaiyadal puranam was so popular as to influence the poets.

10. Paranjoti Munivar has also written Madurai Anupattunānku Tiruviļaiyādal Pōrrik Kalivenpā, a minor poem wherein all the sports of Siva are adored, to be worshipped.

Some of the episodes of Sambandar like Mangaiyarkkarasiyār and Kulacciraiyār, wife and minister of Pan-

diyan Nedumaran (pandiyan nedumāran) respectively, inviting Sambandar to Madurai, curing Nedumaran from his fever, cadjan leaves of Sambandar being unburnt, the reconversion of Nedumaran to Saivism are all related in the 62nd and 63rd padalams (padalam) of this work.

Banabhadra taking Siva's epistle (letter of recommendation) in verse to Cheraman is related in the 42nd padalam.

The four padalams (58-61) mention the mission of Manikkavacakar (mānikkavācakar), as the minister of the Pandiya king to buy studs of horses to Tirupperunturai, and his meeting with the divine master, the miracle of jackals being transformed into horses, and the miracle of their retransformation into jackals, the persecution of the saint, the spurt in the river Vaigai, repairing its banks, the Vandi episode and Siva appearing as a wage earner for the sake of Vandi etc., in the life of Manikkavacakar are related.

The last padalam relates the important shrines of Siva, as Virūpaksha, Sri Saila, Gökarna, Sömanatha, Kālahasti, Tiruvālankādu, Tiruvorriyur, Tirumārpēru, Tiruvannāmalai, Tirukkalukkunram, Vrudhācalam, Tirukkovalūr, Tiruvadigai, Cīdambaram, Tiruvārūr, Vēdāranyam, Sīrkāli, Vaidīsvaranköil, Mayilāduturai, Tirukködikā, Tiruvāvaduturai, Tiruvenkādu, Tiruppanandāl, Cenkāttankudi, Tiruccēynallūr, Tirukkadavūr, Valuvūr, Kandiyūr, Kunukkai, Pariyalūr, Virkudi, Tiruppurambiyam, Tiruvidaimarudūr, Kumbakōnam, Swāmimalai, Tiruvīlimilalai, Tiruvaiyāru, Tiruccirāmalai and the fourteen shrines in the Pandiya country, sung by the Tēvāram hymnists.

While narrating the stories, the elegance and symmetrical attributes of the organs of the body of a virgin, various kinds of precious stones, art of dance and its various features, ashtamāsiddhi (the eight supernatural powers) like animā, makimā, lahimā, garimā, prātti, prākāmiyam, īsattvam and vasittvam, Tasavāda (the alchemic art of transmuting base metal into gold), the excellence of playing on vīnai, hippology and paces of horses, the synonyms denoting horse, the colours, curved marks on the head and body of the horse, the horses which are pre-eminent etc., are mentioned in the work of Paranjoti Munivar.

Mural Paintings: On the wall adjacent to the *Porramarai* tank in the *Mīnakshi-Sundarēsvarar* temple in Madurai, there are paintings (now almost faded) of the sports of Siva. In the 1,000 pillared mandapa, there are mural paintings which have been renewed recently. In the Dharmapuram Adinam, there are such paintings of about a century old.

There are sculptures and images of bricks and mortar depicting the sports in the Pudumandapam and the temple in Madurai.

In the Oriental Historic Manuscripts Volume I in English, published in April, 1835 by Taylor, the *Madurai Stalapuranam* (abstracted) is found and the 64 sacred amusements of Siva are related on pages 55 to 116. Some comments are also found on pages 119 to 190.

Paranjoti's Tiruvilaiyadalpuranam was probably, first published by Swaminatha Panditar of Jaffna in 1917. Subsequently Ramalinga Swamigal of *Tsānyamadam* in Cidambaram brought out an edition with paraphrase and notes. In the middle of this century, a commentary was written by *Venkataswami Nāṭṭār* of Tanjavur, which is very popular.

See also: Periyapuranam.

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TOLKAPPIYAM

Tolkappiyam (tolkāppiyam), the oldest extant grammar of the Tamils precedes the Sangam (sangam) Classics. As the real name of the author is lost to posterity, Tolkappiyar (tolkāppiyar) is generally mentioned as his name.

This consists of three parts, the Eluttatikaram (eluttatikāram), Collatikaram (collatikāram) and Porulatikāram (poruļatikāram), each having nine sections.

Eluttatikaram: Dealing with the letters of the Tamil language, its first section, Nūnmarapu, contains 33 sutras (sūtra). According to Tolkappiyar, the primary letters (sounds) are thirty, of which 12 are uyir (vowels) and 18 mey (consonants).

The secondary sounds are kurruyalikaram (kurnuyalikaram) (shortened i), kurriyalukaram (shortened u) and Aydam (āydam) (indicated as :). The vowels are divided into short and long and the consonants hard, medial and nasal. The matra (mātra) or alapu (alapu) (duration of sounds) are also indicated. The uyirmey (syllabic letter) is pronounced with the consonant at the beginning. Clusters of consonants in a single word, the demonstratives and interrogatives are dealt with in detail.

Second section, molimarapu contains 49 sutras. Shortened i (kurruyalikaram) and shortened u (kurriyalukaram) alapedai (alapedai) (the lengthened long vowels) are explained. There is no letter which has three matras in Tamil. The classification of words with one, two and more than two letters, the letters that can come at the beginning and at the end of the word are also discussed in detail.

Third section: Named as Pirappiyal (pirappiyal), it has 21 sutras, dealing with the articulation of sounds.

Fourth section: It is Punariyal (punariyal), consisting of 40 sutras dealing with the classification and the general principles of sandhi, mentions four kinds of sandhis: the ending vowel of a word with the beginning vowel of the following word, ending consonant with the beginning consonant and ending consonant with the beginning consonant are enumerated. When they join, there shall be change or no

change. The changes are of three kinds: (1) coming in of a sound or syllable, (2) loss of a sound or syllable, (3) change of one sound into another. Some flexional increments and how they are changed are also given. He also mentions that the glide, udampadumey (udampadumey) is not compulsory.

Fifth section: Termed as Tokaimarapu having 40 sutras, it has laid down rules, not for particular endings, but for a great number of endings and beginnings, before dealing with each ending.

Sixth section: Called *unupiyal* which contains 31 sutras, it deals with the *sandhi* between the word and the case suffixes. The cariyais (*cāriyai*) that come after nouns and before the case endings are given separately for each ending, if it be a vowel or a consonant; for example:

- 1. Cariyai in is inserted between the ending a, a, u, u, e and au and the case suffix.
- 2. m takes attu, the cariyai, before case suffix.

Seventh section: It is *Uyirmayangiyal* which has 93 sutras. In this, each vowel ending is taken separately and the changes that occur under every ending are mentioned. The doubling of hard consonants before a is considered first and exceptions to this rule are given. Thereafter, every vowel ending is considered. Special rules are given for $y\bar{a}$, a tree; $m\bar{a}$ a tree; $u\bar{n}$ a liquid measure; uti, puli, $s\bar{e}$, panai trees.

Eighth section: Called *Pullimayankiyal* it contains 110 sutras. Here with one after the other, *cariyais* are also laid wherever necessary. Special rules are also given for some words like, *īm*, *kam*, *urum*, *kuyin*, *egin*, *mīn*, *tēn*, *min*, *pin*, *ātan*, *kan*, *mun* with il, pon becoming polam. *ān*, *pīr*, *vāl*, *tāl* with *kōl*, *Tamil*, *kumil*, *pāl* etc.

Ninth section: Termed as Kurriyalukarappunariyal it has 78 sutras. Kurriyalukaram is shortened u, a secondary sound, classified into six categories. Kurriyalukaram, if the coming word commences with y, becomes kurriyalikaram. The important features discussed in this section are the changes, the numbers onru to pattu (1 to 10) undergo, and when the words of the four directions viz., kilakku (east) etc., are joined with one another.

The total number of sutrams in Eluttu (eluttu) is

Collatikaram: The second part consists of seven sections. This part deals with words and formation of sentences, the four parts of speech, number, gender, case, the vadasol (northern or Sanskrit words), the tisaiccol (direction words), compounds etc.

First section: Called Kilaviyākkam, it contains 61 sutras. All beings are divided into uyartinai (uyartinai) (animate) and ahrinai (ahrinai) (inanimate). Uyartinai is divided into masculine, feminine and epicene plural, while ahrinai into singular and plural. They are distinguished by the endings. The way of expressing natural objects (iyarkaipponul), usage of words like celavu (expenditure),

varavu (income), tā, vā, yātu, reduplicated words (irattaik kilāvi) are all dealt with in detail.

Second section: Termed as Verrumai (vērrumai) having 22 sutras, it mentions seven cases, vocative being taken as the eighth. Names of cases stated as peyar, ai, odu, ku, in, atu, kan, viļi; each case, excepting the eighth, is stated with the meanings being noted.

Third section: Known as Vernumai mayangiyal consisting of 35 sutras, it deals with the theory of one case marker or suffix being used in the place of another. Some rules are given like the 6th case suffix being used with the word denoting the whole and the 2nd case suffix is used with the word denoting the part. If the 2nd comes with the whole, the 7th should come with the part; odu should be used with the word denoting the superior of the two while they are in the same direction. The meaning of the case suffix concerned should be given in whatever form it is found. The word having ku, ai and ān at the end of a line in verse may be appended with the particle a. Some sutras devoted to akupeyar (ākupeyar) (metonymy and synecdochy) are found. Some question the propriety of the inclusion of akupeyar in this section.

Fourth section: Called Vilimarapu, it has $38 \ s\bar{u}tras$ dealing with the vocative case and how some words take a special form. Some are words ending in i or \bar{i} , changing to \bar{i} or $\bar{a}y$: \bar{o} and u take \bar{e} after them. Words ending in the consonants $n\bar{a}$, $r\bar{a}$, la, la undergo modifications as: an changing to \bar{a} ; words of relationship in n take \bar{e} etc.

sutras: The word is of two kinds: peyar (noun) and vinai (verb); idai and uri may also be added. The nouns are of three kinds, the uyartinai, ahrinai and that denoting both. They also denote pāl (gender). Nouns are made of many categories and derived from country, family etc. What are ahrinai nouns are also explained. Ahrinai singular takes the suffix kal to denote plural. Classification as iyarpeyar (derivative) cinaippeyar (denoting limbs), muraippeyar (relationship) use of nī, nīyir, onwar etc., are given.

Sixth section: It is Vinaiyiyal having 52 sutras which deals with the verbs. The verb does not take case suffixes. The three tenses, classification of the verb as kurippu (appellative) and terinilai (explicitely denoting tense), the terminations of the 1st person singular, plural, third person singular, plural, the usage of interrogative $y\bar{a}r$, \bar{a} becoming \bar{o} in poetry, terminations of plural verb in the potential mood, finite verb from ceyyum (doing); peyareccam (relative participle) etc., are all explained.

Seventh section: Called as Idaiyiyal (*idaiyiyal*), it has 48 sutras. Case suffixes, verbal terminations, conjunctions, expletives, particles of comparison are *idaiccol*. They come before or after the words. Some *idaiccols* like, *til*, kon, um, ō, ē, ena, marru, kol, el, miyā, ānga and so on are given with their denotations.

Eighth section: It is *Uriyiyal* having 100 sutras, denoting sound, quality etc., and their forms being modified in nouns and verbs. Some have several meanings and some

are synonyms. A list of words are enumerated with their meanings.

Ninth section: Called as *Eccaviyal*, it consists of 67 sutras, dealing with words of four kinds. *Iyarcol, tiricol, ticaiccol* and *vadacol* and their definitions, syntax, modes of construing verses of four kinds, *niranirai, cunnam, adimari* and *molimārru* and their definitions, reduplication of words (*adukku*) and their significance, the six compounds and their usages, about the verbs *ī, tā, kodu* and redundant expressions are all explained.

Total number of sutras in Collatikaram is 455

Porulatikaram: The third part also consists of seven sections.

First: Akkattinai Iyal, the first section containing 57 sutras, deals with the seven tinais (tinai) or forms like kurinji (kurinji) mullai, palai (pālai), marutam, neytal, kaikkilai (kaikkilai) and peruntinai (peruntinai). The mutarponul (nature of land and seasons), the karupponul (distinctive regional features of the aintinai or five tracts of land embracing fourteen items), the uripponul (the distinctive erotic mood in love appropriate to each of the five tracts) as punartal (punartal) (being in company), pirital (separation), inuttal expecting (the arrival of the lover), irankal (bemoaning the absence of the lover) and udal (udal) (love quarrel), the causes of separation; those competent to speak during pirivu (separation), ullurai uvamam (ullurai uvamam), kaikkilai and peruntinai.

Second: Called as Purattinaiyiyal (purattinaiyiyal) containing 30 sutras, it deals with the seven tinais, vetci (vetci), vanci (vanci), kanci (kānci), ulinai (ulinai), turais (turai) or tumpai, vakai (vākai) and padan (pādān), the fourteen kinds of vetci and further thirteen of vanci, eight or seven of vakai, the twice nine of tumpai, two sets of ten of kanci and the classification of padan into ten plus ten turais.

Third: The third section is Kalaviyal (kalaviyal) containing 53 sutras. They deal with the first meeting of the lovers, what happens after their first meeting, the occasions when the lover speaks, the occasions when the lady-love speaks, the 32 occasions when the lady-love's confidant has her say, thirteen occasions when the foster mother speaks, the time and place of meeting of the lovers, āmbal, alar and varaivu (wedding).

Fourth: This section is Karpiyal (karpiyal) which contains 53 sutras. This deals with the definition of karpu (karpu), the thirty-three occasions when the hero has a say, the twenty-one when the lady-love has her say, the nineteen occasions when the confidant has her say, the eight occasions for the faithful concubine has to talk, the duty of the foster mother, pulavi (sulks), udal, the part played by Kuttar (kūttar), Panar (pāṇar), Ilaiyar (ilaiyar), the Pārppār, the period of separation for study, leaving on an errand of the king and the lover's messengers.

Fifth: This section is Poruliyal (poruliyal). It has 52 sutras, deemed as the supplement to the other iyals (sec-

tions). The seven kinds of arattodunirral (revealing to the parents about the pre-marital love), the qualities of the ladies, the expression of the desire for the marriage, objects which cannot be claimed to be his being described as his own, the word that can be understood only by mind and such other facts that supplement the other iyals are related in this section.

Sixth: Called as Meyppattiyal (meyppāttiyal) consisting of 27 sutras, it manifests physical expression of the emotions like nakai (laughter), alukai (weeping), ilivaral (trembling), manutkai (perturbing), accam (fear), penumitam (conceit), vekuli (simplicity) and uvakai (excitement) are described. The 4 sources of each physical expression (meyppādu), the 22 different kinds of mental conditions or 6 avastās (situations), each being divided into 4, 20 more to serve as causes for the marriage, 8 and 10 nimittas (nimittā) (happenings) leading to the perennial meeting of the lovers, the likeness of the couple, bad characteristics that should be avoided are all dealt with.

Seventh: This section, Uvamayiyal, with 37 sutras deals with simile. Based on four kinds, it denotes five kinds of the particles of comparison. They are again distributed among vinai, payan, mey and unu (based on the actions of the object, effect, form and colour). Uvamaippōli (variety of simile) and its five kinds, the restrictions on the lady, her confidants, the lover, the foster mother in the use of simile, are also dealt with.

Eighth: Called as Ceyyuliyal, it contains 36 sutras. This is the chapter on prosody. Māttirai, eluttu, asai, (nēr, nirai, nerpu, niraipu); cīr (divided into ivarcīr etc.), the final asai of venpa (venpā), adi, kuraladi, cintadi, nēradi, nediladi, kalinediladi, kun, talai, pattu, urai, nul (nul), vāymoli, pici, ankatam (ankatam), mutumoli (mutumoli) marapu, tūkku or ōcai (rhyme - akaval; tullal, tūngal), todai, (monai, etukai, muran, iyaipu, alapedai, polippu, orū, sentodai, nokku) four kinds of pā (verse - āsinyappā, vanci, venpa, kali), vālttiyal, vāyurai vālttu, avaiyadakku, ceviyurai, kaikkilai, paripādal, ankatam, various kinds of kalippā, nūl, sūttiram, ottu; padalam, pindam, uraivakai, pici, mutumoli, mantiram, pannatti, tinai, kalavu and karpu; those qualified to speak in kalavu and karpu, meyppadu, munnam, eccam, turai, māttu, vannam (20) kinds), ammai, alaku, tonmai, tol, virundu, iyaipu, pulan, ilaipu are all defined and explained.

Ninth: This last section is Marapiyal (customary). It consists of 112 sutras, treating traditional usages. Names subjects, those denoting the young birds and reptiles, subjects, those denoting the young birds and reptiles, kulavi, classification of living beings into or arivuyir (arivuyir) (single sense beings) all of such beings to denoted by kalini, kētal, onuttal, ēru, pottu and pettai, belongings to denote the antanars (antanar) the accessories of kings, the duties of merchants and the Velalar (vēlālar), which are denoted by pul and maram,

the different parts of maram, mudal nūl and vali nūl, the nature of sutras, the kāndikai gloss, the faults, 32 kinds of utti (intelligence) are all enumerated and defined.

The total number of sutras in Porulatikaram is 659 and that of the three parts are 1,597.

The prefatory verse to Tolkappiyam is said to have been composed by one Panampāranār and when the grammar of Tolkappiyar underwent critical study, Tolkappiyar gave his explanations to Atankōṭṭācān and the work was then accepted. Though Agastya is said to be the teacher of Tolkappiyar, his name is not mentioned either in the prefatory verse or in the text.

This grammar preceded *Tirukkural* and the *Sangam* Classics, which comprise of the eight anthologies and the ten idylls, and this is said to have been written in the 6th century B.C. by some and in the second century B.C. by others. The latter date is more probable.

See also: Nannul, Neminatam, Tolkappiyam Translations, Viracoliyam.

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TOLKAPPIYAM TRANSLATIONS

Tolkappiyam (tolkāppiyam) is translated jato English and Malayalam.

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TONDAIMANS OF PUDUKKOTTAI

The principality of Pudukkottai (pudukkōttai) was formed, when Kilavan Sētupati was the ruler of Ramanathapuram (rāmanāthapuram). Raghunatha Tondaiman (raghunātha tondaimān) was the first chief of this new principality. From his time itself, it was an independent principality.

Raghunatha Tondaiman I (A.D. 1686-1730): Raghunatha Tondaiman seemed to be a good adept in taming elephants and was requisitioned in royal courts. In A.D. 1698, he helped the Nayaks (nāyak) of Madurai against Travancore. When Tirucci was besieged by Mysore, he extended his help to the Madurai Nayaks. On behalf of Madurai, he had also defeated Tanjavur in 1700. When Tanjavur with the help of Ramanathapuram, attacked Tondaiman, he drove them away. When there was a succession dispute to the seat of Rama. thapuram, Tirumayyam became part of the Pudukkottai piccipality. It seems that he offered refuge to the Christians. In 1709, there was a severe famine. The Tondaiman had 13 wives (legal and illegal) and he had 32 sons in total. When he passed away, his grandson succeeded him.

Vijaya Raghunatharaya Tondaiman (A.D. 1730-1769): When Vijaya Raghunatharaya Tondaiman (vijaya raghunātharāya tondaimān) succeeded his grandfather, there was a civil war in Madurai. Tondaiman sided with Bangaru Tirumalai against Minakshi (Mīnākshi). With the help of Chanda Saheb (chanda saheb), Minakshi succeeded. The Tanjavur general, Ananda Rāo invaded Pudukkottai and occupied some fortresses, which it recovered after sometime. There was the Anglo-French rivalry during his reign and Pudukkottai adopted a policy of loyalty to the English East India Company. Hence Hyder subjected parts of Pudukkottai to the ravages of his cavalry. It was during his time that Navarātri festival was introduced in his kingdom. He died in 1769.

Raya Raghunatha Tondaiman (A.D. 1769-1789): A war broke out between the Nawab of Arcot and Tanjavur in 1773, as a result of which, the fort and the kingdom came under the sway of the Nawab and Pudukkottai got some new territories, which he gave back to Tanjavur when Tulaja was restored to his throne. The second invasion of Hyder Ali in 1781 was utterly defeated by Pudukkottai. It seems, Sir Eyre Coote congratulated the Tondaiman on his success. Now the latter was able to capture Kilanilai, Arantangi etc. In 1782-83, he helped the English against Tippu. He died in 1789 and his uncle's son succeeded him, as he had no issues.

Vijaya Raghunatha Tondaiman (A.D. 1789-1807): Muhammad Ali conferred on him the title, Raja Bahadiir and thereafter the Tondaimans came to be called the Rajahs (rājāh) of Pudukkottai. Though the Government of the Carnatic was transferred to the English East India Company in 1801 and though the Tanjavur principality was handed over to the Company, Pudukkottai survived due to their steady pro-English policy.

Vijaya Raghunatha Rajah Tondaiman (A.D. 1807-1825): He succeeded his father. Being a minor of ten years, Major Black Burne, the Resident of Tanjavur looked after the administration of Pudukkottai and effected some changes in the administration, by introducing the administrative system of Tanjavur. The accounts came to be written in Marathi (marāthi). A large number of Marathi Brahmins were employed in the court. There was a fire in 1812 which destroyed part of the capital city and the town was rebuilt. Vaccination against small pox was also introduced. In 1817, the Rajah was invested with full powers and he passed away in 1825. He was succeeded by his brother.

Raghunatha Tondaiman II (A.D. 1825-1839): During his time, customs duties on many articles were abolished. The title, His Excellency was conferred on him in 1830. He died in 1839. He was succeeded by his minor son, Ramachandra Tondaiman (rāmachandra tondaimān).

Ramachandra Tondaiman (A.D. 1839-1886): When he was a minor, the government was conducted by the officers of the State. The resident was Mr. Bayley. In 1844, the Rajah resumed powers. The political agent John Black Burne carried out many social and administrative reforms. From 1875, the strength of the Maratha Brahmins in the staff was reduced. G. Lee Morris, the political agent introduced some reforms like revision of pay scales, appointment of officers etc. in 1868. In 1875, an Anglo-Vernacular free school was started. In 1872, the Census of the State was taken. In 1878 A. Seshiah Sastri was appointed Sirkhel, who became Dewan in 1885. The Rajah died in 1886.

Marttanda Bhairava Tondaiman (A.D. 1886-1928:) The Dewan introduced many far reaching and permanent reforms. The Rajah Marttanda Bhairava (martanda bhairava) married "Miss E. Molly Fink of Melbourne, Australia, at Sydney". In 1923, "the State which was under the political control of the Government of Madras was brought into direct political relations with the Government of India". The Rajah passed away at Paris in 1928. As his son by his Australian consort could not claim the throne, one Rājagōpāla Tondaiman became the Rajah.

The State became part of the Indian Union in 1948 and is now an autonomous revenue district in Tamil Nadu.

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TOWARDS INDUSTRIAL DEVELOPMENT

Oil Resources: In the Vedaranyam coast of Tamil Nadu, 1500 barrels of oil a day has been expected in 1981, the flow rate being sizable. About 35 wells have been drilled, but some are dry and some are yielding only small quantities.

In the Kaveri (kāvēri) basin the exploration for gas is going on with an expected output of 2 million cubic metres by 1994-1995.

Oil production from the onshore wells at Narimanam (narimanam), Adiyakkāmangalam and Nannilam in the Kaveri basin is around 7800 barrels a day. There are 17 wells that produce oil. Of them, "eight are described as sweet and the remaining nine sour, caused by the presence of the corrosive hydrogen sulphide." The kōvil Kalappāl and Bhuvanagiri wells are put under the early production system. The total gas production in the Kaveri onshore area" is 122,000 cubic metres a day. The consumers are Kiran Syndicate (2800 cubic metres a day), Jayadev Industries (8400), Madras Chemicals (2600), Sunrise Syndicate (4700) and Sharada Chemicals (2,200) cubic metres a day.

Madras Refineries: The demand for petroleum products is expected to be 52 million tonnes at the end of the 7th Plan (1989-90) and 77 million tonnes by the end of the 8th plan (1994-95). The Madras Refineries have a capacity of 5.6 million tonnes. Served by Gulf and Bombay High Grade, it will have an expansion to 6.5 million tonnes. The Panangudi Refinery has been set up by the Madras Refineries for processing Narimanam crude in the Tanjavur district, its capacity being 0.5 million tonnes. It will have to be expanded to three million tonnes, when the crude from the Kaveri basin increases.

TIDCO: Tamil Nadu Industrial Development Corporation Limited (TIDCO) was started in 1965. It accelerates the pace of industrialisation and creates additional avenues of employment. It has located local resources, securing supply of power and water. By the Government's liberalised industrial policy, TIDCO has brought about phenomenal changes in the industrialisation of Tamil Nadu in the past 25 years.

Petro-Chemical Industry: Manali (manali) Petro Chemicals, Köthäri Sugars and Chemicals, Cetex Petro Chemicals and U.B. Petro Products have commissioned their plants, based on the feed stock from Madras Refineries.

The Aromatics Complex to be established by the National Aromatics and Petro Chemicals Company to manufacture benzene, Oxylene and PTA. at Manali will help to set up a number of down-stream projects.

Linear Alkali Benzene (LAB): This is the most important surface active agent used in homes. With increasing demand for detergents and the advent of washing machines, the demand for LAB has gone up. The existing manufacturers like Reliance Industries, Tamil Nadu Petro Products and IPGL have plans to expand their capacities. The present total capacity is around 1.4 lakh tpa..... The demand is expected to touch 4.97 lakh tpa by A.D. 2000.

Propylene Oxide, Propylene Glycol, Polyol: UB Petro Products and Manali Petro Chemicals, each with capacities of 12,000 tpa of propylene oxide 7000 tpa of propylene glycol and 8000 tpa of polyol have commissioned their plants.

Styrene/polystyrene: Styrene is mainly used for making polystyrene, styrene butadiene rubber (SBR), acrylonitrile butadiene rubber (ABR) and styrene acrylonitrile (SAN) polymers. Polystyrene is an intermediate chemical in the manufacture of domestic appliances, electric items and building materials".

"Manali Petro Chemicals is the first Indian venture to start manufacturing propylene oxide and propylene glycol. Promoted by Southern Petro-Chemical Industries Corporation (SPIC), the Rs. 102 crore project includes a separate unit for polyols. The propylene for the various plants comes from the nearby Madras Refineries and chlorine from the adjacent SPIC caustic soda unit."

Polybutenes Plant at Manali (Madras): A unit of the Kothari Sugars and Chemicals Ltd., it has a capacity of 5000 tonnes per annum. These petro chemicals find use in jelly filled compounds for telecommunication and power cables.

Methyl ethyl ketone (MEK): The unit at Manali of Cetex Petro Chemicals Ltd. has a capacity of 4000 tonnes a year. MEK is a versatile solvent with applications in lube oil, magnetic tape, printing ink, pharmaceuticals and other industries.

"A joint venture of UB Ltd., Tamil Nadu Industrial Development Corporation and Montedipe of Italy, the Rs. 85 crore UB Petro Products at Manali near Madras manufactures propylene, oxide propylene, glycol and polyols. *Press industria* of Switzerland has provided the know-how."

Madras Refineries Limited (MRL): "It was built initially as a joint venture of the Government of India, American Oil Company (AMOCO) and National Iranian Oil Company (NIOC). A few years ago AMOCO disinvested its share in MRL and at present 85 per cent of the equity is held by the Union Government and 15% by NIOC."

"The Refinery was commissioned in 1969 with an initial design through output of 2.5 million tonnes per annum of imported lube-bearing crude. In 1984-85 a substantial expansion doubled the capacity."

"In the second unit of the refinery, a fluidised catalytic cracking unit was installed to convert heavy oils into more valuable and much needed products as LPG and diesel.

"The refinery has also put up a paraffin wax plant, the second of its kind in India, with a capacity of 20,000 tonnes per annum to produce wax.

"Right from its inception, the refinery has been supplying naphtha for the production of fertilizers to Madras Fertilizers.

"Yet another project promoted by MRL is for the manufacture of additives. Indian Additives Ltd. has been formed as a joint venture with Chevron of the United States.

The Company proposes to set up a refinery with a capacity of 500,000 tonnes per annum at Narimanam near Nagapattinam (nāgapattinam) to process the crude from the nearby oil wells.

"Yet another major scheme is the aromatic project proposed as a joint venture with Southern Petro Chemical Industries Corporation, a company styled National Aromatics and Petro Chemicals Corporation Ltd., has been incorporated for implementing this project."

Pharmaceuticals: The Indian pharmaceutical industry seems to be slowly but steadily recovering from stagnation. Despite the uncertainties and problems, the J.K. Group and Southern Petro Chemical Industries Corporation have set up two grass roots penicillin - G Plants with a capacity of 1000 mmu (million mega units) each, at Cuddalore, with equity participation by the Tamil Nadu Industrial Development Corporation in the former. The J.K. Group's project is estimated to cost Rs. 91 crores and has technical collaboration with a Czecioslovakian firm. The SPIC plant will have collaboration with a Portuguese firm.

Alcohol for Chemicals: "At present alcohol is exclusively used as a feed stock for the production of acetic acid, acetic anhydride, vinyl acetate monomer and polystyrene. It also forms the feed stock for mono ethylene glycol (MEG), N-Butanol, Low Density Polyethylene (LDPE) and Polyvinyl Chloride (PVC) in addition to the petro feed stock naphtha gas."

As far as Tamil Nadu is concerned, "installed capacity is 96.60 (million litres); production is 74.10 (million litres) and capacity utilisation is 76.70%.

The Neyveli Lignite Corporation (NLC): "The NLC is the nodal agency for tapping lignite deposits in India for power generation and other uses. It has an integrated complex consisting of two mines producing about 11.2 million tonnes a year, two thermal power stations of 1230 MW capacity, a fertilizer plant (1.29 lakh tonnes of urea) and a briquetting and carbonisation plant (2.62 lakh tonnes of coke)".

"It has come out with a record profit after taxation of Rs. 92.61 crores in 1989-90 against Rs. 77.32 crores in 1988-89".

"The generating sets in the first station achieved a plant load factor (PLF) of 74.73 per cent as against the all India average of 56.5 per cent". This is a 26 year old station. The second station is also working well.

"Both stations generated 5408.27 mu (gross) in April-December 1990 against the target of 5133 mu (million units).

"The expansion scheme of power station II is taking shape, making NLC the largest power complex in the Southern region".

In the 8th Plan, five more power generating units of 21 MW each, are being commissioned at regular intervals of six months. By March 1993 NLC could reach a

capacity of 2280 MW. It has also on the anvil to produce 420 MW, in addition, by the end of the 8th or early 9th

Nuclear Power: The Madras Atomic Power Station (MAPS) 1 and 2 at Kalpakkam seems to have performed on a relatively low level, as compared with Tarapur APS and Rajasthan APS during the seventh plan. "Both the MAPS units have performed well during 1990-91".

"The 1,000 MW reactor units proposed to be set up at Kūdankulam (Tamil Nadu) belong to the family of pressurised water reactors (PWRS) which is the predominant type in operation all over the world. The proposed reactors will be provided with modern safety features". However, in the present situation its future is uncertain.

Heavy Water: Heavy water plays an important role in India's nuclear power programmes.

"Heavy water is an oxide of deuterium, an isotope of hydrogen. It exists in natural water in the ratio of 1:7000... Ordinary water (light water) can be synthesised by combining hydrogen and oxygen. Likewise when deuterium is combined with oxygen, heavy water is produced.

"The process of ammonia-hydrogen exchange developed by the French and proved to be commercially viable was chosen. In this process deuterium is extracted from the ammonia synthesis gas from a fertilizer plant.... Plants based on this process were set up at Baroda in Gujarat and Tuttukkudi (tūttukkudi) in Tamil Nadu."

Power Availability: Tamil Nadu Government is trying to set up coal based thermal stations. Neyveli thermal stations have raised the capacity to a great extent.

The Mettur (mēttūr) Thermal Project (840 MW) is in 4 units of 210 MW each.

The Tuttukkudi Thermal Station is in 3 units of 210 MW each.

In the Lower Mettur Project, there are 8 units of 15 MW each.

Sarvalar project in the Tamraparni (tāmraparni) system has a unit with 20 MW.

The Ennore Thermal Station with five units have been modernised.

The fourth and fifth units of 210 MW each at Tuttukkudi began functioning from 1991-92.

North Madras Thermal Stations: The first phase with three units of 210 MW each, began to function from 1992-93 and 1993-94, the outlay for it being met by a loan from the Asian Development Bank.

"The long pending proposal for four gas turbines with a capacity of 30 MW each at Basin Bridge (Madras) has been taken up and these began to function from 1991-92.

Among the central projects, the Neyveli Lignite Corporation is expected to add to its capacity, 1,050 MW during 1991-94.

BHEL: The Heavy Electrical Equipment Plant (HEEP) of the Bharat Heavy Electricals Ltd (BHEL) is manufacturing generators of 500 MW sets and for the manufacture of generators for 800 MW sets, the Union Government's permission is awaited.

A 500 MW set manufactured by the BHEL has been installed by the Tata Electric Company.

The HEEP had a turn-over of Rs.370 crores in 1989-90 and the target for 1990-91 is 411 crores.

"The HEEP manufactured seven 210 MW turbines, six 210 MW generators, two 500 MW turbines, two 500 MW generators and a nuclear generator of 235 MW capacity. Two hydro turbines and three hydro generators were also produced."

Further, "a generator stator and rotor for a 210 MW set were completed as spares."

It has produced the 3000th AC motor in 1989-90.

Heavy Commercial Vehicles (HCV): By A.D. 2000, there will be over 40 million vehicles of all kinds on the Indian roads.

There was a production of 40,000 units of HCV in the first half year of 1990-91 (April-September). Though the selling prices have gone up, the sales have not fallen and had a record production of 90,000 vehicles from 1990-91.

"Both Telco and Ashok Leyland have drawn up plans for modernisation and expansion of capacities in different divisions".

"Ashok Leyland has increased the production of high diesel engines at its Hosur Plant to 1,000 a month by April, 1991.

Ashok Leyland has drawn up a Rs. 1,100 crore investment programme to be implemented in the next eight years. An expenditure of Rs. 480 crores had been authorised and it is hoped, there would be a production of 38,000 vehicles a year.

It seems, the Motor Vehicles Act of 1989 appears to have come as a boon. One of the clauses of the Act relates to the limitation on the carriage of weight or the "registered laden weight." If there should be anything in excess, it will be penalised. Hence the manufacturers seem to think that there would be a demand for more vehicles.

Hosur Power Products (Division of Hindustan Motors Ltd.): Hindustan Motors Ltd. is the Calcutta based company of the Birla group. It had an equipment division near Madras. It decided in 1981 to set up a plant at Hosur. "An autonomous division, called the Power Products Division (PPD) was created in 1983. Technical know-how was secured from the US General Motors Corporation.

It began the "manufacture of the world famous "Allison" brand of automatic/powershift hydraulic transmissions of 425 to 630 hp range."

In 1989, the PPD. collaborated with Twin Disc Inc. of the U.S. for a lower horse power range (110 to 175 hp) transmissions and introduced the "Twin Turbine (TT) series transmission in its product range".

The current total investment is Rs. 20 crores.

The licensed capacity of the division is 1500 transmissions a year, the installed capacity being 800.

The aim in 1991-92 was to produce 800 transmissions, valued at Rs.40 crores as against 700 transmissions valued at Rs. 30 crores in 1990-91.

The main customers of PPD have been Bharat Earth Movers Ltd. (BEML) and the Earth moving Equipment Division (EED) of Hindustan Motors.

Integral Coach Factory (ICF) (Perambur, Madras): The ICF has been asked to increase its production of Electrical Multiple Units (EMU) for broad gauge from 150 to 250. A project report submitted to the Railway Board has estimated an investment of Rs. 4 crores.

"The Rs. 80 crore ICF expansion programme aimed at increasing its capacity from 750 to 1000 coaches a year for both broad and meter gauges" is on the anvil and there will be a further expansion to 1150 coaches with an additional investment of Rs. 25 crores.

The ICF has supplied 72 coaches (equipped by BHEL) and 26 coaches (equipped by NGEF) to the Calcutta Metro Railways.

Hindustan Tele Printers (HTL, Madras): Engaged in the production of electronic teleprinters, the factory at Guindy (Madras) has a capacity of 8000 electronic teleprinters a year. The collaborators are Sagem of France. As it has closed down the production of electromechanical teleprinters, it has now a licence for production of 16,500 electronic teleprinters.

"HTL has orders for the supply of 1500 main distribution frames for electronic exchanges and the factory has a capability to make 500 a month. To utilise its spare capacity, the company has a project for production of power plants for telephone exchanges."

"The other project, HTL will implement, the time division multiplexer and demultiplexer units."

Co-operative Spinning Mills: The Department of Handlooms and Textiles has financed the weaving community and the number of co-operative spinning mills in Tamil Nadu are 18, number of spindles installed being 4.5 lakhs and number of workers employed being 13,000. Varieties of counts of yarn produced are 10s to 120s and total annual production is 16,000 bales.

Textile Exports: "Many well established, modernised and technologically upgraded mills like Century, Bombay Dyeing, Madura Coats, Arvind, Loyal, Precot and Virudhunagar Textiles have stepped up their export turnover."

This is due to the "introduction of new technologies like open-end spinning, automatic cone winding, air-jetlooms, and rapier-looms."

A host of concessions are offered by the Directorate of Industries and Commerce of Tamil Nadu as follows:

- 1. Industries, started in 76 backward taluks, 31 most backward taluks, industrial growth centres and in Government and quasi-Government industrial estates are eligible for 15% State capital subsidy.
- 2. Twenty per cent special State capital subsidy for specific industries like automobile spare parts, drugs and pharmaceuticals, solar energy equipments; export-oriented gold jewellery making and diamond processing units; pollution control equipments, jute industry in six selected taluks, sports goods and accessories, food processing industries, cost-effective building materials like aluminium or PVC doors and windows, electronics and leather goods, started anywhere in Tamil Nadu.
- 3. Waiving of Sales tax,
- 4. Fifteen per cent generator subsidy, and
- 5. LT power tariff concession of 30%, 20% and 10% during the first 3 years, respectively are also given.

The above subsidies and concessions are subject to certain conditions and ceilings.

India Cements Plant: This Rs.105 crore plant having a capacity of one million tonnes is functioning at Sankarnagar, near Tirunelveli. This has adapted the dry process with "reduced consumption of coal and electricity" and improved the yield from the inputs and the quality of the product.

Ceramic Tiles: They are used in living rooms, entrances in public and industrial environments. They have higher resistance to chemical attack and are not subject to cuts or scratches. They are not damaged by fire and are easy to clean. There are different types in this tiles.

"Porcelain granite is a new entrant in ceramic tiles." Different colours can be had by processing with mineral oxides.

The first plant of granite tiles was set up by Spartek Granites Ltd. at Gudappākkam village near Madras. This industry is nearly five years old. "The beauty of a ceramic tile is brought out only when the laying is done as prescribed."

Magnesite: Tamil Nadu Magnesite Ltd. (TANMAG) (Salem) was established in 1979 as an undertaking of the Government of Tamil Nadu. TANMAG meets 30% of the country's magnesite requirement. Dead Burnt Magnesite (DBM) are also produced by TANMAG. DBM is mainly used for the manufacture of basic retractory bricks and monolithics for use in steel plants.

"TANMAG under joint venture with Khaitan Supermag Ltd., Calcutta and with technical collaboration from Sulzer Brothers Ltd., Switzerland have planned to set up a plant to produce High Quality Sintered Magnesia (HQSM) with 99.5% purity. The estimated cost of this project is Rs.105 crores. The plant is the world's first of its kind for HOSM.

TANMAG would soon set up a brick plant at an estimated cost of Rs.80 crores for manufacture of special refractories with technical know-how from Refractories Consulting & Engineering, GMBH, Austria."

South Indian Tea: Coffee, rubber and cardamom are almost exclusively grown in the southern States and there is an output of 171 million kg of tea in 1990.

The entire South Indian tea production is in the hilly ranges. Tea export earnings from the South are valued at over Rs.200 crores in 1990. Over 1.6 lakh workers are employed in the sector.

The Tamil Nadu Government has decided to hand over 3,000 hectares on the Anaimalais to the public sector TANTEA for tea cultivation. Some more lands, seem to be available in Gūdalūr in Tamil Nadu for this purpose.

Thermoware: There are a number of vacuum flask manufacturers like Eagle, Hindustan, J.G. and Victory. There are special models of vacuum flasks to suit all segments of the people. The refill technology has also improved.

"Between 1975 and 1979, developments in poliyurethene foam technology in Thermoware items, an innovation of Eagle flask industries" at Guindy, Madras were brought into the market. At present, a wide variety of items like "Casseroles, food carriers, water jugs and iceboxes have come into the market". "The increasing number of women taking to employment has also contributed to the demand." The foreign exchange earnings of this industry are also significant and it has come to Rs. 16 crores a year.

Confectioneries: The three segments of the confectionery industry which is part of the food processing industry, are sugar, chocolates and biscuits.

Of these, the biscuit segment is the biggest with an annual turn-over of nearly 600 crores in the organised sector itself. Chocolate's share is over 100 crores though there are not many small scale units. The small scale unorganised sector in biscuits is quite large, contributing to nearly 40% of the total market in value, and 50% by way of volume.

There are over 4,000 small scale cottage units manufacturing sugar confectionery in the unorganised sector to the tune of one lakh tonnes, while the organised sector contributes 50,000 tones per annum.

Parry's Confectionery Ltd. is the pioneer in the sugar confectionery industry and it has over 75 years standing.

Refrigeration and Air-conditioning: Some of the luxuries in the past have become necessities at present. The tropical climate of the country has necessitated refrigeration

and air-conditioning in the domestic, commercial and transportation sectors.

There are several manufacturers for the equipment of these two products. The leading among them are Voltas, Blue Star, Amtrex, Carrier Aircon and Pentasour Products Ltd., all in Madras.

Binny Engineering: Engineering Division of the Binny Limited was established in 1955 as a division of the Binny group of Companies and as an engineering and contracting company for the design and supply of "turn key sugar plants 2500 TCD, mini cement plants and modern rice mills plant and machinery." The average turn over was Rs. 120 million until 1990.

It has now been "geared up for manufacture and execution of granite processing plants and machinery" and the "first Binny beaver super gangsaw is expected to roll out soon".

It is now licensed to manufacture high pressure boilers. It has also commenced the manufacture of spare parts and components for the glass industry.

On the agricultural machinery front, Binny has introduced the latest "par boiling and drying equipment" which are undergoing field trials.

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TRANSPORT

Rail, road, air and water transport systems are functioning in Tamil Nadu, both in the public and private sectors. Of the public sector, some are managed by the Government of India and some by the Government of Tamil Nadu.

Rail Transport

"Indian Railways virtually form the lifeline of the country, catering to its needs for large scale movement of traffic, both freight and passenger, thereby contributing to economic growth and also promoting National Integration."

Indian Railways are now Asia's largest and World's second largest railway system.

It operates on different guages - broad guage, metre guage and narrow guage; all of them are available in Tamil Nadu.

Railways are divided into nine zones and the Southern zone with its headquarters at Madras cover about 7000 km.

Since 1924-25, railway finances remain separated from general revenues. They maintain their own funds and accounts, and now the railway budget is presented separately by the Railway Minister in the Parliament.

A large number of passenger-coaches are manufactured in the Integral Coach Factory (ICF), Perambur, Madras. The ICF manufactured 925 fully furnished coaches during 1989-90 and its capacity has been raised to 1000.

Computerised reservation exists now in major junctions, including Madras. Return reservation facility is also available.

Some important long distance trains from Madras Central are, the Bangalore Express, Bangalore Mail, Brindavan Express (Bangalore), Bokaro Steel City Express (3 days in a week), Bombay Mail, Chennai Express (Bombay), Charminar Express, Hyderabad Express, Cheran Express (Coimbatore) (3 days in a week), Kovai Express, Cochin Express, Coramondal Express (Howrah), Grand Trunk Express (New Delhi), Howrah Mail, Jammu Tavi Express (Wednesdays and Sundays), Mangalore Mail, Navajivan Express (Ahmedabad), Nilgiris Express, Patna Express (Thursday only), Tamil Nadu Express (New Delhi), Trivandrum Mail, West Coast Express (Mangalore) and Varanasi Express (Monday and Saturday) and recently, the Kanyakumari Express.

From Madras Egmore: The Cholan Express (Tirucci), Rameswaram Express, Nellai Express, Quilon Express, Pandiyan Express (Madurai), Pearl City Express (Tuttukkudi), Setu Express (Rameswaram), and Vaigai Express (Madurai) are operated.

As Chengalpet district surrounds Madras, there are three lines that traverse in that district.

The east coast line that goes towards north was opened in 1899. It passes north-westward in the Ponneri taluk and crosses the river Korttalayar over a bridge and enters the Nellore district of Andhra Pradesh.

The west (or south-west line) passes through North Arcot district to the Arakkonam junction (opened in 1857) and from there, one line goes to Renigunta ds the north, another towards the west to Jolarpet towards Salem and the third to Chengalpet, via Kanchipuram.

The main line to the south (meter gauge) reaches Chengalpet and then farther south to Tirucci which was started in 1876. The dates of opening of the different lines are:

Madras to Tindivanam 1-9-1876, Tindivanam 10 Cuddalore 1-1-1877, Cuddalore to Parangipettai 1-7-1877, Parangipettai to Cidambaram 1-10-1878, Cidambaram to Kollidam 1-7-1879, Kollidam to Sirkali 1-1-1878, Sirkali to Mayiladuturai 1-7-1877, Mayiladuturai to Tanjavur 15-2-1877, Tanjavur to Tiruccirapali 11-3-1862, Tirucci to Tirunelveli in 1876, Tirunelveli to Shencottah in 1903, Madurai to Pamban (up to Mandapam) in 1903 and Madras-Coimbatore (broad gauge, progressed piece meal, as Madras to Arkonam 1851, Tiruppattur to Salem 1-2-1861, Salem to Sankaridurg 1-12-1861, Sankaridurg to Podanur 12-5-1862 and Podanur to Coimbatore 1 2-1873.

The branch line from Salem to Cuddalore was laid from Salem Junction to Salem Town on 1-1-1917, Chinna Salem to Salem Town on 3-2-1931, Vridhachalam-Cinna Salem on 17-8-1931, Cuddalore to Vridhachalam on 21-6-1928 and Salem Town to Mettur Dam on 14-4-1929.

Viluppuram was connected with Pondicherry by rail on 15-12-1879, with Tiruvannamalai on 17-5-1890 and with Polur, Vellore and Chittoor in 1891. Viluppuram to Vridhachalam was laid on 1-12-1927, Tirucci-Pudukkottai on 17-4-1929 and Pudukkottai - Manamadurai on 1-7-1930.

In this connection it is to be noted that the line that connects Mettuppalayam near Coimbatore with Ootacamand is a narrow gauge line.

Road Transport: Road transport comprises of three parts, the laying of roads, their distinction as national and other highways and the vehicular means of transport.

Highways: The construction and maintenance of the National High Ways is the responsibility of the Government of India while State High Ways and major district roads form "the secondary road system" which are maintained by the State Government.

The important National High Ways in Tamil Nadu are Thane-Pune-Belgaum-Bangalore-Ranipet-Madras (NH 4), Bahora-Cuttack-Bhuvaneswar-Vishakapatnam, Vijayavada-Madras (NH 5), and Varanasi-Madras (NH 7), constituting a total length of 1,67,043 km with 1,05,952 km of surfaced and 61091 km of unsurfaced roads.

Roads: The history of road development may deserve special attention. In the year 1819, the territories under the East India Company were divided into three divisions, each under a Civil Engineer. Road construction in the Madras Presidency was placed under the Inspector-General of Civil Estimates. The whole department was placed under the Board of Revenue in 1825. Inspector-General of Civil Estimates was abolished and a Public Works Engineer-Secretary to the Board of Revenue was created in 1836. But in 1835 itself, the Presidency was divided into eight maramat divisions, each under a civil engineering section. In 1845, the main roads, then known as Imperial Roads were transferred to the Trunk Road Department. The civil engineer's work was restricted to designing and planning and the execution was carried out by a separate establishment, under the orders of the tahsildars, known as revenue maramat. This consisted of 12 superintendents of maramat or maistries of superior qualification with a number of maistries who worked under them. The Court of Directors appointed a Public Works Commission in 1850. According to its report, Public Works Department (PWD) was set up in 1858. A chief engineer, and several district engineers to assist him were appointed. In 1866, the District Road Act was passed and a cess, not exceeding half an anna in a rupee on the rent value of land was collected. This Act was repealed and the Local Funds Act of 1871 was passed. The road cess fund was transferred to the Local Boards, which were authorised to collect a

cess of one anna in a rupee and a system of tolls on roads was introduced. In 1879-80 the work of construction and maintenance of roads was transferred to the Local Boards. By the Local Boards Act of 1884, district and taluk boards were created. The Government directed that at least half the income from cess should be spent on roads. As that proved ineffective, the Government granted 25% of the land revenue for the improvement of roads. Special grants for construction of roads and bridges were also made. The superintending engineer of the PWD was put in charge of the trunk roads and the district Collectors for the maintenance of the second class roads. The Motor Vehicles Act was passed in 1930-31 and the tolls were abolished and the Government paid compensation to the local bodies for the loss. The Madras Government appointed A. Vipan, to prepare a comprehensive programme for road development in 1933 and he submitted his report in 1935, pointing out the inadequacy of funds. On his recommendation, the Government created a separate class of roads called the Important marketing roads and granted subsidies for their maintenance. After the Second World War, a special officer, H.R. Dogra was appointed to review the development of roads. On his suggestion, a Highways Department was established in 1946.

Roads	1972	1981
Highways	1084 km	1865 km
State	1780 km	1814 km
District	13864 km	14028 km
Village	10086 km	18111 km
Panchayat Union	42314 km	71527 km
Local Fund	7615 km	9612 km
Total	76743 km	116957 km

Of the road's length, 37% is tarred; for every 100 sq.km area, there is 50 km of road and for a lakh of people, an average of 109 km road is available.

Water Transport: Indian Register of Shipping has its headquarters in Bombay and outport offices at Bombay, Calcutta, Vishakapatnam, *Madras*, Cochin, Goa and *Tinucci*.

Major ports on the East Coast are Tuttukkudi, Madras, Vishakapatnam, and Calcutta and all the major ports are administered according to the "Major Port Trusts Act, 1963". Each major port has a board of trustees representing various interests connected with the port and the shipping industry.

Madras is one of the old ports in the East Coast.

"The traffic handled at this port consists mainly of petroleum produces, crude oils, fertilizers, iron ore and dry cargo.

Air Ports: There are five International Airports in India at Bombay, Delhi, Calcutta, Madras and Thiruvananthapuram. The International Airports Authority of India is responsible for providing services and facilities for efficient operation of the Air Transport." It is also responsible

sible for the planning, construction, maintenance of terminal buildings, air field pavement, visual ground aids, passenger and cargo handling, Airport Fire Services etc. at the airports under its management. In the southern regions international airport at Madras is the main port. Besides, there are airports at Tirucci, Coimbatore and Madurai having regular service to important metropolitan cities in India. Madras, Madurai, Tanjavur are also airlisted by the Vayudoot Service.

Department of Tourism: This department is responsible for the "promotion of India as a tourist destination." There are four regional offices in Delhi, Bombay, Calcutta and Madras. These offices supervise the working of other tourist offices set up in various places of the regions concerned.

The Indian Tourist Development Corporation, a public sector undertaking was established in October, 1966.

The Indian Institute of Tourism and Travel Management was set up in January, 1966. This offers different levels of academic courses in Tourism and Travel Management including post graduate courses.

The Central Government assists the State Governments to set up inexpensive accommodation at important tourist centres in the form of Yātra Nivāsās. In Tamil Nadu such centres have been constructed in Pondicherry and Nagapattinam. At Kanchipuram, it is being constructed.

It has to be noted that a magazine called Hello Madras, an informative monthly for the promotion of tourism is being published for the past 20 years and this magazine is distributed free of cost through Tourist Information Centres and hotels in Madras. Single copies are also available at Rs. 5/- each at all leading book stalls. This magazine contains all informations, necessary for the tourists and also the general public.

Bus Transport: When the motor transport was nationalised in October, 1947 by the Madras Government, the transport services in the Madras City was the first to be taken over.

After the reorganisation of States, it was resolved to take over the bus routes above 192 km and place them under the Transport Department in August, 1957.

The next step was to take over the routes up to 120 km, both express and ordinary buses, after the expiry of the permit of the private owners. Later, all routes from or terminating at Madras, irrespective of length were taken over.

All routes in the Kanyakumari district, where nationalised bus routes existed, including those plying from or terminating in the district were taken over.

In 1971, those companies owning 50 and more routes came under the purview of the Government and it passed the Tamil Nadu Fleet Operators Stage Carriages (Acquisition) Act 1971 (Act 37 of 1971). The companies that were taken over under this Act on 19-6-1971 were, Southern Roadways (Private) Limited, Madurai, Sri

Rama Vilas Service Limited, Kumbakonam, Anamalais Bus Transport (Private) Limited, Pollacci, Sakthi Vilas Bus Service, Poraiyar and Raman and Raman (Private) Limited, Kumbakonam.

According to the suggestion of the meeting of the Transport Development Council held at Srinagar in August, 1971, the Pallavan Transport Corporation was formed and the Bus Services of the Tamil Nadu State Transport Department in the metropolitan city of Madras and in the district of Chengalpet were transferred to this Corporation. Later, the Pandiyan, Cheran and Cholan Transport Corporations were constituted in 1972, with Madurai, Coimbatore and Tanjavur as headquarters.

The Pattabhiraman Commission recommended that the State Corporations having more than 600 buses should be bifurcated, and as a result more Transport Corporations came into existence.

corporations came into existence.					
Name	Date	Head	Districts	No. of	
		quarters	served	Buses	
			(as c	on 1984)	
D. II.	1 1 1070			2074	
Pallavan		Madras	Madras		
Pattukkottai	1.12.1982	Vellore	North Arcot-	535	
Alagiri			Chengalpet		
Pandiyan	17.1.1972	Madurai	Madurai-Rama	a- 1235	
			nathapuram,		
			Coimbatore,		
			Tirunelveli and		
			Kanyakumari		
Cheran	1.3.1972	Coim-	Coimbatore-	1124	
		batore	Nilgiris and		
			Madurai		
Cholan	1.3.1972	Kumba-	Tanjavur-Tiruc	ci 778	
		konam	anjavui-1 ii u		
Anna	15.2.1973		Salem-	599	
		oulem			
Kattabomma	n 1 1 1974	Tirunel	Dharmapuri	753	
Rattatzonina	1.1.1774	veli	Tirunelveli,	2/20/01/9	
		ven	Madurai and		
Tantai	16.1.1975	Vilup-	Kanyakumari	466	
Periyar	10.1.1973		South Arcot -	40	
i Cityai		puram	Chengalpet		
Tiruvalluvar	1 4 1000	Madras	and Madras	507	
Tiruvanuvar	1.4.1980	Madras	Throughout	201	
	1 . 1005	**	Tamil Nadu		
Marudu	1.4.1985		Pudukkottai-		
Pandiyan		kudi	Ramanathapur	am	
Jeeva	1.4.1983	E:ode	Periyar and		
			Coimbatore		
Nesamani	1.4.1983	Nagercoi!	Kanyakumari-	*	
			Tirunelveli		
			and Madurai		
Diran		Tirucci	Tirucci - Madu	rai	
Chinnamalai					
Rani	1.4.1986	Dindugal	Dindugal Anna		
Mangammal			Madurai and T	irucci	
Annai Satya		Dharmap			
M.G.R.	1991-92	Commission of the Commission o	Madras-		
		puram	Chengalpet		
		P. SON CARRA	- werikaiher		

It is to be noted here that the Tiruvalluvar Transport operates on 42 routes on inter-state permits to the neighbouring States of Kerala, Karnataka, Andhra Pradesh and the Union Territory of Pondicherry, besides, the long routes within the State. All the Corporations ply a couple of buses to Madras. There are 93 super deluxe coaches and 8 air-conditioned coaches running on various routes. Reservation of seats can be made 10 days in advance. It has 12 operating depots and 10 bus stands. A driving school is functioning at Madurai. Recently, the Tiruvalluvar buses plying on inter-state routes have been brought under a separate corporation, named after the Chief Minister as Jayalalita Transport Corporation.

Vehicles	1972	1981
Motor-cycles, Scooters and Mopeds	39352	157611
Motor-car, Van and Jeep	46442	71608
Taxis	7880	9466
Auto-riksha	2012	10744
Transport buses	10224	11852
Bandies	19719	50114
Ambulances, Trailors etc.	4154	9 <mark>705</mark>
Total	129783	321100

Canals: In Tamil Nadu there are two inland water ways, the Buckingham Canal and the Vedaranyam Canal.

The bulk of the traffic in Buckingham Canal consists of firewood, salt, lime and shell and Madras is the market centre for them. Country boats with a capacity of 5 to 30 tonnes ply in this canal. The length of the canal in Madras is about 19 km.

The Vedaranyam Canal in the Tanjavur district, was dug during 1863-67, the length being 57 km. The salt from the pans were brought to Nagapattinam through this Canal. Now it has lost its importance and only a few boats ply in the canal carrying straw and firewood.

Ports: Tamil Nadu has 13 ports and they are Madras, the major port, Tuttukkudi, Cuddalore and Nagapattinam, the intermediary ones, and the minor ports of Colachel, Veppalodai, Rameswaram, Pamban, Kilakkarai, Thondi, Kanyakumari, Porto Novo and Kulasekharapattinam.

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TREES AND PLANTS SACRED TO SIVA

Fifty-two Siva shrines are assigned a tree each, as sacred. In the following list, 32 trees and plants are mentioned, as the same tree or plant is considered sacred for more than one shrine as its stalavriksha (stalavrksha). The details are:

	acred tree or plant stalavriksha)	Shrine		
1	. Konrai (Indian laburnam)	Accinipākkam Tīnuttiņainagar and Tīnuppattūr		
2	. Magi <u>l</u> (Painted leaved ape flower)			
3.	Punnai (Mast wood or Indian laurel)	1. Ambar 2. Tiruppuga <u>l</u> ūr 3. Tiruvālivalam		
4.	Pādiri (Trumpet flower tree)	1. Avināsi and 2. Tīruppādirippuliyūr		
5.		1. Tiruvāppadi 2.Tiruccenkāttangudi		
6.	Vanni (Indian masquit)	1. Amāttūr 2. Kottūr (near Tinikkalar)		
		3. Tiruppāccil Āccirāmam 4. Tiruppāṇḍikkoḍumuḍi 5. Tiruppāmpuram 6. Tiruppuṛambiyam and		
		7. Tirumudukunram (Vridhāchalam)		
7.	Palā (Jack tree)	1. (Palaiyanür), Tiruvālankādu, 2. Tiruppūvanam and 3. Tiruppāvanūr		
8.	Kaḍampu (Indian oak)	1. Tīruvālavāy (Madurai) and 2. Kadampanturai		
9.		1. Kacci Ēkambam 2. Nāgaikkārōnam (Nāgappattinam) and 3. Tīrumānturai		
<i>10</i> .	Panai (Palmyra palm)	1. Tīruppanandā <u>l</u> 2. Tīruppanaiyūr 3. Tīruppuravār Panankāṭṭūr and 4. Tīruma <u>l</u> aipādi		
11.	Vilvam (Basel)	1. Tirumiyaccūr and 2. Tiruvaigāvūr		
12.	Elumiccai (Lime)	1. Anniyur		
13.	Al (Banyan)	1. Alampolil		
14.	Padar Arasu (Pipal tree)	1. Tinuvāvaduturai		
15.	Vellai nāval (Hemispheric tubed rose apple)	1. Tiruvānaikkā		
16.	Marudu (Arjuna)	1. Tiruvidaimarudūr		
17.	Vellerukku (White madar)	1. Erukkāṭṭāmpuliyūr		
18.	Alari (Oleander)	1. Tirukkaravī ram		
19.	Kogudimullai	1. Tirukkaruppariyalūr		

(Jasmine creeper)

- 20. Kadukkay 1. Tirukkurukkai (Chebuli mybrobalan)
- 21. Kurumpalā 1. Tirukkurrālam (Short jack tree)
- 22. Senbagam (Chempak) 1. Sivapuram
- 23. Valai (Plantain) 1. Teviir 24. Punnāga (Mastwood) 1. Tirunāraiyūr
- 25. Nāva! (Jaumoonplum) 1. Tīrunāvalūr 26. Nelli (Emblic Myrobalan) 1. Tirunellikkā
- 27. Vempu 1. Pullirikkuvēlur (Neem; Margosa) (Vaittī svarankōil)
- 28. Paiññī li 1. Tiruppaiññī li (A species of plantain)
- 29. Iluppai 1. Tirumannippadikkarai (South Indian mahuva)
- 30. Punnāgam (see 24) 1. Mayilappür 31. Candanam
- 1. Tiruvānciyam (Sandalwood) 32. Ilandai (Jujube tree)

According to K.A. Nilakanta Sastri, "These temples were erected in places where trees had been regarded, perhaps from pre-Aryan days, as the abode of the deity and had been worshipped as such". These trees came to be regarded as sthalavrikshas of the temples.

1. Tiruvenpākkam

See also: Dendrolatry.

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TRIBES AND CLANS OF THE SANGAM AGE

Sangam (sangam) literature contains references to some tribes and clans, like the Nagas (naga), Maravar (maravar), Eyinar, Olivar (olivar) etc., and Tondaiyar (tondaiyar), malavar (malavar) etc.

Nagas: The Nagas were the early inhabitants of Srī Lanka, which was the ancient and chief city of the Nagas.

They were a mysterious people who were present everywhere in large numbers. They probably assumed the name from their totem, serpent. They adopted Tamil as their language.

They are said to have resided in the Nagaloka or Pātāla, lower part of the earth. The Nagas had curved red lips, bright teeth, and thunder-like voice; they were very mischievous and armed with the noose.

Manimekalai (manimekalai) refers to a story of Sāduvan, a merchant who was driven to the shores of the Nagas. As he knew their language, he fortunately escaped.

A love episode of a Chola (cola) king and a Naga princess is related in Manimekalai. On a pleasant summer day, a Chola king Killivalavan was in a grove. There,

he saw a lovely damsel and fell in love with her. He spent a month with her in that grove. She did not tell him who she was, but suddenly she disappeared. But he was told by a saint that she was a Naga princess, the daughter of Valaivānan, and that her name was Pilivalai (pīlivaļai). After sometime, she sent to the king, the son born to him. But on account of a fierce storm, the ship in which he sailed sank and when Nedunkilli heard of the mishap, he felt miserable. He was so sorry that he even forgot to conduct the annual Indra festival, resulting in the fury of Indra and the destruction of the city by its submergence into the sea.

Some of the Tamil poets, in all probability, belong to this race. Manuthan Ilanaganar, Vellaikkudi naganar, Muranjiyur Mudinagarayar etc., are some of them.

Maravar: Powerful and warlike, they were hostile to the Tamils. They had strong limbs; they were fierce looking and had curved and long locks of hair. Being bloodthirsty, they were armed with bow and arrow. They shot their arrows at the passers-by, only to see their victims quivering to death. They lived mostly in the east-coast between the rivers Kaveri (kāvēri) and Vaigai.

Some of them were enlisted in the army. A Maravar chieftain Nālai Kilavan Nāgan, served the Pandiya (pāndiya) king as a minister and commander of the army. One Pittan Korran, a Marava chief of Kuthiral malai was in the service of a Chera (chēra) king.

The Eyinar or Vedar: The most lawless tribe, whose occupation seemed to be cattle lifting and plundering, wor shipped Kali (kāli) and slaughtered buffaloes to gain her favour. Before going on raids, the Eyinar or Vedar (vēdar) consulted omens based on the flight of birds.

Oliyar: The Oliyar (oliyar) were conquered by Karikala Chola.

Oviyar: Rulers of Eyilpattinam, the Oviyar (oviyar) were brave warriors and were feared at the battlefield.

Paratavar: They lived on the sea coast by fishing. They dived for pearls and conch shells. They lived in large numbers around Korkai. They were courageous to terrify their enemies.

Kosar: Immigrants to Tamilagam during the Sangam period, they first attacked Mohur (mohur), the capital of Palaiyan Maran (palaiyan māran). They were driven back, but the Vampa Moriyar came to their help and they won the battle.

They were called Nanmolikkosar, or Kosar (kōsar) speaking four different languages, probably Tamil, Telugu, Malayalam and Kannada. As they belonged to four different towns, they were also called, Nalūrkkosar.

First, they occupied Tulu Nadu, entered Kongunadu (kongunādu) and settled there. They were also found at Niyamam and Uraiyur (uraiyur). They were warlike and had a great regard for truth.

It is also said that kosam is a kind of oath-taking and as they are in the habit of taking oaths and adhering to them, they came to be known as Kosar.

One Maran belonging to this tribe was the friend of a Pandiya king. Palaiyan was the king of Mohur, whose guardian tree was felled by Cheran Cenkuttuvan. Akudai was another chieftain of this clan. There was a war between Akudai and Nannan at Pāli and one Eyinan was killed in the battle. Athan Elini was a chief of this clan at Sellur, one Talumban was at Unur and an ally of a Pandiva king. Kōyamputtūr might have probably been named after the Kosars.

There were some professional minstrels also. Of them Panars (panar) were of a low status and they lived in the outskirts of the town, among the harlots. When they wandered from place to place, they were accompanied by their wives and children.

Some were called kuttar or actors who sang as well as acted. The combined performance of these professional dancers were received with acclamation.

Porunars or war bards, who were generally members of the retinue of a king or chieftain, carried a drum with them. When this bard sounds the drum, the army used to march forward. Their womenfolks were Viraliyar.

Velir: A class of people, designated by the term Velir (vēlir) were mostly chieftains. Naccinārkkiniyar mentions that when Agastya went to Tuvarapati (nivarapati) and proceeded towards the South, eighteen classes of Velirs from the place of Nilankadanta Nedumudi Annal (nilankadanta nedumudi annal) accompanied him, who settled them in the South. Tuvarpati may either be Dwaraka (dwāraka) or Dwārasamudram. Nilankadanta Nedumudi Annal may be Tirumal. It is further stated that, as they came from Dwaraka, they were shepherds. This was refuted by some scholars, on the ground that the Velirs were the original inhabitants of Tamilagam, that they were agriculturists who held high position on par with the ruling kings and that they had entered into matrimonial alliances with the rulers.

There was also a clan called Tondaiyar or Tiraiyar who ruled Tondaimandalam with Kanchi as their capital.

Another clan, Malavar lived around Tagadur or Dharmapuri. Adiyamān Nedumān Anji was a chicftain of this clan who was sung by Avvaiyar.

There were also Kongar (kongar) in the Kongunadu. Their profession was rearing of cattle of a good breed. Kongars originally lived in Konkanam, which was also called Pali nadu. The river Kaveri has its source in this country. They were also Vellalar (vellalar). They moved towards the South and the country occupied by them, came to be known as Kongunadu. They were warlike people and had fought with the Pandiyas and Cholas, as evidenced in the Sangam Classics.

See also: Manimekalai, Sangam Classics.

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TRIBES OF TAMIL NADU

The Tribes of the Nilgiris

Nilgiris is mostly inhabited by the Kotas (kota), Todas (tōdā), Irular (irular), Kurumbar (kurumbar), Sholagar (shōlagar) and Uralis (ūrāli).

Kotas: Kota is from the root ko or ku, meaning mountain and hence they are mountaineers. In the 1941 Census, their number was 952.

They live in seven villages. Of them, Kotagiri (kōtagiri) or Peranganad (peranganad), Kil Kotagiri (kūl kōtagiri), Mekanad (mēkanād), Kundanad (kundanād), Todanad (tōdanād) and Sholur (shōlūr) are situated on the plateau. The seventh is at Gudalur (gudalur) on the northern slopes of the Nilgiris.

A village consists of 30 to 40 detached huts in streets called keri (kēri) (probably equivalent to the Tamil cēri, which means a street or an isolated place). This keri is an "exogamous unit".

The hut with apartments is of mud, brick and stone, and thatched or tiled.

Most of them have taken to drinking and are turbulent. They are unpleasant and eat carrion and the flesh of dead cattle.

They are excellent artisans, blacksmiths, carpenters, rope and umbrella makers and supply them to every other tribe. These Kotas dispose the horns of the dead cattle to the Labbais of the plains. The bones and the hides are sold to the Chakilis. They are also agricul-

Kota women are timid and wear filthy garments up to the knee. They work in fields and collect fire-wood. They make baskets and crude earthenware.

The Kota priests are Devadi (devadi) and pujari (pūjāri). Devadi under inspiration appoints two pujaris to conduct puja (pūja) or worship in temples. During the Kamataraya (kāmatarāya) festival, the pujaris observe celibacy. The Kamataraya festival commences on the first Monday after the new moon in the month of January. "It is a continuous scene of licentiousness and debauchery".

Kotas go to their temples once a month on the full-moon day.

Kota marriage is by consent of the girl and she may "reject the man after trial on the first night". Widow remarriage is allowed. Though monogamy prevails, one can take a second or third wife for the sake of a child or a son. Divorce is granted by the panchayat of the tribe. It settles all cases of theft, assault and other minor offences. A council of delegates from the seven villages decide when the matter is complicated and pittaker, the headman, announces the decision.

They have the custom of placing (virayapanam), a gold coin on the mouth of the dying person. They kill a male buffalo at the funeral and carry the dead in a tent (chariot) to the cremation ground.

Their musical instruments include clarinet, drum, tambourine, horn and the buguri (flute).

When they see the Todas, they kneel and have their feet on their heads.

The Kotas supply axes, spades, knives etc., to others and get in return the dead animals, horns, hides etc.

Todas: The Todas are considered to be the aristocrats of the Nilgiris.

According to the 1947 Census, there were 342 males and 288 females. Owing to female infanticide, the number of women is low.

The typical Toda is above medium height, well proportioned and stalwart with straight nose, regular scatures and perfect teeth".

He wears thick cotton cloth with red and blue stripes.

It seems, Toda is a corruption of Kōda, which means a mountain. They are mostly pastoral. A tree called tud is their sacred tree. The buffaloes are sacred to them and are strict vegetarians.

A certain ritual is performed in the seventh month of pregnancy.

The language of the Todas is more connected with Pre-Tamil.

The Toda village is called mand which means a herd of cattle. It consists of three huts, each measuring 5.5 m by 2.75 m and 3 m high. The mand has a larger hut with smaller door-way, called tiri eri or dairy temple, which is also called palchi. It is managed by the Palals, who get their assignment by the panchayat's assent. It permits a Palal, if he intends to resign. He must be a celibate. If he is married, he loses the position, to be taken over by his brother.

The Palal is assisted by Kaltamaks who are boys between 8 and 10, in age. No one but the Palal and his assistants can enter the tiri eri.

There is a bell cow in every herd which carries the sacred bell during the periodical migrations from one pasture to another.

The Todas cremate their dead. During the cremation of a man a bow and arrow, a walking stick, rice, jaggery, honey, coconut, plantains, tobacco and a bamboo

khandi (measure) are placed with the dead. In the case of women, cooking utensils, cooked food, thread and cowries are placed.

The Todas are divided into five clans, Kanna, Kurran, Peiki, Pakkan and Todi. The Peikis are tertals (superior) and the rest are tartal (inferior). The Palals and Kaltamaks are chosen from the Peiki clan.

The ordinary Toda shows respect to a *Palal* by adjusting his *put-kuli* (his chief garment of thick cotton cloth) and removing his head gear.

A Toda pays homage to a Badaga (badaga) by bending forward, when he meets him and the Badaga places his hand on the head of the Toda.

The Todas seem to practise necromancy. Adelphic polyandry (Adelphogamy) having more than one husband, all of them being brothers, is prevalent among them. When a girl gets married with a man, she is considered to become the wife of all his brothers. Marriage with first husband only is celebrated. There seems to be a curious custom to test the fitness of the girl before marriage.

The Toda was once prone to begging. Some have the inclination to read and write. "The Toda is now more or less maintained as a specimen for anthropological studies" and as a show piece for sight-seers visiting the Nilgiris.

Irular: According to 1941 Census there were 1418 males and 1398 females in the Nilgiris and 1244 males and 1256 females in Kerala.

There are Irulas in the Coimbatore, Chengalpet, North Arcot and South Arcot districts of Tamil Nadu. According to Kota tradition, the Irula was a later immigrant. The western Irulas have no connection with the east coast Irulas.

The Irulas seemed to have been important at one time. In Kallampalla in the Göbichettipālayam taluk in Coimbatore district, an Irula priest officiates in a Siva temple. The Vishnu (visnu) temple in the Rangasāmi peak at Coonoor in Nilgiris, visited by the tribes, an Irula officiates as priest.

When they have no work in the forest or estate, they cultivate ragi (ragi), camai (camai), tinai (tinai), redgram (tuvarai), maize and plantains. They grow cereals also. They make bamboo mats, baskets etc. Some are splendid cattlemen. They do not eat beef. Irula women are also industrious. The Irula women cohabit indiscriminately, but the choice is with the woman.

The dead are buried in a sitting posture.

Kurumba or Kuruman: The Kurumbas (kurumba) are found in Nilgiris and Wayanad in Kerala. Their principal occupations are wood cutting and collecting forest produces. It is said that those who live on the Nilgiris speak the Kurumba dialect and are wild junglemen, and those who live on the plains speak Kannada and are civilised.

The villages of the Kurumbas are called mott as, consisting of generally four or five huts made of mud with thatched roofs. They store their grains in large baskets. They clear a patch of ground around the village and grow ragi, tinai etc. They dig up roots for food, and collect jungle products like honey, to barter with traders. They make baskets of rattan. Some worship Siva, while some others worship Kuribattiraya (lord of sheep). Rough stone is also worshipped as Hiriadeva, to whom they sacrifice a goat. It seems, the Todas obtain objects from the Kurumbas, like a tall pole for the dance at the 2nd funeral ceremony and the funeral post at which the buffalo is killed. The Kurumbas sow the first handful of grain for the Badagas during the sowing season. It seems that it was also the custom for several brothers to have one wife in common (adelphogamy). They have knowledge of medicinal herbs and roots. The Badagas, it seems, dread the Kurumbas. When they find a bee-hive not ready to take, they place a few sticks in a certain position and it will prevent others from taking honey from that hive. Not only do they have a keen eye sight, but also a keen sense of hearing.

The Tribes of the Anamalais

Four different tribes inhabit the Anamalais (anamalai):

Pulayar: They seem to be tall, their average height being 177 cm. They have long hairs which they do not cut, but plait into six or seven coils, and make it into one block at the back of their heads. They wear dirty rags; some have turbans also. They live in scattered huts built of bamboo and thatched with grass. They eat all animal food, including rats. They are very poor and they carry loads up the hills. Some have guns and shoot pigs etc.

Malasars: The Malasars (malasar) are known as Malayar or Malaiarasar. They speak a dialect of Tamil. Their headmen are called muppans (muppan). They work as agricultural labourers and forest coolies and are good at catching and taming elephants. In the Census of 1941, their number in Coimbatore district was 8,441, divided into Nattu (nāttu) Malayans and Kongu Malayans. They live on the slopes of the mountains. They seem to be sturdy. As coolies, they take the luggage strapping it to their backs.

They live in huts which are high. Planks are used as walls and roofs. The hut is so designed as a precaution against wild animals. They also build their houses on the tops of trees. They keep bow and arrow, as well as a big stick and knife.

The girls are married before puberty when they are of 10 years. The parents arrange the marriage, Before the marriage, the prospective mother-in-law used to tie a string with turmeric. The party then goes to the bride's house with the wedding saree and the bride is sent with the husband. If the wife is charged with misconduct and proved guilty, the village assembly punishes her with flogging and sends her to her parents. The husband will not take her again but another man may marry her. Widow remarriage is allowed.

Their gods are Vīrabhadra and Bhadrakāli. They are represented by heaps of stone under trees. Worship for 45 days from the 1st of Karttigai (kārttigai) to the 15th of Margali (mārgali) is conducted every year. Sheep and fowls are offered. They observe Pongal (pongal), Vishu and Onam (onam). The Nattu Malayans follow matriliny (manımakkattāyanı) while the Kongu Malayans follow makkattayam (makkattāyam) patriliny.

The Nattu Malayans claim descent from Siva and his consort who came as hunters to grant Pāsupadāstra to Arjuna. Kongu Malayans claim to have come from the Kongu country.

The Nattu Malayans are dark brown and short in stature. They are strong, healthy, gentle, submissive and trustworthy. The women are good looking.

The Kongu Malayans seem to have flat nose and thick lips. They wear cloth and have upper cloth. They seem to be dirty. Their women are dark and lean. They wear brass and palm leaf rolls in their ears and metti on their second toe. They are exogamous. Marriage is arranged by the parents when they are very young. Bride price is to be paid. After the marriage, the couple has to live on their own earnings.

The headman is called muppan and he presides over marriage ceremonies and decides the cases of the community.

They are animists. They bury their dead and toddy is used freely during funerals.

They work as agricultural labourers and woodcutters. They collect forest produces. They divide the forest area among themselves and do not trespass the areas of others. They are excellent trappers of hare and deer. They eat yam, a kind of creeper. They use rice which they get through barter, as well as camai, tinai etc. They cat the flesh left by the tiger, as well as that of ibex (wild goat) and bison (forest bull).

Muduvars-Mudugars: They inhabit Coimbatore and Madurai districts of Tamil Nadu and Kerala. They are hill cultivators. It seems that they belonged to Madurai and at the time of a war, they fled to the hills, carrying their children on their backs and hence the name Mudugar.

On the plateau, their houses are rectangular and flat roofed huts, made of jungle sticks and grass. On the western slopes, the huts seem to be rough. Here, the hind portion of the roof has no wall and it slopes down to the hill side.

Outsiders are not admitted into their community. Disputes are settled by panchayats of elders. They observe omens and auspicious times. Brothers cannot have a common wife. One may be polygynous in one village and a polyandrous in another village. Widow remarriage is permitted. Divorce is common and such women may remarry.

Palaniyāndavar, Mīnākshi and Cokkar, Chāntiattu Bhagavati, Nēriyamangalam Sāstā are their deities. Taippongal is their important festival.

Originally, they were agriculturists. But now, they have taken to hunting. They cultivate ragi and hill paddy. They catch rats, squirrels, jungle fowl and fish. They are experts in catching ibex (wild goat). The Muduvars will not eat the flesh of oxen, dog, jackals or snakes. The plateau Muduvars will not eat pigs. They bury the dead.

Kadars: The Kadars (kādar) are a short and broadnosed people. They live by hunting and collecting forest produces. They are expert climbers and use a chain of loops to ascend rocks to gather honey from rock beehives. The wife must guard, when he descends.

They eat succulent (juicy) roots and vermin (undesirable mammals). They eat bamboo seed and the flesh of sheep, fowls, deers, field rats, monkeys etc. Rice is a luxury for them.

Women chew tobacco, which the men smoke. They also take opium. Both men and women consume arrack and toddy and women wear a comb on their hairs. They have a curious custom of chipping their teeth to the shape of a cone.

Their villages consist of ten to twenty huts. They are generally built of bamboo, inclusive of walls and roofs. The roofs are thatched with leaves or grass. A raised platform is provided for sleeping. For cooking, earthen pots are used.

Adult marriage is the custom. Marriage by mutual consent takes place. No bride price is to be paid, but presents are exchanged. The bride-groom's mother ties the tali (tali) or wedding badge and the bride's father places the turban on the head of the groom. Feasting continues for two days. Another type is that an young man may go out of his village for a year, select a girl of his choice, come back to get his parent's consent and then go to the bride's house with presents, and ties a gold tali around her neck. He should also present a comb made by himself to the bride. Marriage cannot be revoked. Kadar girls are modest and are good wives. In case of disobedience or immoral conduct, he or she will be expelled from the hills. Polygamy is prevalent, but the first wife has precedence over others. Each wife has her own cooking utensils. Polyandry is unknown. Widows cannot remarry.

There is no midwife to attend child birth, but the mother or some aged woman does the job. Soon after child birth, the mother and the child are bathed in warm water and a medicine is given for some days. The woman is considered unclean for three months. Christening the child then follows and the muppan presides.

Even after marriage, the sons live with their parents. Some live separately. Among the Kadars, the sons inherit properties.

They worship Kali. Virgin girls bathe, cook rice and vegetables in honey as offerings to deities. Ayyappan

is another deity. Malavāli is also a deity of the forest, popularly worshipped. It is believed that this deity guards them against wild beasts. They worship dead ancestors in times of illness and auspicious functions.

They are famous snake charmers. It seems, they know the leaf which is an antidote to the venom. The Kadars have a bill-hook and the spade as their weapons. When harsh words are spoken, they move away. They are fond of dogs and consider bison (the forest bull) as unclean. They venerate wild elephants. They wear loin cloth and turban as headgear. Women wear sari of 7 m. They are fond of music and dance. They sing Tamil songs and are well up in mimicry. They have little knowledge of cultivation.

Eravallar: A small forest tribe inhabiting the Coimbatore district and Kerala, their language is Tamil though some speak Malayalam. They appear to be rude and primitive and live in villages called pattis (patti) in the forests. Mondays for sowing and wedding, Wednesdays for building, and Fridays for reaping are believed to be lucky days by them, who are mostly attracted by farmers, who employ them on daily wages. They are always "truthful, honest, faithful, and God fearing."

A girl when comes of age has to remain in a separate hut for seven days. If a married girl attains puberty, her husband bears the cost of the ceremony pertaining to puberty. The marriage of the boy is celebrated with the help of the land-lord under whom his parents work. Divorce is allowed and the divorcee can live with a widower. Pollution on child birth is observed for seven days, and death pollution for five days. They are pure animists (having belief that all objects, trees, stones, wind etc. have souls) and believe that the forests and hills are full of demons which would do them harm. Their chief occupation is cultivation in dry lands. Offerings are made to Kali and Muni when they plough, sow and reap. They are also skilful hunters, forming groups of 10 or 15. They hunt hares, porcupines and wild pigs. Both men and women dress decently.

Kadir or Kadans: Living in the Anamalais, the Kadir (kādir) or Kadans (kādan) are mostly forest guards. They are of short stature, dark skinned and platyrhine (flat) nosed. They speak a mixture of Tamil and Malayalam. They make combs out of bamboo and trap beasts and birds. They are fond of dogs and collect all minor forest produces like honey and sell it to the Government. They climb the tallest of trees. They eat the flesh of animals by roasting with the skin on. The Kadan has to work in the bride's house for a year to win her hand. The bridegroom's mother or sister will tie the tali. Marriage can be dissolved for a sufficient cause and decided by the council of elders. The plurality of wives is prevalent. Special huts are provided for women during menstruation and parturition. Men consume opium and women chew tobacco. Their religion is "a crude polytheism and vague worship of stone images", and worship Kali. They fear cattle and they do not even touch the cow-dung. They are good exorcists. They bury the dead. They chip their teeth. Their huts are mostly constructed by women. Women wear bamboo combs on their heads, which serve as a talisman. One has to make a comb and present it to his bride, before their marriage.

Sholaga: Speaking an old dialect of Kannada, the Sholagas (sholaga) do not have clothing and live on the top of the mountains, in poor huts. The modernised Sholagas of the Coimbatore forests have cotton loin clothes. There are five sects, the Chalikiri, Teneri (tenēri), Belleri, Surya (sūrya) and Aleru (alēru). Their disputes are decided by their headman, called Yajamana (yajamāna). He is assisted by a Pattagara (pattagāra) and a few leading men. Chalavadi (chalavadi) is the village servant. These three belong respectively to Chalakiri, Teneri and Surya sects. When a girl attains puberty, she lives separately for five days. In marriage, the tali is tied by the bride-groom inside a booth. Some of them have a very extraordinary way of treating pregnant women. The husband leaves his wife in a jungle along with three days food. At the end of the third day she will be supplied with some more food. She will return only after child birth. When she returns, there will be a great celebration.

The dead are buried on their left side, having the head towards the south. On returning from the burial ground, a lighted lamp is worshipped. On the spot of death, a little ragi paste and water are placed. On the fourth day, a goat is sacrificed. The son proceeds with a stone to the burial ground, followed by men representing each sect. The stone, placed on the ground will be lifted by all those present and the last to do it gets possessed. Then one leaf for each sect is placed and they partake food allotted to each sect. The son holds the stone in his hands and ragi and water are poured over it, and fixed in the burial ground.

Their staple food is ragi and yam. Their occupation is collection of minor forest produces like honey from the crevices of rocks.

Urali: Dwelling at an altitude of over 540 m in the jungles of Dimbhum in Coimbatore district, the Uralis (urāļi) are familiar with the Badagas, the Todas, the Kurumbas and Irulas. They carry loads to the plains. "They wear a turban and long flowing body cloth, white or striped with red and blue". Some are experts in mimicry like the paroquet, peacock, jungle fowl etc. They are of seven divisions or kulams and have many nick names like donkey legged, pot bellied etc. One man was called Kothu Kallan (kotha = stone), for he was born on a rock near Kottagiri.

They collect minor forest produces like wax, honey and poles for use as breaks for carts, when ascending the ghat road. Some are cultivators and some rear cattle and sheep. Some cultivate lands given by the forest department. Their food is ragi. They eat sheep, fowls, goats, deer, pigeons etc. They have a hereditary headman who belongs to the Samba sect. He is assisted by three others belonging to Kalkatta and Kolkara (kölkāra) sects and their titles are Pattagara, Gauda, and Kolkara respectively. The Kolkara invites the people for the

panchayat and collects the fines. He will also be present in marriage occasions.

When a girl attains puberty, she is kept in a separate hut for seven days and on the eighth day, a peculiar ceremony is gone through. The betrothal ceremony also seems to be peculiar. Bride-money and milk money are paid to the bride's father and mother respectively. The tali is tied by some female relative of the bride-groom. After tying the tali, the young wife is made to cook some rice for her and her husband to partake from the same leaf.

A man and woman may elope into the jungle, live together till they are found out and brought back. A panchayat is held and they are united, if the bride money and fine are paid. This kind of union is called Kūduvāli, which is celebrated with a feast. If he dies without giving the feast, the children born are considered illegitimate. So the widow will feed a few before the corpse is removed, in order to legitimise the children.

They bury their dead. The corpse is anointed, washed and dressed in a new cloth. Three silver coins are placed on the face. The corpse is taken to the burial ground in a canopy of six storeys made of bamboo, covered with clothes, flags, kalasa and umbrella at the top. A dance takes place to the accompaniment of a band. At the burial ground, milk is poured into the mouth of the corpse. A cow and one or two calves are taken round the car and the calves are presented to the sister of the deceased. The corpse is buried at the burial ground or taken to a place called Nirgundi (nirgundi) and buried there. The son of the dead has his head shaved on the eighth day. He, his brother and their wives fast together. At Nirgundi, the son offers cooked rice to all the memorial stones in the burial ground and erects a stone in memory of the deceased. He anoints all the stones with ghee. He collects the rice offered there. One of those present becomes inspired and forecasts the future of the bereaved family. The collected rice is partaken by all.

If the corpse is buried near the village, the grave is marked by a pile of stones. After two or three years, the bones are collected, placed in front of the house of the deceased and then taken to Nirgundi and buried there and on the eighth day, a stone is erected.

They worship many deities. They observe two festivals. One is Tai-nonpu, when the house is cleansed and margosa leaves are tied to the roof and a feast is conducted, while the other in March/April, in which a large trough filled with water and salt is made to be drunk by the cattle, decorated with leaves and flowers.

Other tribes

Paliyans: Found in Palani, Kodaikkanal (kodaikkanal) and Periyar (periyar) hills of Madurai district and in the hilly parts of the Tinunelveli district, Paliyans (paliyan) seem to be the original inhabitants of the areas concerned.

They claim Valli (valli), the consort of Muruka, as belonging to their tribe.

According to the Census of 1921, they were 731.

They do not beg nor touch leather. They speak Tamil with a peculiar intonation and move about in small numbers, collecting honey, hunting and trapping animals for their food. They catch fish in streams and also work as coolies. They neither cultivate nor keep animals, except the dog. They own no property. They hold a sickle (arivā!) and a digging stick which they call pavuttam kompu. They drink toddy. During the dry season, they live in natural caves or crevices, in rocks. During rainfall, they erect a shed with sloping grass roof and fire is kept burning at night to keep off wild beasts.

They worship deities like Māyāndi and Karuppasāmi and believe in witch-craft. Some of them have become Christian converts.

Mannans: Inhabiting the Periyar region, the Mannans (mannān) speak Tamil. They seem to have come from Madurai and settled in Makarālum, a portion of the Cardamom hills. It seems that their chief Pūnhat nominates three of the Mannans as his agents and gives them badges. They are (1) Vāriyilkish Mannan at Tolleirāmalai; (2) Gōpura Mannan at Mannankantam and (3) Tolamala Mannan at Utumpan Cōlai. Other Mannans are expected to do service to these headmen. Marriages have to be contracted only with their consent.

A Mannan hut seems to be the best among the hill tribes. They have some knowledge of medicine. Widows are allowed to remarry. They bury their dead. Marumak-kattayam prevails among them. They worship Sāsta of Sabarimalai and Periyar hills.

They are short, sturdy and hairless. They pursue podu (common) cultivation. They are cheerful and social.

Malayalis: Settled in the hills of Salem, Malayalis (malayāli) are agriculturists. Those who live in the Shevaroy hills of Salem and the Kalrayan (kalrāyan) hills of Kallakkuricci are called Periya Malayalis, while those of Kollimalai of Nāmakkal and Āttūr are the Kolli Malayalis and those of Paccaimalai of Musiri (Tirucci district) are Paccai Malayalis.

A legend mentions that three brothers, Periyannan, Naduvannan and Chinnannan became outcastes and they left their homes, and married Kaikōla, Vēda and Palla (palla) girls respectively. They founded the settlements of Kalrayan, Paccaimalai and Kollimalai hills respectively.

Some of the Malayalis live also in the Javādu Hills of Vellore and Poļūr taluks of North Arcot district.

Most of them claim that they emigrated from Kanchipuram and call themselves as Vellalas (vellāla). In North Arcot, they call themselves Kāraikkāttu Vellalas. In South Arcot, they call themselves Kārāla Vellalas and some call themselves (Kāncimandala) Vellalas.

Gaundan (gaundan) is their second name and they number about 60,000.

Each village or ur ($\bar{u}r$) has a headman called Ur Gaundan, a hereditary office. His installation is done ceremoniously when some animals are sacrificed and a grand feast is given. He settles caste disputes in consultation with the caste panchayat of Karakkārans who are elected clan chiefs. He has also a Kankāni to assist him.

A group of 10 to 15 villages constitute a Nadu (nādu) which is under the jurisdiction of a Nāṭṭān or Pattakkaran (paṭṭakkāran), a higher official who hears appeals. He has a Maniyakkāran to assist him. The Pattakkaran goes about on horse back with an umbrella and others pay obeisance to him.

They speak Tamil and the dialects vary from district to district.

They observe pollution and seclusion at birth, puberty and death. Purificatory ceremonies are performed. Ancestors are worshipped on all ceremonial occasions with feasts and sacrifices.

They worship both Siva and Vishnu. They besmear vibuti or put nāmam. They have great reverence for the Srīrangam temple. The temple of Arappallīsvarar is their pilgrim centre, where they go on the 18th of Ādi (July - August). Dharmaraja, Ayyanār, Kanıppan, Kali, Pidāri, Māri and Draupadi are their village deities. They observe Pongal and Dipavali (dipāvali). Their popular sport is Erudu Āṭṭam (Bull baiting) which is held after the Pongal.

With regard to marriage customs, the bride price is compulsory. In some places, service to the parents of the bride is necessary. The consent of the Pattakkaran is also necessary. In the Kollimalai, the tali is placed on the bride's neck by the bride-groom and the Ur Gaundan ties it. Widow remarriage and divorce are allowed. For adultery within the caste, a fine is levied; if outside the caste, the punishment is excommunication.

Agriculture is the main occupation. Many of them are employed in the coffee plantations. Women also work with men in the fields. Besides wet and dry crops, they grow plantains, oranges etc.

Men have mostly a waist string of silk or silver, a loin cloth and a cloth as turban. Another is wrapped round the body. Women wear the saree but no blouse. The Paccaimalai group wears coloured clothes, while Kollimalai group wears white ones. The men wear nose rings. Tatooing is liked by the Paccais while the Kollishate it.

The usual diet is millet porridge. Pigs, fowls and birds are also eaten. Rice is a luoxury to them.

Criminal Tribes

Yanadi and Irula: It seems that Yanadi (yānādi) is a corruption of Eyinar, the inhabitants of the palai (pālai) region. They are also called Irulan (irulan), Villian, Vēdan and Malaiyan. They reside in places below the

Eastern Ghats and along the sea coast from Gundur to South Arcot.

They have "prominent cheek bones, a pointed chin, scanty hair on the face and the body, a tendency to curls of the hair on the head and a platyrhine nose. They are feeble in physique with soft and flabby muscles". Their original home was perhaps the Pulicat lake area. Some of them live in the jungles of *Pulicat*. They are good at fishing. Some of the Yanadis employed as domestic servants have almost lost jungle characteristics.

The Adavi (adavi) Yanadis of the Nellore region are called Irula in Chengalpet, North Arcot and South Arcot districts. They have acquired some Tamil habits.

Kannappa Nāyanār and Yānādināyanār are claimed as belonging to their group by the Irulas.

The Irulas worship Kanniyamma in addition to Chencudevi of the Yanadis of the Telugu country. "The single virgin has now become seven and the Sapta Kanyās are worshipped." The Kannimar are represented by oil lamps, which is sacred and the Irula will not let a Paraiya or a Yanadi see them. They also worship their ancestors.

The marriage is by mutual consent. A man may have several wives at a time but women can have only one husband at a time. Divorce is easy and frequent.

Marriage is not compulsory. Seduction and clopement are common. Adultery is not an offence; divorce is easy, widows live in adultery; pregnancy before marriage is no crime. A widow can take one after another, seven husbands. "The greater the number of her husbands, the more or above is the status of a widow in the society and the stronger her title to settle disputes on the question of adultery. Polygamy is common and a Yanadi is known to have had as many as seven wives, whom he housed separately and with whom he lived by turns."

When a girl attains puberty she should remain in a hut erected temporarily for the purpose for eight days. Pollution is observed after child birth also. For the first 3 days, she is fed with the tender leaf of a date-palm and then she is given rice. Margosa leaves and the knife used for cutting the umbilical cord are kept under the child's head for six days.

The Yanadis are sooth-sayers; they are fond of singing and predictions are given out in songs. They are good divers, well up in fishing. They are clever in catching cobras and gathering honey.

The Irulas and Yanadis have a fair knowledge of medicinal roots and herbs.

They generally bury their dead. Sometimes, they cremate. They wear caste markers.

Two ceremonies are performed after burial. The cinna dinamu on the third day is celebrated. Three balls of food are taken to the burial ground; a stone is planted; it is worshipped; close to the grave three stones are placed in the form of a triangle; a pot full of water is

placed and a hole is made in the pot and the water pours out slowly towards the head of the buried corpse.

The pedda dinamu ceremony is performed on the 16th day. At the entrance of the hut, rice is cooked. A handful of clay is made into a mass to represent the dead; a portion of the cooked rice is placed before the image. The image and the remainder of the food, made into four balls, are taken to the tank. A figure of the man is made with feet towards the north. The image taken from the house is placed at the head of the deceased at the grave; the figure is anointed and milk is poured on it; the four balls are placed at the feet of the figure. The figure is then slowly moved into the water and the function is concluded with the distribution of clothes.

There are, it seems, Villiar sangams in Chengalpet district, with Irulas, Yanadis, Vedas and Villis as its members. They are at times induced to steal and when they steal, they would eat all the eatables in the house and leave some signs by which the police could easily find out the culprits. The Yanadi confesses easily but he will not reveal his patron. Now they are becoming a part of the main Hindu stream and are in a stage of transition.

Korava: Also called Koracha and Erukula in the Telugu area, the Korava (korava) is the name in the Tamil country. It seems that Tippu Sultan of Mysore engaged them in his espionage corps. He also trained them to pilfer into the enemy's camp and rob them on the routes. The Korava with his disciplined caste organization was able to rob systematically. Now their traditional occupation has ceased considerably. They have been notified as criminal tribes under various names. "Hardy, industrious and intelligent, they applied all their talent and energy to a life of criminality, but the profiteers were others and they were merely tools." Now, some of them are "fit to take their place with the main body of our population."

Lambadi: Found mostly in Andhra Pradesh and Karnataka, the Lambadis (lambādi) in Tamil Nadu are found in North Arcot and Salem districts. They are a strong and virile race. Men have adopted the regional dress, but women have retained "their picturesque garments in the making of which they spend a lot of time and energy". They also wear various jewels characteristic of the tribe, "the horn bangles, the peculiarly shaped anklets and the gurikis".

The sex life among the Lambadis is healthy. They have a high code of morality. Widows cannot remarry but may live with anyone. The Lambadi women are never sick or sorry. They sing and dance exquisitely. They do not mix with others. They are good with their cattle. They are now keen on education. "Their language is unwritten, which deserves to be preserved."

Kallar and Maravar: Belonging to South Tamil Nadu and notified under the Criminal Tribes Act, Kallar (kallar) and Maravar (maravar) style themselves as Mukkulattor, the three clans, of Kallar, Maravar and Agambadiyār.

There were chiefs and zamindars among them, as well as scholars and saints.

They are virile, endowed with martial traits. They are found in large numbers in certain taluks of Madurai and Rāmanāthapuram areas.

The Kallars are 36 per cent of the population of Tirumangalam taluk, 20 in Periyakulam, 18 in Dindugal, 12 in Nilakkotti and 10 in Palani.

With the improvement in irrigation facilities, resulting in natural reclamation of lands, Kallars of Melūr taluk are reported to have settled down as good ryots.

There is some difference between the Kallar of Madurai and Tanjavur districts, the latter being good ryots.

Dommara: A nomad class of acrobats who can perform difficult physical arts with skill on a tight rope, wander about the country. But some of them have settled down as agricultural labourers, while some others make combs. They generally speak Telugu, Marathi and Hindustani but not Tamil. Both men and women are skilful jugglers and acrobats, exhibiting their feats, during their wanderings. Their marriage is loose and widow remarriage is prevalent. They eat all sorts of animals and are good snake charmers. They are called Domban, Kalaikiittadi and Anyakkuttadi. They are also pantomimists (actors without words) and marionette exhibitors (ie. dolls or puppets are moved by strings on a small stage). They rear donkeys and pigs also. The head of this tribe is called mutliguru (mutliguru). They are addicted to dacoity, robbery, burglary and theft. They are cattle and sheep lifters, and have a collection of spurious jackal horns. According to them, the horns are regarded as talisman (which is considered to bring good luck to its wearer). Some seem to be quack medicos, curing scorpion sting, chest pain, rheumatism, snake bite, bite of a mad dog etc. Their entertainments consist of various acrobatic feats. Above all, "climbing up a lofty bamboo pole, one spins himself rapidly round and round on the top of it by means of a socket in an iron plate tied to his loin cloth into which a spike in the pole is fitted."

Mondi: Called also as Landa (landa), Kalladi Siddhan and Kalladimangan, the Mondi (mondi) speak Tamil. The words Mondi and Landa mean a troublesome fellow and the other two mean one who beats himself with a stone. They go about begging and cut the skin of their thighs, beat their chest with stone and role in the mud. If money or grain are not given, they compel and receive them. Divorce is easy and remarriage is common among them.

Gangeddulu-Perumal Madukkaran: A class of mendicants, the Gangeddulu-Perumal Madukkaran (gangeddulu perumāl mādukkāran) go about with their bulls "grandly attired with tinkling bells" in towns and villages of Tamil Nadu. Playing on small drums they go from house to house and admonish the bulls, to which, the latter reply by shaking the head. Usually deformed male calves are obtained and trained. "The bulls are venerated

as they represent Basavanna, the sacred bull which is the vehicle of Siva.

Their language is Telugu and those who have migrated to the Tamil country speak Tamil also. They have religious preceptors in Srirangam, Tirupati etc. Just as his bull is picturesquely attired with many clothes, he also decorates himself. He has marks on his forehead, wears a turban and has many clothes on his shoulders. The bull is also "taught to butt at any person who speaks angrily to it." The village children witness a great fun at the sight of the bull. He will never leave the house unless he is rewarded.

Kuruvikkaran: A class of Marāthi speaking bird catchers, and beggars, the Kuruvikkarans (kuruvikkaran) hunt jackals and make bags out of their skin, after eating their flesh. Once upon a time, three brothers ran away to the mountain and mixed with Kanna Koravans. The descendants of one are now Dommaras, the second are the Lambadis and the third are Kurivikkarans. They are nomadic and carry their huts and utensils on the back of their bullocks. Some earn their livelihood by collecting firewood and their women and children go about singing and begging. They hack needles and glass beads and make jackal horns, called narikkompu. They are capable of catching jackals. They imitate jackal's cry, on hearing which jackals come and they are beaten down. The Tamils regard the horn as a talisman and fortunate to possess one. Their women wear a petticoat and an ill-fitting blouse and adorn themselves with a necklace of beads and cowry shells. Both men and women stain their teeth. A young married woman can be anywhere during daytimes but she must come to the place of her husband at night. If she fails to come back, she has to undergo of deals. Many usually affix the title Singh to their names. The headman hands the string of black beads to the mother of the bride-groom to tie it round the neck of the bride in marriages. Their deity is Kali or Durga. Each sect possesses a small plate with the figure of the goddess engraved on it and kept in the custody of the headman. It is frequently pledged to money-lenders to borrow money on its security. The annual festival is conducted after counting the seeds, which according to the headman's forecast should agree.

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TWO NATARAJA IDOLS RETRIEVED

H. Bisham Paul observes, "In 1972 the CBI caught a senior Government officer red-handed at Palam Airport and recovered from him antiques and paintings worth several lakhs. The police at Dindugal seized 45 idols of Hindu deities made of bronze which were worth over Rs. 5 lakhs. In 1973, the police made a haul of 27

idols worth Rs. 1 crore from a receiver of such articles at Tuticorin. The idols stolen from different temples of South India included a large Nataraja (natarāja), Shiva and Parvati (pārvati), Vishnu (viṣṇu) and Bhudevi (bhūdēvi) and Lord Krishna (kriṣṇa) on a serpenthood. Most of them were made from the alloy of five metals and some in bronze."

Sivapuram Nataraja: Sivapuram is about 10 km from Kumbakonam in Tanjavur district. The Natarajagidol with the idols of Sivakamasundari (sivakāmasundari) Somaskanda (sōmāskanda), Vinayakar (vināyakar), Tirunanasambandar (tiruñānasambandar) and another Amman were unearthed in 1952. Finding them mutilated and blemished, the temple authorities gave the Nataraja idol and others for repair and restoration to one Rāmaswāmi, a stapati of Devi Silpasāla. The idols were with him for 5 years. During the period, the five idols including Nataraja were replaced by fake ones. The Nataraja idol was 1.4 m tall.

The original idols came under the possession of Lance Dame, an executive of an advertising firm. It seems, Doughlas Barrett of the British Museum, on a visit to India in 1964 saw the Nataraja with Lance Dame. He mentions that the Nataraja of the Sivapuram temple was in a private collection in Bombay.

The Tamil Nadu Government ordered an enquiry in 1967 and the crime branch of CID, Madras and the Director of Madras Museum declared that "the existing idols of Sivapuram temple were fake".

After changing several hands, the Nataraja reached New York via London in 1969. Then it was sold to Norton Simon of the Norton Simon Foundation of Los Angeles for £100,000 in 1973.

After protracted litigation, the matter was settled outside the court and an agreement signed that the bronze idol would remain with the foundation for 10 years and then be returned to India.

Pathur Nataraja: At Pathur (pathūr), a village in the Tirucci district, some idols seemed to have been buried close to the temple. Some thieves scenting this, dug them out and sold them to a dealer in Bombay. One of them was a Pancaloha (pañcalōha) Nataraja statue, 100 cm tall, weighing 65 kg. Then it was smuggled out of Bombay and was in the possession of Julien Sherrier, London, an antique dealer, who claimed that it was in his family possession for some years. It was sold for £ 405,000 to the Bumber Development Corporation for its Chairman Robert Bordon, art collector on 10 June, 1977. The statue was then left in the custody of Margaret Enderlay, an expert conservator at the British Museum.

In her private and personal capacity, she transported it safely to Çanada.

In August 1982, the Scotland yard seized the statue.

In a long drawn legal struggle, the High Court of London gave a verdict that the Nataraja should be

handed over to India to be reinstated at Pathur temple in Tamil Nadu.

The Bumber Development Corporation challenged the judgement of the High Court of London in February, 1988.

In February, 1991 Mr. Justice Kennedy delivered the judgement in favour of India. In his judgement, the Justice was pleased to observe that "the Viswanāthaswamy temple at Pathur has a title to Nataraja superior to that of the defendent Bumber Development Corporation".

See also: Nataraja

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TYAGARAYAR, P.T.

Social worker, legislator, non-official Mayor of Madras, founder of the non-Brahmin Movement and the Justice Party with T.M. Nair and acclaimed as one with a white coat, P.T. Tyagaraya Chetty, popularly mentioned as Tyagarayar was born in 1852 and was educated in the Presidency College, Madras from where he took the B.A. Degree in Mathematics.

Beginning his career as a business man in leather and indigo, he earned wealth and founded textile mills for spinning and weaving. In 1909 he conducted the Handloom Exhibition in Madras which was considered as the best and the clothes presented for sale were of superior quality.

When the third political conference of the Indian National Congress was held at Madras in 1887, he contributed Rs.200/- and actively participated in its proceedings. He was immensely interested in all the activities of the Congress till 1914, in which year, he took the entire responsibility of conducting the Conference at Madras. Later he left it to issue the Non-Brahmin Manifesto and subsequently started the South Indian Liberal Federation which became the Justice Party.

He was a councillor in the Madras Corporation from the end of the nineteenth century to 1923 when he retired due to ill health. He did yeomen service to develop the city and gave a face lift to Madras for about forty years. He was a non-official Mayor of Madras for four years. He was also the first elected Mayor of Madras. In 1910 he was appointed as an additional member of the Madras Legislative Council to which he was elected in 1920. Though the Justicites had a majority in the Council, he refused to head the Government and offered it to another, Munuswamy Naidu. He continued as the Mayor of Madras. He was one who refused to change his usual dress in white, when the Government insisted to wear the European dress at the time of giving a civic reception to Prince Edward, the Prince of Wales.

As the founder of the South Indian Chamber of Commerce, he was its president for ten years from 1910 to 1920. The year 1916 was a turning point in his career when he together with T.M. Nair issued the Non-Brahmin Manifesto under their signatures. Together with Nair, Natesa Mudaliar, Raja of Panagal and others, he was one of the founders of the South Indian Liberal Federation which became the Justice Party, called after the journal Justice which the Federation ran to propagate its ideals and to oppose the Home Rule Movement of Annie Besant which they described as one that could help only the Brahmin supremacy.

Social Work: He was always the patron of all the movements to uplift the conditions of the poor and the downtrodden. He felt that the untouchables are known by different caste names and the term Harijan given by Gandhiji was not acceptable to him. So he was the first individual who used the term Adi Drāvida by which they are even now mentioned in Tamil Nadu. In 1922, when Prince Edward, the Prince of Wales visited Madras, as a result of the demonstrations against his visit, the slums where the poor Harijans lived were gutted. In the place of the destroyed thatched houses, permanent houses built with stone and roofed with tiles were provided by him with the help of people like Sundar Rao and others. During his Mayorship, a scheme of mid day meals was introduced in 1920 in the Corporation schools only for the poor and backward community students. The scheme introduced in four schools in 1920 was extended to other schools in 1921. This reform introduced for the first time in the Corporation schools in 1920 got itself extended by successive Governments in Tamil Nadu after independence. It is now in vogue in all schools throughout the State in some form.

Pachaiyappa Trust: Becoming a trustee of the Pachaiyappa Trust in 1887, he became its president in 1909. He served it till his death in such a way as to make it the basis for educational activities by starting schools and colleges.

He was an environmentalist and spoke always for keeping up the cleanliness of the city. In the legislature, he spoke about the Kūvam canal and its condition of uncleanliness, but still his dream of cleaning the canal remains unfulfilled.

Public Activities: As one of the founders of the Justice Party, he was always sincere about the proper running of the journals of the Party, the Justice, Dravidan and Andhra Prakasika in English, Tamil and Telugu respectively, founded in 1917. As a member of the Madras Legislative Council, he was behind the reforms introduced and legislations passed by the Justice Government like the abolition of the Devadasi System, Autonomy of the Madras University, establishment of the Cooperative Department, the establishment of the Hindu Religious Endowment Board, etc.

He died in 1925. A school and a college named after him exist in Madras. C.P. Ramaswamy Iyer paid encomiums to him, when he remarked that he was 'one of

those who built up the people's movement'. A statue of Tyagarayar was installed and it was unveiled in Madras on 31 October, 1931 by Frederic Izdali, the Governor of Madras.

At a time when everyone had a glamour for Western costumes, Tyagarayar found pride in the Indian way of dressing, particularly in white on the pattern of the Telugus of Andhra.

See also: Ramaswamy E.V., Dravidak Kalakam.

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UMAPATI SIVAM AND HIS WORKS

Meykandar's (meykandar) disciple was Arulnandi (arulnandi) whose disciple was Marainana Sambandar (maraiñāna sambandar), the third in the line of Santana (santāna) Acharyas (ācārya). The fourth was Umapati Sivacharya (umāpati sivacārya) who was the disciple of Marainana Sambandar. A certain Marainana Sambandar is mentioned in an inscription of Tirunellikkāval in the 20th regnal year of Rajaraja III (rājarāja) (A.D. 1235) and the saint noted therein may perhaps be the acharya of Umapati Sivam who might have been initiated at the fag end of the life of the acharya, who was a resident of Tirukkalāñjeri, a hamlet of Cidambaram.

Out of the 14 Siddhanta Sastras (siddhānta sāstra) 8 belong to Umapati Sivam. They are Sivapirakasam (sivapirakāsam), Tiruvarutpayan (tintvanttpayan), Vinavenpa (vināvenpā), Porrippahrodai (pōrrippahrodai), Kodikkavi (kodikkavi), Nenjuvidutudu (nenjuvidutūdu) and Sankarpaniraharanam (sankarpanirāharanam). Unmainerivilakkam (unmainerivilakkam) is said to be his work, but some attribute it to Sirkali (sīrkāli) Tattuvanādar (tattuvanādar).

Umapati was one of the 3,000 Brahmin priests of Cidambaram (Tillaivālandanar) who had the privilege of officiating the daily service to Lord Nataraja (natarāja). He was a scholar in Sanskrit Vēdāgamams and Tamil Tirumurais (tirumurai).

Once when he was returning from the temple in his palanquin, he heard the remark by an ascetic that "the blind by day is riding on a dead wood", obviously referring to Umapati travelling in a palanquin, with a torch in front in a broad day light. As soon as he heard the remark, he got down and prostrated before the ascetic, whom he regarded as his guru. The ascetic was Marainana Sambandar. In order to test his disciple, the latter went along with the former through a weaver's lane and drank the rice gruel. Umapati also drank the gruel with pleasure and devotion. Thereupon the acharya initiated him. Umapati was excommunicated and so he remained in a math (math) at Korravankudi, in the outskirts of Cidambaram. Once, he got an epistle in venpa

(venpa) metre from Nataraja advising him to initiate and award final bliss to one Perran Samban (perran samban), the supplier of fuel to his math at Korrangudi. He acted accordingly and he conferred nirvana diksha on Perran Samban, who attained final bliss. This incident was reported to the king who bade him to repeat the miracle. As there was no one fit for the final bliss, he made a plant and watered it by ablution during his worship to confer the final bliss. Fortunately a clue to ascertain his date is available in one of his works, the Sankarpaniraharanam which states that the treatise was written in Saka (sāka) 1235 (A.D. 1313). His knowledge of the Tirumurais is gleaned from its quotations in his works. Karaikkal Ammaiyar's (kāraikkāl ammaiyār) 20th verse in Arpudattiruvandādi, that Siva is the knower, the knowledge and the one who makes the souls know is found in his writings. Sekkilar's (sēkkilār) narration that there are four things, the deed, the doer, the result of the deed and giver has been adopted by him verbatim in his Tiruvarutpayan. He had also written small treatises on the Saiva saints and matters connected with them.

Sivapirakasam: One of his best treatises on Saiva Siddhanta, Sivapirakasam, having 2 parts, the podu (general) and unmai (unmai) (specific), contains 100 stanzas. While podu speaks of the tatasta (embodied state), the unmai explains the svarupa (svanīpa) (released state). The work, classified on the basis of the 12 sutras (sūtra) of Sivañānabodam, explaining pati, pasu and pasam (pāsam) in general terms and kēvala, sakala and suddham in special terms, deals with the varieties in mukti. The nature of the self, the five avastas, jagra etc., the reality of self, the truth of knowledge and its effects, like ānma darisanam, ānma suddhi and ānma lābam, the Lord's name and the nature of the liberated souls are explained in the chapter on unmai.

The commentaries on Sivapirakasam are those of Ilakkanam Cidambaranāthar published by K. Nāgalinga Mudaliar in 1897, Madurai Sivapirakāsar and Nallasivadevar's (nallasivadevar) Cindanai Urai, published by Samājam in 1934 and 1940 respectively, M. Tiruvilangam of Sri Lanka (1918), Tini Unikamāmalai Adigal (1908), K. Subramania Pillai's (subramania pillai) paraphrase published by Dharmapuram Adinam (adinam) in 1962, and T.A. Srinivasachariyar's (srīnivāsācāriyar) paraphrase published by Tiruvavaduturai Adinam (tiruvāvaduturai ādinam).

It has also been translated into English and the translations are of H.R. Hoisington in the Journal of the American Oriental Studies in 1854, and K. Subramania Pillai, published by Dharmapuram Adinam in 1945.

It is to be noted that Kavai Ambalavana Munivar (kāvai ambalavāna munivar), a disciple of Velliyampalavanattampiran of Dharmapuram Adinam wrote a kolu (koļu) or gist for each stanza.

Further, Kalippaludaikkatti Cirrampala Adikal has written Sivapirakasa Nūl Karuttuppakuppu, in a sutra form, giving the gist of each stanza of Sivapirakasam.

Tiruvarutpayan: This work in 10 chapters, each consisting of 10 distichs in kural (kural) venpa metre, which means the Fruits of Divine Grace seems "as though Umapati wanted to supplement the Tirukkural of Tiruvalluvar with this work as the fourth ideal (bliss), roughly speaking, is attained through Divine Grace". The ten chapters deal with the nature of God, the nature of self, the nature of anava (anava), the nature of grace, the incidence of grace, the way of knowing, the manifestation of the essential nature of the soul, methods of obtaining bliss, the significance of the mystic five letters, pancakshara (pancākshara) and the nature of jivanmuktas (jī vanmuktā) (the liberated souls).

"In short, it may be said that Tiruvarutpayan gives in detail the grace and the importance of the sacred five letters (pancakshara) mentioned briefly in Sivapirakasam". There is a collection of Tevarams (tēvāram) by Umapati, called Tevara Arulmuraittirattu.

Its commentaries are those of Vēlappa Pandāram and Nirambavalagiyar edited by K. Vellaivarananar, Cindanai urai by Nallasivadēvar published by Samājam in 1940, K. Subramania Pillai published by Dharmapuram Adinam in 1962, T.A. Srinivasachariyar published by Tiruvavaduturai Adinam in 1957 and S. Sivapāda Sundaram, K. Vajravēlu Mudaliār and V. Mānikkam Pillai published by Kalgam in 1959.

J.M. Nallaswami Pillai's (nallaswāmi pillai) (1896) and G.U. Pope's (in his Tiruvācakam translation (1900)), are the English translations of this work. J.M. Nallaswami Pillai's translation and a Hindi rendering by V.S. Ranganāthan was published by Sri Kāsi Math, Tiruppanandāl in 1966.

Vinavenpa: It is a short catechism of 13 verses in venpa metre, which contains questions addressed to his preceptor. Some of the questions are:

- Light and darkness are opposed to each other and cannot be together; How do God and ignorance find their places in the individual soul?
- Souls are classified into Vinanakalar (viñānakalar) (having anava mala only), Pralayakalar (pralayākalar) (having anava and kanma), Sakalar (having the three malas); How does the Lord confer grace on them? etc.

Namaccivāyattampirān of Tiruvavaduturai Adinam has written a commentary on this work.

K. Subramania Pillai's paraphrase (published by Dharmapuram in 1962) and T.A. Srinivasachariyar's commentary (published by Tiruvavaduturai Adinam in 1956) are also available.

J.M. Nallaswami Pillai has rendered it into English, published by Dharmapuram Adinam in 1945.

Porrippahrodai: A poem in pahrodai venpa, this work contains 95 couplets and a venpa at the end. The author praises his preceptor for having bestowed grace on him.

The Lord who is beyond the conception of textual knowledge on account of His grace is performing the cosmic dance to relieve the souls from the sufferings of birth; He engages himself in creation, preservation and makes the souls rest by obscuration and bestows grace on those souls which deserve to be blessed. He makes the souls to experience pleasure and pain at all stages on the basis of the two fold karma in order to purify and redeem them and His ways of bestowing grace to Vinanakalar (having one mala), Pralayakalar (having 2 malas) and Sakalar (having three malas).

The description of the Lord's form while descending as preceptor and his performance of various kinds of dikshas (dīksha) as samaya, visēṣa, nayana, sparṣa, mānasa and vācaka, sastra, yoga (yōga) and abhiṣēka and making him fit to be a pontiff and lastly bestowing grace based on cariyai, kiriyai, yoga and nana (nāna) are described in detail.

There is an old commentary by an unknown author. K. Subramania Pillai's prose version is published by the Dharmapuram Adinam in 1962.

Kodikkavai: Once, when the flag at Cidambaram temple had to be hoisted during the annual festival of Nataraja, it was found that the flag could not be pulled up. A divine voice said that Umapati should be invited to hoist the flag. In spite of his excommunication, he was invited to the function. He improvised 4 verses and the flag went up.

The hoisting of the flag has some theological meaning. The flag staff denotes the divine form of Siva, the flag denotes obfuscation of the soul, the rishaba on the flag denotes the soul, the rope the grace and the hoisting symbolically represents the soul attaining the grace of Siva to join Him.

The first verse is in Kattalaikalitturai (kattalaik-kalitturai) metre and the rest are in venpa metres.

The first verse speaks of the inherent ignorance of the soul. There is Sivanana (sivañāna) within the soul and because of the three malas, the nana cannot be discerned.

The second symbolically gives the nature of God, Sakti or soul and the kevala and sakala avastas.

The third explains God as one beyond speech and mind but is inseparably one with the soul.

The fourth enumerates the various modes of pancakshara, as the five lettered, eight lettered, six lettered and four lettered, to be meditated to obtain grace.

This has an old commentary by an unknown author. K. Subramania Pillai's paraphrase and J.M. Nallaswami Pillai's English translation are published by the Dharmapuram Adinam in 1962 and 1946, respectively.

Nenjuvidutudu: A treatise of 129 couplets in Kalivenpa (kalivenpā) metre is a message of devotion to his preceptor. Tudu (tūdu) is a form of minor love poem with the theme of sending message of the heart to one's lover.

Swan, pea-cock, honey-bee, parrot etc., are employed as messengers. Here Umapati has made his heart to go as the messenger.

The author conceives his preceptor as Lord Siva. The ten insignias (dasāngam) are mentioned as goodness are His mountain, bliss is His river, that which cannot be reached by the Agamas is His country, Sivanana is His city, grace is His garland, Sakti is His horse, knowledge is His elephant, beyond the reach of the six regions that which removes the pain is His banner, the sound ringing in the hearts of his devotees is His drum and His reign extends beyond the worlds of Brahma and Vishnu (viṣṇu).

The 36 tattuvas (tattuvā) are enumerated and warns the heart not to go by the side of lokāyatas (materialists), the māyavādins who say I am Brahmam, the Buddhists, the Jainas, the mīmāmsakās and those who decry the temples, the sacred ash and Saivism.

In this tudu, the author has quoted a full kural and calls Tiruvalluvar as possessing deyvappulamai or divine knowledge and his Kural meyvaitta col having only words of truth. The kural quoted begins with Talaippattār (No.348), which states that those who had renounced alone attain the path of salvation and the rest will get entangled in worldly affairs.

This has an anonymous old commentary. The paraphrase of K. Subramania Pillai is published by the Dharmapuram Adinam in 1962.

Unmainerivilakkam: The dasakaryam (dasakāryam) (the ten acts) are explained in this small poem of 6 verses. Its authorship is questioned. Tradition ascribes it to Umapati Sivam. Of late, a claim for authorship has been put forth on behalf of Sirkali Tattuvanadar, by S. Anavaradavināyakam Pillai on the ground that a prefatory stanza to its commentary mentions that. T.V. Sadāsiva Pandārattār says that "only when the earliest palm leaf is found out and only when this prefatory verse mentioning the name of the author as Sirkali Tattuvanadar is found there, this question can be settled".

The dasakariyam are:

Tattuvarūpam which explains how the soul distinguishes the 36 tattuvas and the world as different from itself;

Tattuvadarsanam which sees the tattuvas as different from the self and treating them as enervate matter and as the outcome of maya (māya);

Tattuvasuddhi which is no longer influenced by the 36 tattuvas, leaving them to the grace of the Lord;

Aimarapum which overcomes anava and realises that its form is nana;

Atmadarsanam which realises that it cannot act of its own accord;

Atmasuddhi which the soul effaces itself and establishes in divine grace;

Sivarūpam which realises that it is Siva by His gracious functions who cleans the malas and bestows salvation.

Sivayogam which realises the omnitude of the Lord and setting itself in tune with Him.

Sivadarsanam which is understanding one's own limitations and perceiving the divine wisdom, bestows grace on its own accord; and

Sivabhōgam which is merging one's own individuality with Siva, the Supreme being.

Unmainerivilakkam has two commentaries; one Cindanai Urai, whose author is considered to be Nallasivadevan and the other is an anonymous one.

The paraphrase of K. Subramania Pillai and the English translation of J.M. Nallaswami Pillai are published by the Dharmapuram Adinam.

There are three dasakaryams in Tamil, one by Ambalavāna Dēsikar and the other two by Dakshināmūrti Dēsikar and Swāminātha Dēsikar respectively, all from the Tiruvavaduturai Adinam.

Sankarpaniraharanam: A treatise of 20 verses in akaval metre, its Dharmapura Adinam edition states that it consists of 13 verses in andādi form.

The first verse is invocatory and the second is introductory (pāyiram). In the prefatory verse, the date of the work is given as Saka 1235 (A.D. 1313). The schools of philosophical thought propounded and condemned are Māyāvāda, Aikyavāda, Pāshāṇavāda, Bhēdavāda, Sivasamavāda, Sivasankrāntavāda, Tsvarāvikāravāda, Nimitta kāraṇaparināmavāda and Saivavāda.

This work has two commentaries, one an old anonymous one and the other by Nānaprakāsa Dēsikar. "It seems, both the commentators have not studied the system mentioned therein".

This, rendered into English by M. Munugesu Mudaliār is published by Dharmapuram Adinam in 1976.

Other works of Umapati Sivam

Sanskrit works are Pauskara Bhāshyam, Sataratna Sangraham, Kunjitāngristavam etc.

Devotional works in Tamil are Köyirpurānam, Tiruppadikkövai, Sēkkilār purānam, Tirumuraikanda purānam. Tiruttondar purānasāram, Tēvāra Anulmuraittirattu and Nānācara Sāstrapancakam or Nānacaridai.

The commemorative days of the Saiva Samaya Santana Kuravars are given in a quatrain in kattalaikalitturai metre as follows:

Meykandar-Aippasi (November-December) month-star

Arulnandi-Adi (July-August) month-star pūram Marainana Sambandar-Avani (August-September) monthstar uttiram

Umapati-Chittirai (April-May) month-star hastam.

It seems that there is a Tamil collection of 300 couplets in kalivenpa metre on 274 Saiva shrines (Sivattala Sivanāma Sattināmak kali venpā).

Tiruvarutpayan, Vina Venpa, Kodikkavi and Unmainerivilakkam are translated into English by T.N. Ramachandran.

Sri Kasi Math, Tirupanandal has published eleven out of his 14 Saiva Siddhanta Sastras with notes by K. Sundaramūrii as Sivananabodam, Sivanana Siddhiyār and Sankarpanirāharanam.

Dandapani Swamigal's (dandapāni swāmigal) Pulavar Purānam has a concise sketch of Umapati Sivam.

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UNIVERSITIES

There are 13 Universities in Tamil Nadu, one in the Union Territory of Pondicherry and 4 institutions of higher learning, enjoying *Deemed University* status. Of them 4 are exclusively for teaching and research in professional courses, while others, except the Tamil University, are engaged in liberal education. Tamil University concentrates entirely on research.

1. Alagappa University

Situated in Kāraikkudi as a unitary type, the Alagappa (alagappa) University was founded in 1985 by the Alagappa University Act, 1985. The library consists of about 30,000 books. It has faculties in humanities, arts, sciences, education, physical education and technology.

2. Anna University

Situated at Guindy in Madras, the Anna (annā) University was started in 1978 by an Act of the Government of Tamil Nadu. The University is a unitary one, but has jurisdiction over the metropolis of Madras with campuses like the Madras Institute of Technology, Chrompet, Madras.

The total number of books in the library is over one and a half lakhs. Microfilming and reprography facilities are available. It is considered as a National centre by the University Grants Commission (UGC) in certain faculties. All branches of engineering, technology and applied sciences are available. Hostel facilities for men and women are provided.

3. Annamalai University

A residential and unitary university, the Annamalai (annāmalai) University, situated in Annamalainagar

(annāmalainagar) in Cidambaram in the South Arcot Vallalar district, began to function from July 1928, as a result of the bill incorporating the university was passed by the Madras Legislative Council in 1928.

Spread over an area of 283.29 hectares, it has a territorial jurisdiction extending to a radius of 16 km around Annamalainagar.

The university library contains more than 3 lakhs of books. It has also a well equipped reprography and audio visual section.

Its marine biological section functioning at *Porto*Nova is recognised by the UGC as a centre for advanced research in marine biology.

The centre of advanced study in linguistics conducts research in Tamil, Telugu, Malayalam, Kannada, Sanskrit and French.

This university provides instructions in the fields of engineering, agriculture, medicine and dental science, besides under-graduate and post-graduate courses in arts, science, humanities, language and music. Thus, it can be considered as a full-fledged institution of higher learning under one roof.

It has 8 hostels, one for women and 7 for mcn. Out of 2709 seats, 601 are reserved for women.

4. Bharati Dasan University

Situated at Suriyur (sūriyūr) near Tirucci, the Bharati Dasan (bhārati dāsan) University was established in 1982, under the University Act of 1982, (Act 2 of 1982), of the Government of Tamil Nadu.

The university has jurisdiction over Tirucci, Tanjavur and Pudukkottai districts, having 45 affiliated colleges, besides the teaching faculties in the university. The university library has over 25,000 books.

Bonafide teachers and librarians are permitted to appear as private candidates for the examinations of the university in arts, commerce and science subjects, for which no practicals are involved.

5. Bharatiyar University

Situated near Marutamalai in Coimbatore, the Bharatiyar (bhāratiyār) University, established by Tamil Nadu Act No.1 of 1982 has jurisdiction over the districts of Coimbatore, Periyār and Nilgiris, affiliating 41 colleges including Engineering Colleges, besides its own faculties in arts, science and humanities. Its library contains about 30,000 volumes.

There are at present five autonomous colleges under this university, having courses including technology and business administration.

6. Doctor M.G.R. Medical University

A separate university of medical sciences, named after Dr. M.G. Ramachandran, a former Chief Minister of Tamil Nadu, as Dr. M.G.R. Medical University, by an

act of Tamil Nadu in 1987. Its jurisdiction spreads over the entire State, affiliating colleges and institutes imparting medical and paramedical education. It has given affiliation to a dozen allopathy, 2 Siddha, 2 Ayurveda, a couple of homeopathy medical colleges, about ten dental colleges and a host of paramedical institutions and colleges of pharmacy. The university is situated in Madras.

7. Madurai-Kamaraj University

Founded as Madurai University under the Act No. XXXIII in 1965 of the Government of Madras and inaugurated in 1966, was later named as Madurai-Kamaraj University.

The jurisdiction of the university extends over the districts of *Dindugal-Anna*, Madurai, Ramanathapuram, Pasumpon Mutturamalingam and Kamarajar, but before the inauguration of the Manonmaniam Sundaranar University, it had jurisdiction over Nellai-Kattabomman, V.O. Cidhambaranar and Kanyakumari districts.

Formerly, it had a post-graduate extension centre at Tirunelveli (Palayamcottai). Now it has a study centre at Madurai and information centres at Madurai, Madras, Palayamcottai and Nagercoil. Formerly, it had 112 colleges of arts, sciences and engineering including 4 autonomous ones. But now those in the Nellai-Kattabomman, V.O. Cidhambaranar and Kanyakumari districts have transferred their affiliations to the Manonmaniam Sundaranar University. Its library has about 2 lakhs of books and offers documentation service with microfilm facilities.

Bonafide teachers and librarians are eligible to appear as private candidates for B.A, B.Sc. (Maths), M.A. and M.Sc. (Maths) examinations. The university has an Institute of correspondence and Continuing Education and open university facilities.

The university offers to Tamil knowing candidates all over the country above the age of 14, introductory course of six months, pre-foundation course of one year and foundation course of 2 years durations, to equip them for the university courses.

The university has five hostels, three for men and two for women. It is situated at Palkalainagar, some 15 km from Madurai on the Madurai-Tēni road.

8. Manonmaniam-Sundaranar University

An affiliating university, established at Tirunelveli with jurisdiction over the 3 southern most districts of Nellai-Kattabomman, V.O. Cidhambaranar and Kanya-kumari, is named after the great Tamil scholar Sundari m Pillai, popularly called after his great work, Manonmaniam (manonmaniam) as Manonmaniam-Sundaranar. Created by the Government of Tamil Nadu by its Act, in 1990, this university has about 40 colleges affiliated to it including engineering and education colleges. Besides, it has post-graduate faculties in arts, science and commerce with facilities for research leading to M.Phil and Ph.D. programmes.

Recently the university has started correspondence courses in under graduate and post graduate courses.

Its library is a nascent one aiming at development and it is yet to have its own buildings.

9. Mother Teresa Women's University

This university was established by the Act No. XV of 1984 by the Tamil Nadu Government. The main objective is to do teaching, research and extension work in uplifting women in all walks of life. It has been intended to have special attention in removing the bottle necks that come on the way of the development of women.

With a view to provide consultancy service, the university has instituted legal, medical and journalistic wings on an experimental basis.

There is a proposal to start extension centres at Madras, Madurai, Salem, Tirunelveli and Nagercoil. The university has launched a scheme on tribal welfare, particularly to uplift tribal women.

It has started projects on family planning and primary health by adopting villages.

Its library has over 20,000 books, most of them related to women studies. A biographical dictionary of South Indian women and a bibliography of objective works done by women are being prepared by the Department of Historical Studies and the faculty of Tamil respectively.

The university which was established in Kodaikkanal (kodaikkānal) in Madurai district has been shifted to Madras. Now there is a scheme to reshift it to Kodaikkanal, which has raised controversies.

10. Tamil Nadu Agricultural University

Founded as a university by Act No.VIII of the Government of Tamil Nadu in 1971, its headquarters is in Coimbatore. It is responsible for teaching, research and extension in various branches of the agricultural sciences.

The territorial jurisdiction of the university is Tamil Nadu, with Agricultural colleges at Madurai, Tirunelveli, Tirucci etc. The colleges of veterinary science at Madras and Namakkal and the fisheries college at Tuttukkudi (tūttukkudi) which were under its jurisdiction have been constituted to form a separate university.

Its library has over one lakh of books at Coimbatore and microfilm facilities are also available. The libraries at Madurai, Tirunelveli and Tirucci have also good collections. Besides, the college of forestry at Coimbatore, is also affiliated to it.

Correspondence courses in Tamil medium are conducted for the benefit of the farmers and there is a Directorate of Extension Education which advises the farmers.

There are hostels at Coimbatore (6), Madurai (4), Tirucci (2) and Tirunelveli (2).

11. Tamil University

Started in 1981 exclusively for advanced research in Tamil language, people and culture by the Tamil University ordinance, 1981 (Tamil Nadu Ordinance No. X of 1981), the Tamil University is located on a site of about 404.7 hectares, in Tanjavur, on the Tanjai-Tirucci road.

It has 16 departments, grouped under the faculty of arts (departments of sculpture, painting, music and drama), faculty of manuscriptology (departments of palm leaf manuscripts, rare paper manuscripts and epigraphy), faculty of developing Tamil (departments of Tamil studies in foreign countries, translation, and compilation), faculty of language (departments of literature, and linguistics), faculty of science (departments of siddha medicine, ancient science, ancient industries and architecture).

The library consists of over one lakh books on various disciplines. The computer software packages namely Tamil/MARC and Tamil/SDI have been developed for information storage and retrieval facilities.

With the aid of the Ministry of Culture, an International catalogue of Tamil palm leaf manuscripts in 5 volumes has been processed, using the computer.

The computer centre offers intensive certificate courses in computer systems and programming of languages.

A museum, set up in the palace complex, Tanjavur has about 3,000 rare collections of artifacts.

The university's own publications department has so far published over 150 books.

A tribal research centre is functioning at Ootacamund and extensive research is done on tribal welfare.

A school of philosophy is functioning at Kāncipuram, conducting research on Hindu philosophy including Saiva and Vaishnava doctrines.

A centre for under-water archaeology, established at Mandapam is conducting research in the field.

Compilation of a greater Tamil Lexicon and Tamil Encyclopaedia is in progress.

It has instituted Rājarājan Award of 1 lakh of rupees for the best book in Tamil every year.

12. University of Madras

One of the first three universities in India, the University of Madras was founded under the Act of incorporation XXVII of 1857, the other 2 being Bombay and Calcutta universities. Formerly, its jurisdiction was the entire South India, but now it is limited to Madras, Chengalpet, Salem, Dharmapuri, North Arcot and South Arcot districts. It has 118 affiliated colleges and 7 institutions of oriental learning. The total student enrolment is about a lakh. It also has teaching and research faculties in arts, science, humanities, music, engineering and basic medical sciences.

It has its own hostels for men and women students.

It has a big library with about 5 lakhs of books, with facilities for microfilming, photostat and other facilities. Further, there are two more libraries, one at the Guindy campus and the other at the Post-graduate Institute of Basic Medical Sciences Campus, Taramani, the former having 42 thousand and the latter ten thousand books.

Under the scheme sponsored by the UGC, Centre of Advanced Studies have been established in botany, philosophy and mathematics. Bonafide teacher candidates are permitted to appear privately for the examinations of the university in courses that do not require practicals. Bonafide librarians, research assistants, graduate technicians can also appear as private candidates. It also grants exemption to blind candidates to appear privately in undergraduate and post-graduate examinations in humanities.

The Institute of Correspondence Education offers graduate and post-graduate courses in arts, humanities and a couple of branches in science. It has also an open university scheme under this Institute, providing opportunities to those above a particular age to appear for certain examinations. Four autonomous colleges are functioning under the university.

13. University of Veterinary Sciences

Located at Madras at the Madras Veterinary College, it is an affiliating type, with the Veterinary colleges at Madras and Nāmakkal, and the Fisheries College at Tuttukkudi. The university came into being by an Act of the Government of Tamil Nadu in 1991.

Being a nascent university, it is in the process of development.

14. Pondicherry University

Founded by the Pondicherry University Act of 1985 (Union Act 53 of 1985) as a central university at Pondicherry, it has 11 affiliated colleges including the JIPMER, the reputed medical institution.

The university also has faculties in arts, science, commerce, business administration etc.

Its library has books worth 20 lakhs of rupees.

15. Avinashilingam Institute for Home Science and Higher Education for Women

This institute in Coimbatore was declared as deemed university under Section 3 of the UGC Act, 1956 on 8 June, 1988, amalgamating Avinashilingam (avināshilingam) Home Science College (1957) and Avinashilingam College of Education (1968).

It has faculties of science, humanities and education. Its library has over 70,000 books. Subject oriented community and social science (CSS) is compulsory for all students.

There are four hostels with amenities and conveniences.

16. Dakshina Bharat Hindi Prachara Sabha

Established in 1918 as an institution to propagate Hindi as the National language, it started post-graduate studies in 1964.

Dakshina Bharat Hindi Prachara Sabha (dakshina bhārat hindi prachāra sabha) was declared as an institution of National importance by the Act XIV of 1964 empowering it to hold examinations and award degrees, diplomas and certificates of proficiency in Hindi. Thus it got the deemed university status with the Hindi postgraduate Complex at Hyderabad, (1978) affiliated to it.

Its library contains 20,000 books. Qualified teacher candidates are allowed to appear privately for the examinations conducted by it, the post graduate examinations being held at Madras.

17. Gandhigram Rural Institute

Situated near Dindugal in the Dindugal Anna district, the Gandhigram (gāndhigrām) Rural Institute, founded in 1956 was declared as a deemed university under the UGC Act of 1956, by a Government of India notification dated 3 August 1976. Its library has more than 52,000 books.

The Institute imparts education in B.A, B.Sc, M.A, M.Sc., and M.Phil. courses. The special features of this institution is the training of students in leadership through the *Shāntisēna* and providing scope for community life in the campus.

It extends its services to other fields like preschool education, particularly in adult education programmes and protected water supply, medical help, agricultural extension, artisan development and youth and women welfare through participatory process to 30 villages in the Dindugal Anna district.

The centre is recognised by the ICSSR, New Delhi as a place for interdisciplinary research in India.

This Institute has been selected by the Government of India as one of the Information Development and Research Agency for Nehni Yuvak Kendras.

It runs 120 adult education centres through its Centre for Adult Continuing Education and Extension unit.

The lab-to-land programme, the main aim of which is to educate the small and marginal farmers on the latest technologies in agriculture and animal husbandry, is implemented by this Institute.

18. Indian Institute of Technology

Established by the Government of India in collaboration with the Government of former Federal Republic of Germany, the Institute was inaugurated in 1959 and by an Act of Parliament it was declared as an institution of National importance in 1962.

It is a residential institute, of a non affiliating nature, enjoying a deemed university status, having an area of 264.55 hectares.

The library has over 2 lakhs of books, with microfilm facilities. B.Tech., M.Tech., M.Sc., M.S. and Ph.D. courses are available.

There are 12 hostels, eleven for men and one for women. There are 2,003 rooms for boys and 81 for girls.

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UNMAI VILAKKAM

Unmai Vilakkam (unmai vilakkam) is one of the 14 Saiva Siddhanta Sastras (saiva siddhānta sāstra), the author being Manavasakam Kadandar (manavāsakam kadandar) of Tiruvadigai. He was the disciple of Meykandar (meykandar) and his treatise consists of 55 quatrains in venpa (venpā) metre. Unmai Vilakkam literally means, truth explained. This work is catechetical, put in the form of a dialogue between the author and his preceptor. What are the 30 tattuvas $(tattuv\bar{a})$?; What is anava (anava) and karma?; Who am I? Who art thou?; What does the cosmic dance denote?; What is pancakshara (pañcākshara)? and What is mukti? are the questions, posed and answered with explanatory notes.

The 36 tattuvas or principles: The 24 anma tattuvams are the 5 bhutas (bhūta) or elements, the earth, water, fire, air and sky, the 5 nanendriyas (nanendriya), the skin, tongue, eye, nose, and ear, the 5 senses of touch, taste, sight, smell and sound, the 5 karmendriyas (kannendriya), of mouth, hand, foot, anus and genitive organ, and the 4 antakaranas (antakaranā) of manas (mind), buddi (brain), cittam (idea) and akankāram (conceit). The 7 vidya (vidyā) tattuvams are kālam, niyati, kalā, vidya, raga, purusha and maya, and the five Siva tattuvams are Sivam, Sakti, Sadāsivam, Tsvaram and Suddhavidya.

Further the form, colour, letter, symbol, gods, the function of each god and the characteristics of each of the five elements, earth, water, fire, air and sky have also been furnished. The gods and their functions arc: Brahma creates, Visnu protects and Rudra (Siva) destroys, Mahēsvara obscurates and Sadāsiva provides grace.

Anava and karma are the malas (mala) or impurities which engulf the soul. Anava induces ignorance, karma induces the self to identify itself with pleasures and pains.

The symbolism of the cosmic dance is explained elsewhere.

The Pancakshara or the mystic 5 letters are also dealt with in the Tiruvarutpayan of Umāpati Sivam. Sivam, Sakti, soul, tirobhava and mala are denoted by the five letters Sivayanama. If pronounced beginning with Na, one will not obtain grace. One will obtain grace when

pronounced with Si. If pancakshara is meditated upon, the soul will get rid of anavamala.

The state of bliss: "As the various tattuvas are found united inseparably in the bound condition, so the souls in the freed condition dwell one with God. As the moon's light is indistinguishable in the light of the sun, so will the soul unites itself with the foot of the Supreme Lord".

This work has two commentaries and the names of the commentators are not known. The prose version of K. Subramania Pillai has been published by the Dharmapuram Adinam (dhannapuram ādinam) in 1961.

Unmai Vilakkam or Light of Truth, an English translation of it is given by J.M. Nallaswamy Pillai in his studies in Saiva Siddhanta.

The Madras Saiva Siddhanta Mahā Samājam has published the 14 Sastras with old commentaries in the 40s of this century. The Tiruvāvaduturai Adinam has published almost all the commentaries. The Dharmapuram has also published the 14 Sastras.

See also: Nataraja.

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URDU AND ARABIC LOANS IN TAMIL

The literary works of the Muslims in verse and prose have to a certain extent enriched the vocabulary of Tamil by adding Urdu and Arabic words. Aninagirinadar in his Tiruppugal has used the Arabic word salam (salām) and the Hindustani word sabāsh. Kumaraguruparar has also used the word salam in his Muttukkumāraswāmi Pillaittamil.

The Arabic words in Tamil are few and they have been borrowed through Urdu. As a whole, there are about 1500 such loans in Tamil, which even the exacting Tamil purist, dare not expunge. They are so much inextricably intertwined with Tamil, that even in the nook and corner of Tamil Nadu, one can hear the use of words of Urdu origin in daily conversations. Words like bathil (answer), mātiri (type), mahasūl (harvest), pālam (bridge), krākki (costly) etc. are often used like any other Tamil word. Many Tamils will be surprised to know that these words are of Urdu origin. The loan words from Urdu can be classified as (1) legal terminology, like arji, rāji, vakkil, vajā, japti etc., (2) musical terms like kanchira, tandora etc., (3) terms connected with the divisions of territory like jillā, taluk, mākānam etc., (4) land revenue terns like kisti, ryot, jamabandi etc., (5) terms about food and drinks like arak, mittāy, būndi, sarbat etc, (6) terms of house-hold utensils like andā, kūjā etc., (8) exclamatory terms like ushār, jaldi, bale, besh, sabāsh etc., and (9) miscellaneous terms like kapsā, udān, alkā, choudāl etc. Borrowed words are the cultural indices, and a close study of them would reveal the cultural indebtedness of Tamil to Urdu.

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UTTAMA CHOLA'S TEMPLES

Uttama Chola, the son of Gandaraditya has a reign of about 15 years (A.D. 970-985), but he was a great builder with over two scores of temples to his credit.

Konerirajapuram: Known as Tirunallam in the Tevaram (tēvāram) hymns, the temple at Konerirajapuram (kōnērirājapuram) has the Tevarams of Sambandar and Appar, a decad each.

Rebuilt of stone by Sembiyan Madeviyar (sembiyan mādēviyār), the pious queen of Gandaraditya (gandarāditya) and named Sri Gandaradittam (srī gandarādittam) in his memory, in its southern wall, she caused to cut a bas relief of her husband Gandaraditya worshipping Sivalinga (sivalinga), and an inscription below it states that the temple was built of stone and that the bas relief was caused to be cut by her. The inscription of the eighth regnal year of Uttama Chola records a grant of land. On the wall of the central shrine, there is a stone figure of one Cattan Guna Bhattan alias Haracarana Sekharan who caused the temple to be built under the order of Udaiya Pirāttiyār. In appreciation of his services, the title of Rājakesari Mūvenda Velān was conferred on him. "This is a fully developed Chola temple and one of the most preserved of those that belong to Uttama Chola". The Natarāja idol of this west facing temple is famous.

Tirukkodikkaval (Tirukkodikka): The shrine at Tirukkodikkaval (tirukkōdikkāval) or Tirukkodikka (tirukkōdikkā) is sung by Sambandar (one decad) and Appar (3 decads). This was built of stone by Sembiyan Madeviyar in the 11th regnal year of Uttama Chola. She ordered that all old inscriptions should be reinscribed on the walls of the temple marking them as copies. This ekatala (ekatala) temple has a bulbuous sikhara. This temple has a venpa (venpā) in the Kshētra Tinuvenpā sung by Aiyadigal Kādavarkōn, a Pallava royal saint.

Vridhacalam (Tirumudukunram): The temple at Vridhacalam (vridhācalam) or Tirumudukunram (tirumudukunram is sung by the Tevaram Trio, Sambandar 7 decads, Appar one and Sundarar 3. The miracle of placing gold in the river at this place and getting it back at the Kamalālaya tank at Tiruvarur (tiruvārūr) was wrought by Sundarar. This has a stalapurana (stalapurāna). An inscription of the 12th year of Uttama Chola records that Srivimana (srīvimāna), snapana mandapa (snāpana mandapa), gopura (gōpura) and parivara (parivāra) alayas (ālayā) were all built by Sembiyan Madeviyar. This is a dvitala (dvitaļa) temple, where dance panels are found as in Tanjavur, Cidambaram and Kumbakonam. Twenty-five Agama lingas (āgama lingā) have been installed in this temple. There is a shrine called Ālattupillaiyār, 2 metres below the ground level.

Sembiyanmadevi: This village named after Sembiyan Madeviyar has a temple, newly constructed in the 12th year of Uttama Chola, which received bounteous gifts from her daughters-in-law for the conduct of daily and special worships in the temple. A mandapa (mandapa) in the temple was also called Sembiyan madevip periya mandapam. Her portrait sculpture was installed here in A.D. 1019 by Rajendra I (rājēndra). This dvitala temple faces east with round griva (grīva) and sikhara. S.R. Balasubrahmanyam observes, "The village Sembiyanmadevi itself is both a symbol of her greatness and a fitting memorial to this great lady, but it is now a deserted village devoid of ancient grandeur".

Tirukkurukkavur: Now known as Tirukkadavūr, Tirukkurukkavur (tirukkurukkāvūr), 8 km from Sirkali (sīrkāli) was sung by Sambandar and Sundarar, a decad each. The miracle of Sundarar and his followers, being supplied with food by Siva is said to have occurred here. The temple here was rebuilt of stone by Sembiyan Anılān Uttamanidhi alias Uttama Chola Muvenda Velan (uttama cola muvēnda vēlān), in the 13th regnal year of Uttama Chola. This ekatala temple has a round sikhara.

Govandaputtur: This ekatala temple has round sikhara. It was rebuilt of stone by Ambalavan Paluvūr Nakkan, a chieftain during the time of Parantaka I (parāntaka) and then Uttama Chola. It would have been completed during the time of Uttama Chola who gave him the title, Vikrama Chola Mārāyan. Tiruppāsuram, a verse of Sambandar begins with vālka andanar, written on a palm leaf was placed in the running water of the river Vaigai by him and it went up the current. Being very divine, the verse noted above has been engraved as a preamble(as it were) to an inscription of the 2nd year of Rajendra III.

Gandaradittam: The temple at Gandaradittam, a place named after Gandaraditya, near *Tinumalaippādi* on the banks of the river Kollidam (kollidam) has an inscription of the 14th year of Uttama Chola. It states that Sembiyan Uttamanidhi alias Uttama Chola Muvenda Velan erected the temple.

Aduturai: Known as Ten Kurangāduturai in the Tevaram hymns, Aduturai (āduturai) temple has been sung by Sambandar and Appar, a decad each. Sugrīva is said to have worshipped the Lord here. The 16th year inscription of Uttama Chola states that Sembiyan Madevi rebuilt this temple in stone and ordered the previous inscriptions to be re-engraved. This ekatala temple has a spherical griva and sikhara.

Tirunaraiyur: The Siva temple in Tirunaraiyur (tirunāraiyūr) near Kumbakonam, called Siddhī ccuram has 3 hymns of Sambandar and 1 of Sundarar. A gift of 6 velis (vēli) of land by Sembiyan Madeviyar is recorded in one of the inscriptions. This ekatala temple has an octagonal sikhara.

Anangur: There are two inscriptions which state that the temple at Anangur (ānāngūr), east of Tiruvavaduturai was the construction of Sembiyan Madeviyar.

Tirumananjeri: The temple at Tirumananjeri (tint-mananjeri) sung by Sambandar and Appar, a decad each, is visited and worshipped by those whose wedding is delayed. There are two inscriptions of Rājakēsarivarman recording gifts along with the stone on which the inscriptions are engraved. The inscription of the 2nd year of Rajaraja I (rājarāja) states that Sembiyan Madeviyar made a gift of 14 velis of land for several items of expenditure (including the remuneration for four singers of Tīruppatikam). It seems that the structure might have been began in the days of Parantaka and completed in the days of Uttama Chola.

Tiruvarur Araneri: Tiruvarur Araneri (tiruvānīr araneri) is situated in the 2nd prakara (prākāra) of the Tyagaraja (tyāgarāja) temple complex at Tiruvarur, "a town of great antiquity and celebrity". This has two decads of Appar. Naminandi, one of the 63 Saiva saints is said to have burnt lamps throughout day and night with the water of Kamalālaya tank. This incident is celebrated by Appar in one of his verses. This temple was rebuilt of stone by Sembiyan Madeviyar. An inscription of the 2nd year of Rajaraja I mentions a gift of silver vessels by the pious lady for the merit of her son Uttama Chola. This west facing temple is a tritala (tritala) structure at Mayiladuturai (mayiladuturai).

Mayiladuturai: The Mayiranādaswāmi temple at Mayiladuturai was sung by Sambandar (2 decads) and Appar (1 decad). The temple was rebuilt of stone by Sembiyan Madeviyar. During the course of the last century, by a complete renovation, the old structure has been fully destroyed. Mī nākshisundaram Pillai of Tirucci has written a Purana (purāṇa) on this temple.

Tiruvennainallur: The first decad of Sundarar was improvised in the temple at Tiruvennainallur (tinuvennainallur). It was the Lord enshrined here that intervened and stopped the wedding of Sundarar, in order to make him his protege and bestow grace on him. The earliest inscription found here is the 10th year of Parakesarivarman (parakēsarivarman), ascribed to Uttama Chola. It records a gift of land to the temple by Parayilan Uttama Colamārayan of Perumbūr.

Vada Tirumullaivayil: The temple of Vada Tirumullaivayil (vada tirumullaivāyil), near Āvadi in the Chengalpet district has a decad of Sundarar. The tradition maintains that when Tondaiman (tondaimān) rode on an elephant, the feet of which was stuck up with the mullai creeper and when the obstacle was removed, a Sivalinga (sivalinga) was found there. An inscription of the 14th year of Parakesarivarman, identified as Uttama Chola is found. It mentions that Sembiyan Madeviyar gifted some land to the temple. The temple faces east and is a tritala one. S.R. Balasubrahmanyam says that "this is the northern most of the temples of Sembiyan Madevi built after the 14th year of Uttama Chola".

Tiruppugalur: As the Sivalinga is in an inclined position at Tiruppugalur (tiruppugalūr) near Nannilam in Tanjavur district, the deity is called Kōṇappirān. This has the Tevarams of the Triad, Sambandar 2, Appar 5 and Sun-

darar 1 decads. Appar is said to have spent the last days of his life here and sung his last hymn. The temple is surrounded on three sides by a moat. There is another shrine within this temple, called Vardhamānēsvaram which is associated with the devotion of supplying flower garlands by the saint Munckanāyanār. While Sundarar visited this temple, he fell asleep having bricks as pillows which, by the grace of God, turned into gold and he sang the famous decad beginning with tammaiyēpugalndu. On the west wall of the central shrine, there is an inscription of the 16th year of Parakesari registering a sale of land by Uttama Chola dēviyar. This Parakesari may be identified with Uttama Chola. An inscription of the 21st year of Rajaraja I refers to an image of Appar (Tinunāvukkarasar) being set up with a gift for services to the image.

Tirunallur: The temple at Tirunallur (tirunallur), near Sundara Perumāļkōyil village in Tanjavur district is sung by Sambandar 3 and Appar 2 decads. It is a mādakkōyil. This is the place where Appar was blessed with Tiruvadi Dīksha (placing of the Lord's feet on the head of the devotee. This feature is depicted in the Tiruttondattogai sculptures found in the Rājarājesvaram temple at Dārāsuram. It was here that Amarnīthi, another saint, served the devotees of Siva. Sambandar says that the Lord is enshrined on a (an artificial) hillock. There is an inscription of the 10th year of Uttama Chola on the south wall of the central shrine. This has a stalapurana.

Kuhur: Amravamēsvara temple at Kuhur (kūhūr) was rebuilt of stone before the 2nd year of Uttama Chola. It faces east.

Tiruvilakkudi: The east facing Manavāļēsvara temple at Tiruvilakkudi (tinuvilakkudi) was built by a group of donors around A.D. 970.

Koyil Devarayan Pettai: Sembiyan Madeviyar has made a large grant to the temple at Koyil Devarayan Pettai (kōyil dēvarāyan pēttai). This might have been rebuilt of stone around the 9th year of Uttama Chola. This dvitala temple has a square sikhara.

See also: Rajaraja I and His Temples.

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VADAKALAI AND TENKALAI

There are two main divisions in Vaishnavism (vaisnavism) in Tamil Nadu, the vadakalai (vadakalai) and tenkalai, the northern and southern schools. The vadakalai division was headed by Vedanta Desika (vēdānta dēsika) and the tenkalai by Pillai Lokacharya (pillai lokācārya).

As there seemed to arise some doctrinal differences between the two, many minor works on the philo-

sophical and religious view-points had been written by the followers of the two preceptors.

The essential differences seem to be in the principles of prapatti (saranāgati) or surrender doctrine, the position of goddess Sri and the nature of the mercy of Lord Vishnu (viṣṇu). Besides, some traditional differences in customs and manners too existed. It is said that by a careful study of the works of Vedanta Desika and Pillai Lokacharya, eighteen doctrinal differences between them can be discerned.

The essential difference is brought out by the illustrations given by them to explain the connection between the God's grace and the devotee's effort in attaining salvation.

The illustration of the northern school is that of a female monkey and her cub. The cub has to hold steadfast its mother on the abdomen to be conveyed to the safe place.

The southerners use the illustration of the cat and its kitten. The female cat catches hold of the kitten without any effort and takes them.

The doctrine of the former is that the process of deliverance must begin with an act of the person who seeks it and in the latter, the process begins with God Himself.

Some of the differences between the two are the following.

Vadakalai

Prapatti is one of the ways resorted to by the devotee and it begins with him.

Prapatti is for those who cannot follow other ways such as karmayōga, ñāna-yōga and bhaktiyōga

One should give himself to God, when other ways are found to be fruitless.

Self assertiveness is the characteristic of this school.

Six ways of prapatti or self surrender are preliminaries to the prapatti which results from them.

Tenkalai

Prapatti is not the way. It is the frame of mind of the devotee who rejects all other ways. Those who resort to other ways have not arrived at the right mood which leads to God. When a soul is in this frame of mind God himself takes the entire possession of the devotee.

Prapatti is necessary for all, whether able or not, to follow other ways.

Self abandonment to God should precede the trial of other ways.

Self assertiveness is forbidden and self abandonment is enjoined.

Prapatti must take place first and then the six will follow as results.

A person belonging to an inferior caste should be treated well only in conversations.

The syllable OM should be omitted from the eight syllabled mantra, when it is taught to non-Brahmins.

The tendency of Ramanuja's (rāmānuja) system seems to be to give an exclusive Brahminic form to the traditional method of bhakti.

Vadakalais prefer Sanskrit, regard Lakshmi as equal to Vishnu and are more aristocratic in outlook. Their sect marker is similar to the letter *U*.

They should be considered for equal treatment in all aspects and no distinction be made.

They do not make this distinction. All are taught the whole mantras in the same form.

Tenkali is more liberal and so shapes the doctrines as to make them applicable to all castes.

Tenkalais consider Sanskrit and Tamil equally, maintain that Lakshmi is a created one, and are more democratic in outlook. Their sect marker is similar to the letter Y.

It is to be noted that the six ways of prapatti, "consists in the resolution to yield, the avoidance of opposition, a faith that God will protect, accepting Him as the saviour or praying him to save and sense of helplessness resulting in throwing one's whole soul on Him", and the eight-lettered syllable containing OM is OM Na Mō Nārāyaṇā ya.

See also: Alvars of the First Pandiyan Empire, Araiyar Sevai, Biographical Exgesis of Alvars and Acharyas.

Bibliography: Suddhananda Bharati, Alvar Saints and Acharyas, Suddhanada Library, Madras, 1968; T. Rajagopalacharya, The Vaishnavite Reformers of India, G.A. Natesan and Co., Madras, 1909.

VAIPPUTTALAM

The Siva Shrines found mentioned in Tevaram (tēvāram) are classified as padal perra talam (pāḍal peṇa talam) and vaipputtalam.

Shrines which are sung by the Tevaram Trio are called padal perra talam. While improvising the hymns, the Tevaram Trio have referred to some other shrines and such shrines which have been noted by them are indicated by the term vaipputtalam.

K. Vellaivarananar in his Pannini Tirumurai Araycci has given a list of shrines under the heading Vaipputtalam. Some of them are unintelligible and are not traceable. An attempt is made to equate those places with their present names.

In the Sivastala Mañjari, some of the vaiputtalams are given. They are:

Names as found in Tevaram	Present Name			
1. Akkī ccuram	Vannikkarandai (near Alvārkuricci)			
2. Agattī swaram	A place of the same name (near Kanyākumari)			
3. Ani Annāmalai	A place near Tiruvannāmalai			
4. Attī ccuram	Brahmadesam			
	(near Ambāsamudram)			
5. Ayanī ccuram	Sivasailam (near Alvārkuricci)			
6. Alappūr	Tarangampādi in Tanjavur district			
7. A <u>li</u> yur	A place near Sikkal in Tanjavur district			
8. Irumpūdal	A place near Avur in Tanjavur district			
9. Tsanīr	A place near Tiruvāymūr in Tanjavur district			
10. Unuttirakodi	A shrine in Tirukka <u>l</u> ukkunram			
11. Urrattūr	A place near Tirucci			
12. Eccil	Mannaccanallūr near Tinicci			
j3. Emanallūr	Tirulōki near Tiruppanandā <u>l</u> in the Tanjavur district			
14. Kañjāru	Anatāndavapuram near			
15. Karuntitt aikkudi	Mayilāduturai in Tanjavur district			
15. Kartifitti aikkitai	A place near Tanjavur			
16. Kāttūr	A place near Tinıvārūr			
17. Kārikkarai	A place near Nāgalāpuram			
18. Kumari 10. Kūnthalūr	Kanyākumari			
17.	A place near Tinippēnīrppeninturai			
20. Kondal	A place near Sīrkāli in			
21. Sadaimudi	Tanjavur district			
a=ummandi	Kōviladi, near Tanjavur			
a=l=manai	A place near Tiruppunkūr A place near Kumbakōnam			
23. Sillamangai	near Pasupatikōil railway station			
24. Sembangudi	A place near Sī rkāli			
25. Somiccaram	A shrine in Kumbakōnam			
26. Takkalūr	A place near Tirunaḷḷāṇi			
27. Tanjai	Tanjavur			
28. Tandankurai	A place near Pasupathikōil			
26.	railway station			
29. Tandantottam	A place near Pēruperunturai			
30. Tavatturai .	Lālgudi			
31. Talikkulam	A place in Tanjavur			
32. Tingalur	A place near Tiruppalanam			
23 Tindiccuram	Tindivanam			
34. Tudaiyur	near Tiruppāccil Accirāmum			
35. Tellaru	near Tindivanam			
36. Devi ccuram	Vadivī ccuram in Tirunelvēli district			
37. Nallakkudi	near Mayil <mark>ād</mark> uturai			
38. Nallāmīr	A place near Pondicherry			
39. Nāgalēccuram	A shrine in Sīrkā <u>li</u>			
40. Nangūr	A place near Sīrkā <u>li</u>			

A place near Tiruvenkādu

41. Neydalvāyil

42.	Pañcākkai	A place near Tirukkadavūr
43.	Pidavūr	A place near Tirucci
44.	Pirambil	A place near Mayilāduturai
45.	Pulivalam	A place near Tiruvārūr
46.	Puvanam	Tirubhuvanam near Kumbakōnam
47.	Perunturai	Tinippeninturai
48.	Pēravīir	A place near Mayilāduturai
49.	Pēnīr	A place of the same name near Coimbatore
50.	Manthāram	Arrūr near Mayilāduturai
51.	Mūvalūr	A place of the same name near Mayilāduturai
52.	Va <u>l</u> uvūr	A place of the same name near Mayilāduturai
53.	Vaļaikuļam	A place near Tiruttani
	Vādavīir	The birth place of Mānikkavācakar near Madurai

See also: Tevaram Collections and Compendiums.

Bibliography: R. Vellaivarananar, Panniru Tirumurai Varalaru, Annamalai University, Annamalainagar, 1980.

VAISHNAVA ALVARS OF THE PALLAVA PERIOD

Some Vaishnava (vaisnava) Alvars (ālvār) flourished during the reign of Narasimhavarman I and a few during Nandivarman II.

Narasimhavarman's I Period: There lived four Vaishnava Alvars during the reign of Narasimhavarman I. Poygai Alvar, Pudattalvar (pūdattālvār) and Peyalvar (pēyālvar), called the Mudalalvars (mudalālvār) and their contemporary Tirumalisai (tirumalisai) Alvar, are the four Alvars who flourished during Narasimhavarman's reign.

The first three preached Vaishnavism (vaisnavism) without attacking other religions like Jainism and Buddhism. But Tirumalisai Alvar, not only attacked creeds like Jainism and Buddhism, but also Saivism.

Poygai Alvar: Born near the Tintvehkā temple in Kanchipuram in a pond (poygai), he was called Poygai Alvar. Some consider him to be the author of Kalavali Narpadu (kalavali nārpadu) but that panegyrist belonged to the fag end of the Sangam period. As Poygai Alvar has expressed his firm determination, not to sing mortals, he cannot be associated with the authorship of Kalavali Narpadu. His contribution to Nalayira Divya Prabandam (nālāyira divya prabandam) (the Vaishnava bhakti literature containing 4000 verses) is Iyarpa (iyarpā), the first Tiruvandadi (tinuvandādi) containing 100 verses.

Pudattalvar: Born in Mamallapuram (māmallapuram), he was a yōgin like two of his contemporaries. His contribution is Iyarpa, the second Tiruvandadi consisting of 100 verses. He mentions Mallai (Mamallapuram) among the abodes of Vishnu (visnu), which are Tanjavur,

Tiruvarangam, Māmallai, Tirukkovalur (tirukkōvalūr) and Kudantai or Kumbakonam.

Peyalvar: Born at Mailāpūr in Madras, he has written Iyarpa, the third Tiruvandadi which finds a place in the four thousand psalms.

There is a tradition that all the three met in one place at Tirukkovalur in pitch darkness. Suddenly at dead of night, they felt the pressure of an invisible person in their midst. Amazed at this, Poygaiyar sang a poem with the sun as his lamp and Pudattar with love as his lamp. At the sight of their lamps, the darkness vanished and Lord Vishnu was seen. Then Peyar sang a stanza that he has seen the Lord. These stanzas formed the beginning of their works.

Tirumalisai Alvar: Born in Tinumalisai, 25 km from Madras, he was a Buddhist and a Jaina for sometime when he was young and embraced Saivism and was then known as Sivavākkiyar. Peyalvar converted him to Vaishnavism and thenceforth he was known as Tirumalisai Alvar. He was also called Bhaktisāra. While he was staying at Tiruvehka in Kanchipuram, he had a disciple called Kanikkannan (kanikkannan). It seems, while Kanikkannan went for alms to the palace of the Pallava king, he was asked to sing a song praising the king. Instead, he sang a song in praise of Kanchi. Hence the king ordered him to leave the town. Kanikkannan informed his master and prayed for permission to quit Kanchi. The Alvar sang a song, and quit Kanchi along with him. It is said that Lord Vishnu and others remained in a place for a night. At the request of the king, all the three returned. The place where they remained for a night is even now known as Or iravu Irukkai (encampment for a night). Tirumalisai Alvar has criticised the Buddhists, Jainas and Saivites in his works. His works are (1) Iyarpā Nānmugan Tiruvandādi consisting of 96 stanzas in venpa (venpā) metre and (2) Tiruccantaviruttam consisting of 120 viruttams.

Nandivarman's II Period

Tirumangai Alvar: Born in Tirukkuraiyalūr in the Tanjavur district and a feudatory of the Pallavas, Tirumangai (tirumangai) Alvar's name was Kaliyan or Kalkanri. He ruled over the territory of Ali Nādu and its capital was Tirumangai. He refers to Nandipura Vinnagaram (vinnagaram) built by Nandivarman II and to Vairameghan along with the Pallava king in Periya Tirumoli (periya tirumoli) (ii, 9). He is said to have lived for 105 years. It is said that he once met Sambandar and this is indeed an anachronism. It seems, he fell in love with one Kumuthavalli, became a Vaishnavite for her sake, defrauded his king in order to feed 1008 Vaishnavites every day and was imprisoned, and, was saved by Vishnu. Thereupon he took to highway robbery and with the booty he fed the devotees of Vishnu. He robbed the golden image of the Buddha at Nagappattinam and constructed the third prakara (prākāra) or circuit at Srirangam (srīrangam). He is called Nālukavipperumāl, for he was capable of writing four types of verses. He is the author of Periya Tirumoli (1084 stanzas), Tiruk-

kunıntāndakam (20 stanzas) and Tinıneduntāndakam (30 stanzas) in the second thousand and Tinıvelukürrinıkkai, Ciriya Tinımadal and Periya Tinımadal in the third thousand. These six poetic compositions are said to be the six angās of the four poems of Nammālvār (the Vēda in Tamil). Tondaradippodi (tondaradippodi) Alvar and Tiruppan (tiruppān) Alvar were his contemporaries.

Tondaradippodi: Born as Vipranārāyana in Mandāngudi, he used to prepare flowers for the Lord in the Srirangam temple. He yielded to the seductions of Dēva-dēvi, a dancing girl and was saved by the Lord. His poems were Tinuppalliyelucci, a request to the deity to wake up from sleep, with the refrain Palli eluntarutāyē and Tinumālai (45 stanzas), both found in the first thousand. He has condemned the Buddhists and Jainas and in one of his verses he says that "if he should get a hint (from the Lord) his duty would be to cut of their heads". His humble nature made him to have the name Tondaradippodi, which means dust in the feet of the devotees (of Vishnu).

Tiruppan Alvar: He is said to have been found in a paddy field in Uraiyūr, adopted by a childless Panar (pāṇār). He was an excellent player on the yal (yāl) and a pious devotee. He wrote the Amalan Adipiran included in the first thousand, consisting of 10 stanzas on his vision of the Lord at Srirangam. Vēdānta Dēsikar has written a commentary on it. It is said that this Alvar was carried by Loka Saranga (lōka sāranga), a sage into the temple at Srirangam. It is said that he used to stand on the southern bank of the river (Kāvēri), playing on the yal, fully absorbed in contemplation. One day, when he was doing his service, forgetting himself, Loka Saranga Muni, a staunch Vaishnavite came there, had a bath and taking water for the ablution of Ranganatha (ranganatha) in a golden vase, proceeded to the temple. On the bank of the river, seeing the Panar, he bade him to move away for fear of pollution. As the latter was fully absorbed in his service, he could not hear the words of the Muni, who thought that the Panar was so haughty as not to pay heed to him and threw a stone at his face. As the stone hit him, blood gushed out and the Panar moved away. The Muni went to the temple. There he saw blood gushing out from the forehead of the Lord. He was perplexed and in the night, Lord Ranganatha told him in his dream that the stone aimed at the Panar made him to bleed and that he should carry the Panar on his shoulders and leave him in the sanctum. Thus the Muni had to carry him.

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VAISHNAVA HYMNS IN OTHER LAN-GUAGES

The Vaishnava (vaisnava) hymns, particularly from the Prabandams, are translated into Bengali,

Sanskrit, Kannada, Hindi, Telugu, English and German languages.

Telugu Translations

- 1. Tiruppavai (tiruppāvai) as Sri Vratarājamu by Bulasu Venkatēsvaralu, Kakkinada, 1972.
- Tiruppavai as Tiruppāvu by Damara Rajagopala Rao Chitrada.
- 3. Tiruppavai of Andal (āndāl) by Muttivi Lakshmanadāsa, Surichi Prachuranalu, Elluru, 1970.
- Tiruvaymoli (tiruvāymoli) of Nammalvar (nammālvār) by M. Rāmānujāchāri, Šri Niketam Press, Madras, 1902.
- 5. Perumāl Tīnumoli of Kulasēkharālvār as Kulesēkhara Sūktimāla by Madabhusi Gopalacharyulu (madabhusigopālāchāryulu), 1965.
- 6. Tīrumālai and Tīruppaļļiyelucci of Tondaradippodi Alvar (tondaradippodi ālvār) by Madabhusi Gopalacharvulu.
- 7. Ciriya Tirumadal and Periya Tirumadal of Tirumangai Aiyar as Priyanyeshanamu and Mariyu, Maha Veshanamu by Madabhusi Gopalacharyulu.
- 8. Rāmānuja Nūrrandādi as Tiruvarangattamudanār, with Telugu commentary by Sri Nikedanam Press, Madras, 1904.

Kannada Translations

- 1. Tiruppallandu (tiruppallāndu) of Vishnucittar by G.P. Rajaratnam, 1960.
- 2. Tiruppavai by V. Srirangachari, 1937.
- 3. Tiruppavai by A.N. Srinivasa Iyengar, Sarasvatikaryalaya, Bangalore.
- 4. Vāranamāyiram of Andal by G.P. Rajaratnam 1959.
- 5. Tīnumālai of Tondaradippodi by A.N. Srinivasa Iyengar, 1947.
- 6. Tiruvaymoli of Nammalvar by Cikkupadhyaya Lakshmipathi.
- 7. Tiruvaymoli by Narasimkasraya, 1927.

Bengali Translations

Swami Yatindra Rāmānujāchārya (A.D. 1892-1975), the founder of an Ashram at Khardah, 15 km north of Calcutta, has translated the works of Alvars (ālvār) and about 500 verses of Tirumangai (tirumangai) Alvar. So far the following have also been published:

- 1. Sahasragī ti (Tiruvāymoli) of Nammmalvar with introdution by Sunitikumar Chatterjee in 1963
- Sathakop Alvar O Tahar Divya Prabhanda in 1982
 Tiruppallandu (of Periyalvar (periyalvar) in 1972
- 4. Bhaktangiriren 1 Alvar O Tahar Divya Prabhanda (of Tondar Adippodi Alvar and his works) in 1976
- 5. Tiruppān Alvar O Tahar Divya Prabhanda in 1976
- 6. Madurakavi Alvar Tahar in 1976
- 7. Pratha v Alver Traya Divya in 1987
- 8. Shree Vratu firuppavai with the commentary of Periyavāccan Pillai in 1962
- 9. Shree Vaishnava Dharshan O Dharma 2 volumes (Bengali translation in verse of idu commentary of Tiruvaymoli) in 1969 & 1973
- 10. Upadēsha Ratnamāla of Maņavāļamāmuni in 1970.

Sanskrit Translations

- Tiruvandadi I, Poygai Alvar with commentary, Bhagavad Vardani Press, 1914.
- Tiruvandadi II, Budattalvar (būdattālvār), Bhagavad Vardani Press, 1914.
- Mudalāyiram of Periyalvar by Annangāchāriya, Khemraj Sri Krishnadas, Bombay, 1958.
- Tiruppavai by Kumbakonam Sri Tatachari, Standard Press.
- Tiruppavai by Ghayavardhani Vilasam Press.
- Tiruppallāndu of Periyalvar, 1912.
 Tiruppavai by S.N. Srirāma Dēsikan
- Nammalvar Tiruvaymoli Dramidapanishad Tatparyaratnāvali and Dramidaparischarana Venkatēsāccāriyār, 1883, 1904.
- Nammalvar Bhagavat Vishayam by Ranga Rāmānuja and Vēdanta Dēsikar by Vēdantāchāriyār, Kumbakonam, 1883-1904.
- Nammalvar Bhagavat Vishayam, Sundappāļaiyam Shagara Varthani Press, 80 pages, 1910.
- 11. Nammalvar 336 pages, 1912.
- 12. Nammalvar 336 pages, 1912.
- Nālāyira Divya Prabandam, Kandapon Srinivasan Press, 17 volumes, June 1913-1945.
- 14. Drāvidamnaya Chatussahasram in 2 vols. by Annangaracārya, Kanchi, Grandamala, 1961-1962.

Hindi Translations

- 1. Tiruppavai as Sri Gōdāmbika Vrata aur Swaphan by Kastūrirangachārya, Dakshina Bharath Hindi Prachar Sabha, Tirucci, 1961.
- Tiruppavai as Gōda Gītāvali by Vagisacha Sāstri, Bihar Rashtra Bhasha Parishad, Patna, 1967.
- Nammalvar Bhagavat Vishyam as Uttarash by Sampa Kumārācārya of Srirangam, Kanchipuram, 1977.

English Translations

- 1. Tiruppavai by R. Seshadri, Huxley Press, Madras, 1950.
- 2. Tiruppavai by M.R. Sampathkumar & M.A. Srinivasan, Madras
- 3. Tiruppavai by *Tinıvācakamani* (K.M. Balasubramaniam), Sri. Kapālēswara Swami Tempie, Mylapore, Madras, 1962.
- 4. Tirumālai of Tondaradippadi Alvar First Thousand,
- 5. The Hymns of Alvars by J.S.M. Hooper, Association Press, Calcutta, 1929
- 6. The Divine Wisdom of Dravida Saints (Selections from Bhagavat Vishayam) by Alkondavill Gövindācārya, Madras, 1902.

German Translations

Kāraikkal Ammaiyar as Andal The legend of Andal and Arputattiruvandādi by Hilko Viardo Schomerus, 1931.

VALANKAI-IDANKAI CONFLICTS

The Tamil society, being a caste ridden one, whenever quarrels arose or difference among them arose, the people had to refer inevitably to the king for settlement during the medieval period. It is said that those who stood on the right side of the king were called Valankai (valankai) and on the left, Idankai (idankai).

The two broad divisions seemed to have been known for a very long time. The origin seems to have immersed in obscurity, even a few centuries ago. There is an inscription of Kulottunga III (kulottunga) at Uttattur (in Tirucci district) which gives a legendary account of their origin. It seems that they (Idankai) also got five villages in Tirucci district and they had lost the memory of their origin, when they recovered the lands by about A.D. 1128. They entered into an agreement among themselves that they should thereafter behave like the sons of the same parents. If anything should happen to the Idankai, lowering their dignity, they should jointly assert their rights till they are established. It was also resolved to meet and settle communal disputes, when, they should display horn, bugle and parasol and should wear the feather of crane and have loose hanging hair, the bugle being blown according to the peculiar fashion of the group. Those who acted against the rules were excommunicated.

The Valankai was found associated with many regiments of the Cholas ($c\bar{o}la$) during the days of Rajaraja I ($r\bar{a}jar\bar{a}ja$). The $v\bar{e}laikk\bar{a}rar$ of the Valankai seemed to be a large section of the army. They were considered to be the most permanent and dependable troops in the royal service.

It seems that the quarrels between these divisions often threatened to have bloodshed in the streets of Madras during the reign of the East India Company.

At Kanchipuram, the two divisions would not worship in the same temple or use the same pavilion or mandapa (mandapa) for religious purposes. It even affected the courtesans and dancing girls.

There seemed to have been 98 sects in the Valankai and 98 in the Idankai groups.

The 98 sects of the Idankai are mentioned in the Aduturai (Tirucci district) inscription and the hardships which they suffered at the hands of the Vanniya tenants and the Brahmin and Vellala (vellāļa) landlords, backed by the government officials are recorded.

There is a mention of *Idankai-Valankai makamai* (tax) inscription of *Tinuvālangādu*, belonging to the 2nd regnal year of Virarajendra (vīrarājēndra) Chola.

An inscription of the third year of Adhirajendra (ādhirājēndra) also mentions this tax. "This has been interpreted as poll tax levied on all male members of the faction who were capable of using weapons of warfare."

T.N. Subramaniam is of the opinion that Valankai and Idankai are evidently two arms of the army........ Valankai probably represented the permanent military force of the State, while the Idankai represented the army of the merchants of the guilds. The rebellion in the second year of Kulottunga found in his inscription from Srīrangam as the clash between Right and Left hand com-

munities was really the clash between the royal army of the State and the army of the mercantile guilds."

In Taylor's Catalogue Raissonnie, it is said to have stated that "in A.D. 1438-39, the people of certain locality made an agreement among themselves that if the members of either the Valankai or Idankai class caused any disturbance or fought with each other during public festivals, the said persons must be killed on the spot with spears, without ceremony."

"The corporate activity of these groups led them to form constitutional associations among themselves and deal with the Government as an organised body. They fixed the amount of taxes they would pay to the Government and at one time even went to the extent of deciding to inflict corporal punishment on the Brahmins and tax collectors who demanded more than what they had decided to pay."

Ananda Ranga Pillai (ānanda ranga pillai) refers to a dispute between these two divisions on May 10, 1848. "A Chetti (chetti) used a white horse, white parasol and other white insignias in a procession. The right hand castes objected to the use of white insignias, as it was their privilege and not of the left hand castes. Dupleix, who enquired into the dispute, got expert opinion from Ananda Ranga Pillai and others and decided the case in favour of the right hand castes and ordered the arrest of the Chetti for violation of the custom." There was another dispute regarding the use of the high road, the Madras road, in 1741. The right hand castes objected to its use by the left hand classes. Dumas, the then Governor refused to admit the claim.

A. Ramaswamy says that those divisions existed even among the Christians of Pondicherry. There seemed to be a tradition that the Sacred Heart Church belonged to the right hand eastes.

During the reign of Sarabhōji II in Tanjavur, the two parties entered into a compromise according to which, they bound themselves to pay a fine of Rs. 120/- and appear before the court, if they should act against the decree of compromise.

During the time of Sivaji II, an agreement was entered into by the two parties, who resided in the Buccanna lane of the west main street in Tanjavur on the mode of the celebration of marriage.

A case between the two factions from Pudukkōttai was referred to the Maratha ruler of Tanjavur and representatives of each group approached Bālāji Rāmāji Pandit, the Serkhel (an important officer). The case was tried and the depositions of the representatives were recorded. Finally, a compromise, acceptable to both the groups was signed. In the first hearing, they stated that there were 22 castes in the Valankai and six in the Idankai groups, but during the second they furnished a list of 24 castes in the Valankai and nine in the Idankai. From their statements and the agreements, it may be discerned that the difference arose on the conduct of marriage, the erection of the dais (pandal), the

route of the procession, the conveyance, the dress and the jewels.

It is to be noted in this connection that in the Government Oriental Manuscripts Library, Madras, there is a manuscript in the Mackenzie Collections, the Idankai-Valankai Sādiyār Varalāru containing a list of 98 castes under Valankai and 98 under Idankai.

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VARIOUS KINDS OF GEMS, NOTED IN IN-SCRIPTIONS

Varieties of Pearls

1. Vattam (A round variety)

2. Anuvattam (A roundish variety)

- 3. Oppumuttu (A polished variety)
- 4. Kurumuttu (A small variety)
 5. Palamuttu (An old variety)
- 6. Nimbolam

7. Payittam

- 8. Ippiparru arāvina (A kind of pearl polished while still attached to the shell)
- 9. Sivanda nīr (A variety of reddish water)
- 10. Kulimda nīr (A variety of pearl like the brilliant water)
- 11. Pearls with vari (A variety of pearl with lines)
- 12. Pearls with karai (A variety with stains)
- 13. Pearls with kuru (A variety with red dots)
- 14. Pearls with suppiram (-subhram-) A variety with white specks)
- 15. Pearls with tirangal (A variety with wrinkles)
- 16. Sappatti (A flat variety)
 17. Karadu (A crude variety)
- 18. Paniccai (A kind resembling the colour of toddy)
- 19. Tolteynda (A variety whose surface is worn out)
- 20. Ambumudu
- 21. Irattai (A twin variety)

Varieties of Diamonds (vayiram)

- 1. Mattattārai (A variety with smooth edges)
- 2. Mattattārai savakkam (A variety of square with smooth edges).
- 3. Maitattārai sappadī (A flat kind with smooth edges)
- 4. Porivu (A spotted variety)
- 5. Murivu (A variety of cracked ones)
- 6. Raktabindu (A red spotted variety)
- 7. Kākabindu (A black spotted variety)
- 8. Venda (A variety of burnt ones)
- 9. Tōya (A variety of pure ones)

- 10. Unulai (A round shaped variety)
- 11. Pandasaram

Varieties of Manikkam (Rubies)

- 1. Halhalam gunaviyan (A variety of superior quality)
- 2. Komalam (A smooth ruby)
- 3. Nī lagandi (A bluish variety)
- 4. Talam (An unpolished variety)
- 5. Kulini (A variety with cavities)
- 6. Praharam (A variety with cuts)
- 7. Vejjam (A variety with holes)
- 8. Lasuni (A variety with white specks)
- 9. Trāsam (A variety with flaws)
- 10. Karparnt (One which is still attached to the ore)

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VARIOUS POETIC INNOVATIONS OF SAMBANDAR

Sambandar had extemporized many new kinds of poetic compositions and they are found scattered among the first three Tirumurais (tirumurai) attributed to him. This has been specially pointed out in two stanzas by Sekkilar (sēkkilār) in Sambandar's Puranam (purāṇam) in his Tiruttondar Puranam (tiruttondar purāṇam) or Periyapuranam (periyapurāṇam).

Those new poetic compositions are Malai marru (mālai māṛru), Valimoli (valimoli), Iyamakam, Ekapadam (ēkapādam), Irukkukkural (irukkukkural), Elukurrirukkai (elukkūrrirukkai), Iradi melvaippu (īradi mēlvaippu), Naladi melvaippu (nāladi mēlvaippu), Sakkara marru (sakkara māṛru) and Gomuttiri (gōmūttiri).

Malai marru: A kind of verse that remains identical when its letters are read in the reverse direction also. The 117th patikam of Sambandar has this kind of poetry and the first verse is:

yā mā mā nī yā mā mā yā <u>l</u>ī k<mark>ā mā kā ṇā</mark> kā mā kā <mark>lī yā mā mā yā nī mā māyā</mark>

It is to be noted that if the first line is read in the reverse direction, it forms the second line and the second in the reverse gives the first line. This resembles the English term palindrome.

Valimoli: This kind of rhythmic verse, in which the second letter of each foot will be the same and it is termed valiyetugai. Such verses are called valimoli.

Iyamakam: A style of versification, in which there will be repetition of a word or foot in a stanza, each time in a different sense. The change of meaning is sometimes effected by the splitting of words. For instance, in

tunru konrainañ cadaiyade tuya Kanda nañ cadaiyade

nañ cadaiyade has been repeated, but with different meaning when it is split.

This kind of verse is said to be madakku.

Ekapadam: This is a stanza of four lines, all lines being alike. But each line is made up of different sets of words having different meanings. Sambandar's 127th patikam consists of ekapadam:

Piramā puratturai pemmā nemmañ

This is the first line of the first stanza of the patikam and the other three lines are the same, conveying different meanings, on splitting of the words.

Irukkukkural: The compositions of this type consist of 4 lettered, 5 lettered, 6 lettered or 7 lettered lines and such 4 lines are called *Tint Intkukkural*. Having two feet in each line is called *kuraladi*, and considered as equal to the *Rig Vēda*. This kind of poetics is given this name.

Eg. Karuvār kaccit tiruvē kambat toruvā venna maruvā vinaiyē

Elukkurrirukkai: A kind of verse where the numerals one to seven occur first in the ascending order and then in the descending order. When drawing the figure to accommodate the letters, the first line should consist of three compartments or squares, the second five, the third seven, the fourth nine, the fifth eleven, the sixth thirteen and the seventh again thirteen, and then the same way should be followed in the descending order.

1-2-1 1-2-3-2-1 1-2-3-4-3-2-1 1-2-3-4-5-6-5-4-3-2-1 1-2-3-4-5-6-7-6-5-4-3-2-1 1-2-3-4-5-6-7-6-5-4-3-2-1

The Tiru Elukkurrirukkai of Sambandar consists of 47 lines and this is considered the first poetic piece of this type.

It may be noted that there is another one included in the 11th Tirumurai by Nakkī radēva Nāyanār. The Tiru Elukkurrirukkai of Tirumangai Alyār, the verse of this type quoted in Yāpparungala Vinuddhi, and another verse shown in the commentary of Māran Alankāram belong to this category.

Iradi melvaippu: This kind of verse consists of two lines at the first instance in one rhythm and then two more lines are added in another metre.

Naladi melvaippu: A kind of verse consisting of four lines at the first instance in one rhythm, to which two more are added in another metre. This addition is termed Naladi melvaippu.

Sakkara marru: This pattern of poetry was sung by Sambandar when the Pandiyan (pāndiyan) king asked him about his native place. This poem on Sīrkāli, consists of 10 stanzas, wherein each one mentions all the names of that sacred shrine and the place mentioned as the last one in a stanza is used to begin the next. This seems to be like the turning of a wheel.

Gomuttiri: A verse of two lines, composed in such a way that the first letter of the first foot, second of the second foot, the third of the first and the fourth of the first form the second line. This is like the spilling of urine by a cow and hence the name.

Molimarru: This is a mode in constructing a verse in which the words have to be rearranged to ascertain its proper meaning; for example: In Kādadu anikalam kāraravam padi, the words should be arranged as, Kādadu padi; kāraravan anikalam [kādadu - cremation ground; anikalan - ornament; kāraravam - black serpent; padi abode].

Some of the patikams have also been noted by special names like (1) Kudarcadukkam (kūdarcadukkam), (2) Vinavurai (vināvurai) (3) Tirunilakantappatikam (tinuūlakantap patikam) (4) Kshetrakkovai (kshētrakkōvai) (5) Kolaru tiruppatikam (kōṭaru tiruppatikam), (6) Pancakkarattirupatikam, (paūcākkarattirupatikam), (7) Tirunirruppatikam (tirunī rruppatikam), (8) Tiruttalaccadi (tiruttāļaccadi) and (9) Yalmuri (yālmuri).

Kudarcadukkam: Called also as Kūdarcaturttam, the decad bearing this name does not seem to be in accordance with the definition, viz., the fourth line to be made up of the letters found in the first three lines. But the decad contains the names of four shrines of Mahēndram, Kailāyam, Tinuvārūr and Tinuvānaikkā in each stanza and probably the name.

Vinavurai: Questioning the Lord or his devotees, the propriety of certain things or acts of the Lord.

Tirunilakantam: Extolling the black throat of the Lord by this name.

Kshetrakkovai: The names of shrines put together in verse form find a place in this decad.

Kolaru Tiruppatikam: When Sambandar wanted to go to Madurai, Appar told him that it was not the auspicious time to undertake a journey and Sambandar extemporized this patikam saying that as the Lord is seated in the heart of the devotees, all days and stars are auspicious to them. This is a popular decad in Tamil Nadu.

Pancakkaratiruppatikam: The sanctity of the Pancak-shara (the mystic five letters) and the importance of the incantation are extolled.

Tirunirruppatikam: When the Pandiyan king was suddenly afflicted with fever, Sambandar improvised this patikam and cured him of the fever. This describes the fame of Tiruniru, the sacred ash (vibūti).

Tiruccalaccadi: This patikam, the 126th decad, consists of verses intended for the dancers to recite when they dance according to the tunes set in them.

Yalmuri: This spelt also as Yalmūri, is a tune sung by Sambandar and the Yalppānar who played the patikams of Sambandar on his yal, found it impossible to play this on the yal.

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VEDANTA DESIKA

Vedanta Desika (vēdānta dēsika) was the great acharya (ācārya) of the Vadakalai (vadakalai) Srivaishnavas (srīvaisṇava) while Pillai Lokacarya (pillai lokācārya) was of the Tenkalai Srivaishnavas.

Vedanta Desika who lived between A.D. 1268 and 1369 was born at Tüppul, near Kanchi. His parents were Ananta Sūri and Totādri Amba. His maternal uncle was (Atrēya) Rāmānuja. He lived in Kanchi, Tiruvahindrapuram and Srirangam (srīrangam). He has written many devotional lyrics on the deities of these places. He is credited with the preservation of the Snutaprakāsikā on the Srī Bāshya, during the Muslim invasion of South India. He has to his credit about 130 works, majority of which are in Sanskrit. He bore the titles Kavi Tārkkika Simmam (lion in poetry and argument), and Sarva tantara svatantra (master in all the arts). Raghavan has dealt with his works.

Sanskrit works pertaining to philosophy and religion: (1-25)

Among these, Tsōpanishad bhāshya contains an exposition of the doctrines of Visishtadvaita (visistadvaita) on tattuva, hita and purushārtta, prapatti or saranāgati, tattvamasi etc.

The Catussloki bhashya is a commentary on Catussloki of Yamuna, explaining the main concept of Vishishtadvaita, on the nature of power and position of Lakshmi as equal to Vishnu (visnu).

The Dramidopanisat-tātparya ratnāvali contains 129 verses. It is an epitomization of Tinuvaymoli (tinuvāymoli) of Nammalvar (nammālvār) in Sanskrit. Every pattū (decad with colophon) of the Tamil is summarised into one Sanskrit verse. Verses 1-10 are in praise of Nammalvar and Tamil, while the other four are on the prabandas of Nammalvar. Verses 11 to 123 form the summary of the 1192 stanzas of Tiruvaymoli in Tamil. At the end, a synopsis of the whole work is given.

The Drāmidōpanishad sāra, containing 26 verses in Sanskrit, is a summary of the purport and sequence of the ten sections of Tiruvaymoli.

The Haridinatilaka, containing 17 verses, deals with the significance of fasting on the eleventh day of every fortnight i.e., on ēkādasi days, by the devotees of Vishnu.

Literary works in Sanskrit

The Yādavābhyudaya is an epic of 21 cantos on the life of Lord Krishna (krisnā).

The Sri Ranganātha Pāduka Sahasra is in praise of the two sandals of Sri Ranganatha. The padukas (pādukā) of Sri Rama (rāma), are identified with those of Sri Ranganatha.

The Hamsa Sandesa deals with the location and importance of Srivaishnava shrines.

The Sankalpa Sūryōdaya is a rejoinder to Prahōdha Candrōdaya of Krishnamisra. The main principles and tenets of Visishtadvaita are explained in detail.

Stotras or Devotional lyrics in Sanskrit: The Acyuta Sataka describes the author's heartfelt craving to attain the blessings of the Lord. This contains a hundred verses in Prakrit. The Lord's nature, his body (from head to foot), his greatness, the greatness of the devotees, the author's pangs of separation from the Lord, the author's appeal for help and finally Lord's acceptance are described as stotras (stōtrā).

The Abhitasatva, Ashtabhujastaka, Dayasalaka, Dēvanāyaka Pancasat (pañcasat), Drhalisastuti, Paramārtastuti, Bhustuti are in praise of Ranganatha; Ashtabhuyakara, Srinivāsa, Devanatha (dēvanātha) of Tiruvahendrapuram (tinuvahēndrapuram), Trivikrama of Tirukkōvalūr, Vīrarāghava of Tirupputkuli and Mother Earth, respectively.

The Garuda Dandala and Garuda Pancasat are on Garuda, the divine eagle.

The Gōdastuti is in praise of Andāl and Periyālvār is also praised.

The Divya dēsa mangaļā sāsana are on the four sacred shrines of Srirangam, Tirupati, Kanchi and Mēlkoți which are formally referred to as Koil, Tirumalai, Penumāļkōil and Tirumārāyaṇapuram, respectively.

The Yātirāja saptati is in praise of Ramanuja (rāmānuja) who is praised as the emperor among ascetics. Ramanuja is considered to be the incarnation of God's five weapons.

The Sristuti praises Lakshmi on her position and status on par with Vishnu.

Rahasyagranthas in Manipravala: Of them, the Tattuvatrayāculaka is a work on three tattuvas, the cit, acit and Tsvara. The Tattuva Navanīta deals with the nature of the soul, the three types of souls, the three qualities, the time, the suddha satva, the real nature of God, the modification and the experience of reaching Him. The Tattuvamatrka deals with the five forms of the God, Lakshmi, the three types of souls, the three qualities (satva, rajas and tamas), the division of 24 tattuvas of acit, the suddha satva, etc.

The Paramata Bhanga is the refutation of the sixteen rival systems.

The Madurakavi hridaya is on Madurakavi Alvar's works and his devotion to Nammalvar.

The Munivāhana Bhōga is a commentary on Amalan-ādippirān or Tiruppāṇālvār who was called Munivāhana Sūri.

The Rahasya Trayasara (rahasya trayasāra) is one of the four main works on Visishtadvaita. This contains 32 chapters.

The Rahasya Sandesa critically analyses the Ashtaksara and explains the pranava, nāmasabhda and Nārāyaṇāya.

The Steyavirodha seems to deal with the act of Tirumangai Alvar in stealing, in order to feed the devotees of the Lord.

Works in Tamil

The Adaikkalappāttu containing 11 verses is in the form of prayer to Lord Varadaraja (varadarāja). The Adhikāra Sangraha is a collection of 56 Tamil verses, found in Rahasya Trayasara. The Amrtarañjani of 39 verses, is found in his 11 Rahasya works. The Gitārtha sangraha is a Tamil verse, a summary of Bhagavat Gita. The Tirumantiraccurukku deals with the meaning of Astakshara in ten stanzas. The Navamaṇimālai is in praise of Devanatha of Tiruvahindrapuram. The Pannirunāmam relates the importance of having the mark of Urdhvapundaras (ūrdhvapundarā) (nāmam on the forehead etc.). The Paramatabhanga is a refutation of 16 religious sects in 59 stanzas. The Prabandasāra is in 18 verses. The Hastigirimāhātmiya has been sung on God Varadaraja in 29 verses.

Other Works

The Nigamaparimalam, a commentary on the Tiruvaymoli of Nammalvar, is not available. The Tirumudi Adaivu said to be a work on chronology of the Sri Vaishnava preceptors is also not extant now. The Silpānhasāra is a work on sculpture. The Rasabhaumāmrita and Vrikshabhaumāmrita are books on medicine and plants.

Kumara Vedantacharya (kumāra vēdāntācārya) or Varadācharya (A.D. 1316-1401) was the son of Vedanta Desika. He is the author of many Sanskrit works. Dindima Kavi is said to be a contemporary of Vedanta Desika.

It is to be noted that Annan (Prativadib-hayankaram) (A.D. 1300-1410) was one of the disciples of Kumara Vedantacharya, whose work was Saptati Ratnamālika, describing the life and works of Vedanta

Desika. This work is considered to be a gem among the set of devotional lyrics on acharyas.

Bibliography: Suddhananta Bharati, Alvar Saints and Acharyas, Suddhananta Library, Madras, 1968.

VENKATARAMAN, R.

Distinguished labour leader, administrator, lawyer, freedom fighter and planner of industries, R. Venkataraman was born on 4 December, 1910, at Rajamadam village in Tanjore district. He took the M.A. and B.L. degrees and practised in the High Court at Madras and in the Supreme Court, Delhi. He was one of the important leaders who organised the Congress Socialist Party. Imprisoned from 1942 to 1944 for participating in the Quit India Movement, he was involved in the Welfare and uplift of the labourers, especially the port workers, railway workers and landless labourers and fought for their rights. He was one of the members of the group of advocates who went to Singapore to argue in favour of the Indian National Army organized by Subhash Chandra Bose. Nominated to the Parliament in 1950 and elected in 1952 and again in 1957 he became the Secretary of the Congress Party. At the instance of K. Kamaraj, he returned to State politics and became the Minister of Labour and Industry in the Madras State. The setting up of Industrial Estates and the development of industry in that state are attributed to him.

From 1967 to 1971, he was a member of the Planning Commission at Delhi and after that he kept away from active politics until Indira Gandhi came to power in 1980. He became the Minister for Finance and later the Minister for Defence. In 1984 he became the Vice-President and on 25 July 1987 he became the President of India. Well-known for objective reasoning and sincerity of purpose he functioned as President, strictly adhering to the constitutional provisions. He completed his term of office on 25 July, 1992.

VIJAYALAYA'S TEMPLES

Vijayalaya (vijayālaya), the founder of the Imperial Chola (cōla) dynasty has about a dozen temples to his credit, mostly constructed during his 25 years of reign from A.D. 846-871.

Nisumbasudini: The Tiruvalangadu (tinuvālangādu) plates of Rājēndra I state that Vijayalaya founded a temple to goddess Nisumbasudini (nisumbasūdinī) at Tanjavur and the Kanyakumari inscription of Virarajendra (vī rarājēndra) confirms it. There are a couple of Durga temples in Tanjavur and it is hard to identify. S.R. Balasubrahmanyam says that at the potters' street in Tanjavur, a figure of Ugramākāli was found at the eastern gate of the old fortress. The broken image has survived but the original temple has gone out of existence. "This is a scated figure broken into two pieces at the waist. Including the pedestal it is 1.7 m high. Below it is a

demon. The right leg is bent and the left hangs down pressing upon the demon and in a fighting mood, holding a sword and a shield.. The hair of the goddess is dressed in jaṭābhāra style. She wears a hāra while a snake serves as kucabanda (breast band). She wields a trident in the upper right hand in the act of piercing the demon below."

Tiruvilimilalai: It is said that Appar and Sambandar spend several days in the math (math) near the temple and they were each given a gold coin every day by the grace of God. Sambandar has sung 14 decads, Appar 8 and Sundarar 1. There are three inscriptions of Parakesarivarman (parakēsarivarman) assigned to Vijayalaya who would have caused to rebuild the temple in stone, at Tiruvilimilai (tiruvilimilalai).

Narattamalai: There are two rock-cut cave temples at Narattamalai (nārattāmalai). One, popularly known as Samanakudagu, has now become a Vaishnava (vaiṣnava) shrine with 12 wonderful images of Vishnu (viṣnu). South of this cave is another cave temple, the Paliyili Icearam (paliyili Icearam) founded during the time of Nripatunga. Opposite to these two cave temples, is the Vijayalaya Colisvaram (vijayālaya colīsvaram), a west facing tritala (tritala) shrine, with a vimana (vimāna). It is surrounded by 7 small shrines. There is a Nandi in front of the main shrine. The garbagriha is circular. It is enclosed by 1.5 m thick wall. It is surrounded by a square ambulatory and has four storeyed vimana. The sikhara is a circular dome. There are no idols in the subshrines which are ekatala (ēkataļa) ones.

Vikkanampundi: Vikkanampundi (vikkanampūndi) in the Tiruttani (tiruttani) taluk of Chengalpet district has the temple Visālēsvaram, probably a corruption of Vijayalaya Colisvaram. Three inscriptions of a later date mention it as Vijayālī svaram, Vijayātēndra Cholīsvaram and Vijayalī svaram; all are probably corruptions of Vijayalaya Colisvaram. This confirms that Vijayalaya's sway was up to Tiruttani in Tondaimandalam (tondaimandalam). The northern expansion was not permanent till the days of Rājarāja I. This tritala temple has an octagonal sikhara. The garbagriha houses a Linga (linga) mounted on an octagonal pitha (pītha).

Kaliyapatti: An east facing ekatala temple with a square garbhagriha having a four sided sikhara at Kaliyapatti (kāliyapatti), according to S.R. Balasubrahmanyam, is the smallest and the best among the early Chola temples.

Panangudi: The Agastīsvara temple at Panangudi (panangudi) is an ekatala one. It has a four sided sikhara and stupi (stūpi).

Viralur: The Bhūmēsvara temple at Viralur (viralūr) faces east. It is an ekatala structure with a circular griva (grīva), bell shaped sikhara and a bulbous stupi.

Visalur: An ekatala temple having a square griva and sikhara is available at Visalur (visalūr).

Tiruppur: A west facing ekatala temple is existing from the time of the Pallavas at Tiruppur (tiruppūr), which might have been renovated by Vijayalaya.

Srirangam: The oldest and most venerated Vishnu temple at Srirangam (srirangam) is called as the koyil ($k\bar{o}yil$) of the Vaishnavites. "The present temple belongs to the $Uttam\bar{o}ttam\bar{a}$ class of temples with seven prakaras ($pr\bar{a}k\bar{a}ra$). This is one of the few temples of Tamil Nadu having a long recorded history, almost from historical times to the present day".

Tiruvellarai: There are three temples existing from the time of the Pallavas at Tiruvellarai (tiruvellārai). On a pillar, there is an inscription of Parakesarivarman, and in the rock cut cave temple, two inscriptions of Parakesari are found. This temple faces west and has three cellars.

Cidambaram: It is an important religious centre of the Saivites and it is the koyil of the Saivites. Sambandar has sung 2 decads, Appar 8, and Sundarar 1. The Tillaivāl Andanars have the unique privilege of conducting the service in the temple. Their name forms the beginning of Tinutondattogai. Tinunilakantar, Tinunālaippōvar, Kūrnuvar, Kōccengat Cōla, Kanampullar and Mānikkavācakar were associated with this temple during the pre-Chola period. Cheraman (cēramān) visited it and sung the Ponvannattandādi. The earliest Chola inscriptions found on the walls of Ānantēsvara shrine are assigned to Vijayalaya.

Kappalur: There are three temples, one each for Siva, Vishnu and Sankaranārayana in Kappalur (kappalūr) in the North Arcot district. The Siva temple has the Chola inscriptions of the 8th year of Parakesarivarman, assignable to Vijayalaya.

Kanchipuram: Like Srirangam and Cidambaram, Kanchipuram is famous for ancient temples. Kanchipuram is celebrated as one of the 7 cities of India. The Cokkēsvara temple situated close to the Kāmākshi Amman temple has an inscription of the 15th year of Parakesarivarman. This is an ekatala one with a circular griva. This may be assigned to Vijayalaya.

Almost all the temples, improvised by the Tevāram Trio were brick structures and they were transformed step by step into stone monuments, during the successors of Vijayalaya.

"Only a few temples of the days of Vijayalaya have come down to us and most of them are found in the region round about the (modern) districts of Tanjavur and Tirucci".

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VIJAYARAGAVACHARIYAR, C.

Freedom fighter, statesman, orator, lawyer and a man of foresight, Salem Chakravarti Vijayaragava-chariyar (chakravarti vijayārāghavācāriyār) was one of the fore-runners of the National Movement, even before the birth of the Indian National Congress in 1885.

Born on 18 June, 1852, at Maturantakam in the Chengalpet District of Tamil Nadu and educated at the Pachaiyappa School and Government College, Madras he took the B.A. Degree being the second rank holder in the Presidency. After a short spell of teaching in the Government College, Mangalore and the Municipal College, Salem, he resigned the job to start legal practice in Salem.

He was the first Indian to be arrested before the founding of the Indian National Congress for his views on nationalism. In 1882, he was imprisoned with his colleagues during the Hindu-Muslim riots in Salem. Though he was sentenced to ten years of imprisonment, on appeal to the High Court he was released. He argued for his colleagues and got them released from jail. These activities made him the Salem hero and he was described as the Lion of South India.

He was one of the sponsors with A.O. Hume and Dadabai Navaroji in founding the Indian National Congress. He participated in the first Congress at Bombay in 1887 and was elected as one of the Committee members. He was included in the framing of the constitution of Indian National Congress.

Like Balagangadhara Tilak, Vijayaraghavachariyar was a progressive nationalist and believed in the fundamental rights of individuals. He introduced a resolution on the Declaration of Fundamental Rights in the Congress meeting. It was this resolution that formed the basis for the chapter on Fundamental Rights in the Indian Constitution of 1950.

He entered the Madras Legislative Council in 1895 and during his tenure of six years, he introduced many resolutions effecting social reform in the Council. He was a member of the Imperial Legislative Council at Delhi during 1913-1916. Well versed in the rules and legal aspects of the proceedings of the legislature, he was soon acclaimed as a good parliamentarian.

He became the President of the Indian National Congress in 1920. When the resolution for the Noncooperation Movement was brought in the meeting, he introduced an amendment to the effect that the aim of the Congress shall be complete independence. Gandhiji accepted the amendment proposed by Vijayaragavachariyar and it was passed. Gandhiji mentions Vijayaragavachariyar's proposal that the aim of the Congress shall be complete independence of the country in his autobiography with due encomiums to him. He remained as the pillar of strength of the Congress movement till his death.

He was a devoted politician without any tinge of selfishness. His knowledge, erudition, scholarship and oratory earned him a high place among the stalwarts in the Congress. He is described as the Elder Statesman of India and the Bismark of Bharat.

He was in the limelight of political struggles for over sixtyfour years. Even at the age of ninetytwo, he had no hesitation to participate in political struggles for the

independence of the country though he was not fortunate to see Independent India, as he died on 19 April, 1944.

See also: Contribution of Tamil Nadu to Freedom Struggle.

Bibliography: Tamil Kalaikkalanciyam, vol.IX, Tamil Development Board, Madras.

VIKRAMACHOLA'S TEMPLES

Vikramachola (vikramaccola) who ruled from A.D. 1118-1136 has to his credit over a dozen temples.

Tiruvaymur: The temple at Tiruvaymur (tinuvāymūr) near Vedaranyam (vēdāranyam) in Tanjavur district is one of the Saptavidanga Kshetras (saptavidanga kshetra). This has the hymns of Sambandar (1 decad) and Appar (2 decads). After the miracles of opening the doors in Vedaranyam by singing a decad by Appar and closing them by another decad by Sambandar, the Lord is said to have appeared before Appar and directed him to follow Him, to Tiruvaymur. As he was proceeding to Tiruvaymur, Sambandar also joined and the Lord gave darsan to both of them. The earliest original record found in this temple seems to be the inscription of the 12th regnal year of Vikramachola and it seems that "the temple was reconstructed sometime prior to the 12th regnal year of Vikramachola (A.D. 1130)".

Kumbakonam: The Vaishnavite (vaisnavite) Sarangapani (sārangapāni) temple at Kumbakonam was known as Tirukkudantai (tirukkudantai). The early Alavars (ālvār) Peyalvar (pēyālvār) and Bhudattalvar (bhūdattālvār) have sung in praise of this Lord. Periyalvar and Tirumangal (tinunangai) Alvar have also sung some hymns. It was here that Tirumalisai Alvar attained paramapadam (beatitude). "It is believed that the Vaidika vimana (vaidīka vimāna) of the Sarangapani temple is the offshoot of the Srirangam (srīrangam) pranava vimāna and a replica of the Vimana (vimana) presented to Vibhishna of Lanka by the Ikshvakus of Ayodhya at the time of Rāma's coronation."

"The vaidika vimana is conceived as a chariot with wheels drawn by horses and elephants, on a grander scale than that of the Mēlakkadampūr temple..... As at Vaikuntam (vaikuntam), the Srivimana (srīvimāna) has two gateways, the uttarāyana vasal (vāsal) (the northern gate opened on Makara Sankrānti) and the dakshināyana vasal (opened on the 18th of the month of Adi)". The main deity is Pallikondar (Vishnu reclining on Adisesha) and the processional deity is Sarangapani who holds a bow in his hand. It is interesting to note that there are labelled sculptures depicting the karanas of Bharata's Nāt ya Sāstra.

Palaiyarai: The Somanadar (somanadar) temple at Palaiyarai (palaiyārai), a big city of the later Cholas (cōla) consisting of Pattī svaram, Rāmanādan-kōil, Tiruccattimurram, Dārasuram etc., but now it is a small village. This contains no inscriptions and as S.R. Balasubrahmanyam puts it "one would seem almost to be sure to put it as a Vikramachola monument". The gopuram (gopuram) "is in a bad shape, all the upper tiers having collapsed." The Srivimana receives diminishing importance, the gopuram getting increasing attention. The tritala (tritala) temple faces east and has a circular dome sikhara. One of the salient features of this temple is the rathamandapa (chariot hall) with horses and wheels.

An incident connected with this temple is related in Periyapuranam (periyapurāṇam). During one of his visits of worships, Appar went to Palaiyarai temple, known as vaḍatali. To his astonishment, he found the temple transformed into a Jaina shrine. He felt and took to fast unto death till he could see the temple restored to Siva. The king who was informed, intervened to remove the Jaina relics and to restore the temple to its former position.

Perumukkil: The Mukhyacalesvarar (nukhyācalēsvarar) temple at the foot of the hill at Perumukhil (perumūkhil) near Tindivanam (tindivanam) has an inscription of the third year of Vikramachola stating that the temple, also called Ānmūkūsvaramudaiyār was rebuilt by one Kakkunayakan (kākkunāyakan) alias Kanakarāyan and hence this belongs to the period of Vikramachola. Kakkunayakan is an attribute of the Lord used by Appar in one of his hymns on Kanchi Ekambam (kānci ēkambam). This shrine is now in a state of neglect."

Tukkacci: The Vikramacholisvarar at Tukkacci in the Kumbakonam taluk "is a magnificent but much neglected temple" dedicated to Apatsahāyēsvarar. Its east facing dvitala (dvitala) structure has a circular griva (grīva) and sikhara. This has 2 enclosures and 2 gopurams, one for each enclosure with three and five tiers respectively. The earliest inscription of Vikramachola is found on a slab set up in a garden. The place is called Kulottungacholanallur (kulottungaccolanallur) and the temple Tirukkalattimahādēvar. During the time of Kulottunga III (kulottunga) the name of the temple became Vikramacholisvaram and the place Vikramaccolanalliir. According to S.R. Balasubrahmanyam "The place should have assumed some importance even in the days of Kulottunga I, as the temple is said to be located in Kulottungacholanallur....Vikramachola erected the temple as a new complex and an all stone structure.... and the deity was named Vikramacholisvarar, after him". There is a rathamandapa facing south.

Melapperumpallam: During the Chola days, Melapperumpallam (mēlapperumpallam) in the Mayiladuturai (mayilāduturai) taluk was called Talaiccangādu, sung by Sambandar a decad. Here Vishnu worshipped Siva and got the sankha from the Lord. This is a mādakkōyil and is on an artificial mound. Tiruvalampuram, very near to this place has another temple sanctified by the hymns of the Tevaram Trio, Sambandar (1), Appar (2), Sundarar (1) decads. This temple has been built of stone by one Thuvalampura Nambi before the fifth regnal year of Vikramachola (A.D. 1124). The Bikshātanamūrti in this temple is an interesting image. It is called Vattanaipada Nadanda Nāyakar which is an allusion to the

Tiruttāndakam of Appar sung here. This has a vina (vīna) in its hands as conceived by Appar.

Tillaiyadi (Mayiladuturai taluk): A record of the 6th regnal year of Vikramachola refers to a service called Vikramacholan sandhi in the temple of Tillaiyadi (tillaiyādi). In varamudaiyār temple in the Mayiladuturai taluk, an inscription of the 12th regnal year of Kulottunga II mentions the name of the deity as Vikramacholisvaram Udaiyar. Hence it may be presumed that the temple was rebuilt and named Vikramacholisvaram during the time of Vikramachola.

Tiruppasur: Maṇavilkūttan Kālingarāyan Naralōka Vīran was a chieftain under Vikramachola and his son, Sūraināyakan Mādhavarāyan presented a makaratōrana made of gold and silver along with a special umbrella, a sacred thread of three strings made of gold and a gold plate set with pearls and rubies to the temple at Tiruppasur (Tintppāsūr).

Sivankudal: The Sivakkolundisvarar (sivakkolundīsvarar) temple at Sivankudal (sivankūdal), according to S.R. Balasubrahmanyam "was possibly in existence even in the middle Chola period, how much earlier is not known. During the days of Kulottunga I, it received extensive attention and gifts and the srivimana of the temple either underwent major repairs or was altogether rebuilt before the 10th year of Vikramachola. This conclusion is based on the fact that all the records relating to Kulottunga I are jumbled and mutilated while those of Vikramachola on the walls of the srivimana are intact. If this surmise is right, the present structure could be attributed to Vikramachola and must have been built between A.D. 1120 and 1128".

Alangudi: Called as *Tiru Irumpūlai* in the Tevaram hymns of Sambandar, who has sung a decad, *Dakshināmūrii* is famous in this temple at Alangudi (*ālangudi*). This is a village in the *Pāpanāsam* taluk of Tanjavur district. On the walls of the central shrine is an inscription dealing with Vikramachola's contribution, particularly at Cidambaram.

Rajarajan Tirumangalam: The temple, Rajarajan Tirumangalam (rājarājan tirumangalam) near Tirumanangalam) near Tirumanananjeri, now known as Bhūlōkanādhasvāmi was called Vikramacholisvaram, from the days of Vikramachola. S.R. Balasubrahmanyam observes that the temple came into being by about the tenth year of Vikramachola and was named after him.

Sarkar Periyapalayam: Varadarājapperumāļ temple at Sarkar Periyapalayam (sarkār periyapāļayam) was perhaps a foundation of Vikramachola and named after him.

Madar Velur: The temple was called Vikramacholisvaram Udaiyar and the place Akalanka caturvēdimangalam. Akalanka was a surname of Vikramachola. This is an ekatala stone structure with circular griva and sikhara. This temple at Madar Velur (mādar vēlūr) near Sirkali (sīrkāli) may be attributed to Vikramachola's period.

Parakesarinallur: Parakesarinallur (parakēsarinallūr) is a hamlet of Cidambaram. From an inscription of Kopperinjinga, it is learnt that "the temple of Tirukkalanceri (tirukkalānceri) Udaiyar was located in Panankudiccēri alias Parakesarinallur, a hamlet of Perumparappuliyūr". It was in Tirukkalanceri that Umāpati Sivācāriyār had his abode. An inscription in the Natarāja temple states that one Edirili Cholan alias Iningovēļān founded a temple called Vikramacholisvaram Udaiyar at Parakesarinallur. So it was built during the time of Vikramachola and named after him.

Gudimallam: The Parasurāmēsvarar temple here in the Chittoor district of Andhra Pradesh has an inscription of the 9th regnal year of Vikramachola stating that one Vikramaccolakkaruppūrudaiyān built this for the merit of his father. As the temple contains inscriptions of pre-Chola period also, it may be presumed that an old monument was rebuilt of stone during the reign of Vikamachola.

Madivala Bechirak: In the Isvara temple at Madivala Bechirak (madivala bechirak) in the Kolar district of Karnataka is found an inscription of the 10th regnal year of Vikramachola, and it is stated that in Saka 1049, one Vikramachola Vira Nolambar constructed a vimana for Ulōkīsvaram Udaiya Mahādēvar of Kuranelli which was the name of the place where the temple now exists.

See also: Rajendra I and His temples, Cidambaram Temple.

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VINAYAKA CULT (GANAPATYA)

It is said that while Siva and his consort Uma went to the forest on the slopes of the Himalayas, Siva took the form of a male elephant and Uma a female one and by this union was born Ganapati (ganapati) with the face of an elephant.

It is also stated that when Vyāsa composed the Mahabharata (mahābhārata) he engaged Ganesa (ganēsa) as his amanuensis (scribe) who wrote using his own tusk as the stylus.

He is the God whom every Hindu invokes when he begins any ceremony.

He is known by various sacred names like Ganapati, Ekadanta (ēkadanta), Heramba (hēramba), Lambodara (lambōdara), Surpakarna (sūrpakama), Gajanana (gajānana) Vinayaka (vināyaka) etc.

There are myriads of Vinayaka shrines in South India and his sculpture is placed at the entrance of all the Siva and Vishnu (viṣṇu) shrines.

Reference in the Tevaram: When an incited elephant was sent against Appar, he sang a decad wherein he has referred to Ganapati as an elephant headed one. In one of his Tinutāndagams extemporized at Tinutāndagams, he has referred to the deity as Vinayaka. The birth of

Ganapati has been related by Sambandar in the well-known verse, pidiyadan uru Umai kola, the Tevaram (tēvāram) sung at Tiruvalivalam.

Minor poems on Vinayaka: The 11th Tirumurai (tirumurai) contain the following poems.

In Mūtta Nāyanār Tinuviratt aimālai by Kapiladēva Nayanar (nāyanār) consisting of 20 verses, the term Mūtta Nāyanār refers to Ganapati. The well known invocatory verse beginning with Tinuvākkum is found in this poem.

The Mūtta Pillaiyār Tirumummanikkōvai by Adirāvadīgal contains the episode of Vinayaka writing the Mahabharata with his tusk is alluded to in a verse and the story of getting the mango by going round Siva and Uma is narrated in another. Though this work is said to contain 30 verses, only 23 are available.

Tiru Nāraiyūr Vināyakar Tiruviratṭaimanimālai by Nambiyāndār Nambi refers to the mango episode.

Vināyakar Akaval by Avvaiyār is a popular invocatory verse in akaval metre, having 72 lines on Vinayaka. This has an elaborate commentary and has been translated into English.

Ganapaticcuram at Tiruccenkattangudi: The Ganapaticcuram (ganapatīccuram) temple at Tirruccenkattankudi (tirruccenkāṭṭānkuḍi) has been sung by Sambandar (2 decads) and Appar (1 decad). Ganapati after killing Gajannukhāsura worshipped Lord Siva and hence the name Ganapaticcuram.

Various Forms of Ganapati: It is said that Vinayaka or Ganapati is represented in 32 various forms They are

1.	Bāla Ganapati	2	Tamus C
	Bhakti Ganapati	1	Taruna Ganapati
	The second secon	4.	Vira Ganapati
	Sakti Ganapati	6.	Dvijā Ganapati
	Uccishta Ganapati	8.	Vigna Ganapati
	Siddhi Ganapati	10.	Kshipra Ganapati
11.	Heramba Ganapati	12.	Lakshmī Ganapati
13.	Mahā Ganapati	14.	Vijaya Ganapati
15.	Nritta Ganapati	16.	Urdhva Ganapati
17.	Ēkākshara Ganapati	18.	Vara Ganapati
19.	Trayākshara Ganapati	20.	Kshipraprasāda Ganapati
21.	Haridrā Ganapati	22.	Ekadanta Ganapati
23.	Srishti Ganapati	24.	Uddanda Ganapati
25.	Ranamōcana Ganapati	26.	Dvimukha Ganapati
27.	Tundi Ganapati	28.	Mummukha Ganapati
29.	Singamuka Ganapati	30.	Yōga Ganapati
	Durgā Ganapati	32.	Sankatahara Ganapati

Vinayaka Puranam: Vinayakapuranam (vināyakapurānam) is a poetical treatise on Vinayaka and it is the masterpiece of an illustrious poet, Kacciyappa Munivar. He was a renowned student of Sivañāna Munivar affiliated to the Tiruvavaduturai Adienam (tiruvāvaduturai ādīenam). He lived in the later half of the 18th century A.D.

As this puranam (purāṇam) speaks about the supremacy of Vinayaka, it is considered to be an exposition of

Ganapatya (gāṇāpatya), the religion of those who regard Ganesa as the supreme being.

In Sanskrit, there is a purana called Bhargapurana which contains a narration of the story of Vinayaka to the king Somakanta who having heard the purana got rid of his sins and attained bliss by the grace of the Lord. The Tamil version of the purana is also divided into two parts, like its Sanskrit original. They are the Upāsanā kānda containing 69 chapters and has six chapters of introductory verses and the Līlā kānda containing 16 chapters and the whole work contains 6,225 verses. Two chapters are worthy of note in the first part. One is Arasiyarkaippadalam which narrates the duties of a king in 156 verses, almost closely following the chapters on aram and ponul of Tirukkural excluding turavaraviyal. Another is Sahasranāmapadalam, the last chapter which enumerates the 1008 sacred names of Ganesa to be chanted while worshipping him.

The penultimate chapter relates how kāsyapa and others conducted the worship. Vinayaka Caturii Vrita is also mentioned.

Special nomenclatures of Ganesa connected with the shrines sung by the Tevaram Trio:

- 1. Alattuppillaiyār Vridhāchalam
- 2. Uccippillaiyār Tiruccirāppalli
- 3. Olamittavināyakar Tinivaiyāni
- 4. Gangaikkanapati Kudandaikkī lkkottanı (Nāgēsvarar), Kumbakonam
- 5. Kadukkāyppillaiyār Tirukkārāyil
- 6. Kallavāranappillaiyār Tirukkadavūr
- 7. Padikkāsuvināyakar Tiruvilimilalai
- 8. Pollappillaiyar Tirunaraiyur
- 9. Māmuraitta Pillaiyār Tinuvānīr
- 10. Mukkurunippillaiyār Madurai
- 11. Vellaippillaiyār Tinıvalañjuli etc.

Icons of Ganapati: A stone figure of Lakshmi Ganapati is found in the Visvanāthaswāmi temple at Tenkāsi.

The figure of Uccishta Ganapati is set up in the Nāgesvaraswāmi temple at Kumbakonam.

Heramba Ganapati is found in the Nīlayadākshi Amman temple at Pattisvaram.

In the introductory part of each purana, an invocatory stanza is invariably found on Vinayaka.

A Pillaittamil (pillaittamil) called Senkalunir Vinayakar Pillaittamil is also found in Tamil.

Though there are shrines for Ganapati at the nook and corner of every place in Tamil Nadu, Shōdasa Ganapati (16 Ganapatis) have been chiselled around a pillar in the Sankara Math at Rāmēswaram.

In a prominent place at *Srī vaikundam* in V.O. Cidambaranar district, a small shrine containing 16 Ganapatis on a stone pedestal has been constructed and provision for worship is made by *Sri Kasi Math*, *Tiruppanandāl*.

Vinayaka-Caturti is the fourth day in the bright fortnight of the solar month of Avani (August-September) on which day Vinayaka is worshipped with special offerings. Harialli grass and enukku are among the special offerings.

Turmeric, cowdung, soft earth of anti-hill, sandal paste, jaggery are used to make temporary images of Vinayaka.

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VIRACOLIYAM

The first grammatical treatise of an unique pattern that was produced during the Chola (cola) period was Viracoliyam (vīracōliyam), its author being Bud-dhamitra, a chieftain of Ponparappi. He was a Buddhist. This work consists of five sections of Tamil grammar, the Eluttu (eluttu), Col, Porul (ponul), Yappu (yappu) (prosody) and Alankaram (alankaram) (ani). This has a commentary by Perundevanar (perundevanar), a disciple of Buddhamitra. Viracoliyam has "introduced Sanskrit grammatical terms and principles for studying Tamil, especially its compounds, its derived nouns, verbs and cases. But it did not take root in Tamilagam". This grammar has been named after Virarajendra (vī rarājendra) as Viracoliyam. One of the stanzas quoted in the scholium is addressed to the Buddha to bestow strength and prosperity to the king and it refers to Sundara Chola (Parāntaka II) ruling from Nandipura Palaiyārai, near Kumbakonam. Another poem in venpa metre refers to Rajaraja I (rājarāja) and in yet another stanza Rajaraja is called Rajendrasimha. One verse refers to the battle of Koppam and the victor of the battle. About 7 stanzas refer to Virarajendra, the patron and 2 stanzas have reference to the battle of Kūdal Sangamam. These quotations, as K.A. Nilakanta Sastri observes, "furnish evidence of the prevalence of friendly relations between the Chola monarchs and the southern Buddhist Sangha several years before the date of the larger Leyden grant which records the gift of a village to a foreign Buddhist monastery at Nagappattinam." The commentary cite Tinumanni Valara the historical introduction (meykinti) of Rajendra I also. This grammar is written in kattalaikkalitturai (kattalaikkalitturai) metre.

In the penultimate stanza appended to the text, this treatise is referred to as *Viracoliyakkārikai*, consisting of 181 karikais (*kārikai*).

The prologue, the *Pāyiram* contains three verses, the second of which says that Agastya learnt Tamil from *Avalokitesvara* who was at Podiyil.

The first part, Eluttadikaram (eluttadikāram) has only one section called Sandhippadalam with 28 karikais.

The second, Colladikaram (colladikāram) consists of six sections, the Vērnunaippadalam (9 karikais), Upakārakappadalam (6 karikais), Togaippadalam (8 karikais), Taddhitappadalam (8 karikais), Dhātuppadalam (11 karikais), Kriyāppadapadalam (13 karikais) and 2 karikais in the end; totalling 57 karikais.

The third part, Poruladikaram (ponuladikāram) with one padalam (padalam) contains 21 karikais.

The fourth part, Yappadikaram (yāppadikāram) has one section with 36 karikais.

The fifth part, the Alankaram with one section has 41 karikais and two in the end, totalling 181 karikais.

In Eluttadikaram, new forms in sandhi are given in the Sanskrit model. In denoting negation n is prefixed to the word. If the word begins with a consonant, the consonant in n is dropped $(n + n\bar{a}dan = an\bar{a}dan)$. If the word begins with a vowel, the vowel stands separated and the consonant is conjoined with the vowel of the beginning word (n + ucitan = anucitan). Vriddhi sandhi, guna sandhi, glides, n becoming \bar{n} before i, \bar{i} and ai, before l, l becoming l, and l also becoming l, l changed to l and l before hard consonants, and again l becoming l before mare new models given in this part of the book.

In Colladikaram, case signs according to Sanskrit models, eight kinds of prakrits or stems, if they occur with the eight case signs, they become 64; all case (signs) taking their predicates shown as examples in one sutra; kanmakāraka (2nd case), karana (3rd case), kōļi (4th), apādāna (5th), kriyā (6th), ādhāram (7th), compounds, ellipses, six kinds of compounds (samāsa), tatpurusha, dvigu, bahuvrī hi, kanmadhāraya, avyayibhāva, dvandva, eight varieties of tatpurusha: naññu occurring only in Sanskrit, six varieties of ummaittokai, emphasis in compounds, loss or alteration in the compounds, some peculiarities in compounds, tadhita (derived nouns), places where they occur, suffixes of tadhita of concrete noun that occur in feminine nouns, the way of forming the roots, list of dhatus (dhātu), list of suffixes that occur after these dhatus, list of Sanskrit pratyayas (pratyayā), kārita (piravinai) and kēvaladhātu, pratyayas showing time (in peyareccam) tumanta pratyaya, tuvanta pratyaya some idaiccol, negative suffixes, III person finite verb of 18 kinds, I person 9, II person 9, suffixes for the verbs with tense signs preceding them, III persons, singular as ninran, kiran etc., suffixes for the future finite verbs, the past tense finite suffixes for I and II persons, finite present tense suffixes, finite future, finite imperative, honorific etc. are explained.

Viracoliyam-eluttu and col, the scholarly and analytical treatment of the subject in Foreign Models in Tamil Grammar by T.P. Meenakshisundaram can be referred. For the analysis of the other three parts, Purapporulvenpā-mālai, yāppanungalam and Dandiyalankāram may be referred. M. Elaiyapenumāl has translated Eluttu and Col of Viracoliyam into Malayalam in 1977.

Poruladikaram: The third part of Viracoliyam, Poruladikaram (poruladikāram) consists of one section called Ponut padalam.

The author divides porul into akam, puram (puram) akappuram (akappuram) and purappuram (purappuram). He further states that some have divided the subject porul into alappān, alavai and pramēyam. Then he gives a list of 25 terms belonging to these divisions.

He states that the tracts mullai, kurinji (kurinji), marudam, palai (pālai) and neytal belong to akam. These five have to be associated or counted with 27 factors. They are sattakam (sattakam), tinai (tinai), kaikol (kaikōl), nadai (nadai), suttu (suttu), idam (idam), kilavi (kilavi), kelvi (kēļvi), moli (moli), kol (kōl), utperuporul (utperuporul), carporul (cārporul), iccam, iraicci (iraicci), payan, kurippu (kurippu), meyppadu (mey-ppādu), karanam (kāranam), kalam (kālam), karuttu, iyalpu, vilaivu (vilaivu), uvamam, ilakkanam (ilakkanam), pudaiyurai (pudaiyurai), molicerttanmai (molicērttanmai) and poruladaivu (ponuļadaivu).

Then he gives the mudal, karu and uripporul of the five tinais.

In the commentary, all the 27 factors are explained with examples. Under nadai or olukkam are given five verses in asiriyam (āsiriyam) metre, probably composed by the commentator, containing the list of turais (turai) of each tinai.

Ponuļkoļ is classified as 7 and they are vaļļi, vaļai, karumbu, palavu, asogu, virpūttu and punalāru.

As for *iraicci*, he gives 7 factors from which are deduced the underlying meaning.

Under meyppādu, the commentator refers to suppirayōgam, vippirayōgam, sōkam, mōham and maraṇam. Meyppadu is divided into akam and puram. The divisions of aka meyppadu are 32 which are listed. The divisions of purameyppādu are sirungāram, nakai, viyappu, accam, vīram, tītkōi and irakkam, and each is further divided into four.

Uvamai is divided into 3 as pugal, pali and nanmai; all these are conceived through six parts of the body, the eye, ear, nose, tongue, body and manam (mind). The sub-divisions pertaining to each are also given. The list of words denoting uvamai are given.

Molicertanmai denotes the compounds as vērrumai, vinaipahu, uvamai and anmoli.

Poruļnadai consists of the porulkol described in grammars as aļaimari, molimārru, kondukūttu, niralnirai and cunnam.

Viracoliyam then relates akappuram which consists of mudupalai, pasaraimullai, valli, suranadai, iltavalmullai, kandal (kāndal), kurunkali, tāpadam, kurrisai, kaikkilai, peruntinai (penuntinai) and taputāram. All these are defined in a verse of kalivenpa by the commentator of which kandal is madalērudal.

Puram is divided into seven as vetci (vetci), karandai, vanji (vanji), kanji (kānji), ulinai (ulinai), nocci, tumbai (tumbai) and vākai.

Vetci consists of 14 turais as oruppādu, narcol, celavu, orruraippu, pugal, porutal, nirai kavardal, pūsalmārrudal, neri celuttal, pūsalmārru, ūrpukal, kūryidutal, undāttu, upagarittal. (Purapporul Venpamalai gives 19 turais).

Karandai consists of eight turais as odāppadaiyānmai, unnanilai, niraimīttal, mannarkodaittirankūral, tan tirankūral, korrapporrār sūdappolidal, āramarotta, and kaltēdāpporital. The commentator adds perumpadai and vālttal. (Purapporul Venpamalai gives 13 turais).

Vanji consists of 12 turais as aravam, eduttal, vayangiyal, īkai, vilakkarumai, taniccēvakam, venri kūral, venrār vilakkam, niravum valigai, sorņu nilai, korravar melivu and talinji (Purapporul Venpamalai gives 20 turais, mostly uncommon).

Kanji consists of 12 turais as nilaiyāmai, vālttu, mayakkam, mutumai nilai, magilcci, perumai, tīppāyadal, curattidaikkanavanai ilattal, taniyē irangal, kālaiyar manaivi and cīluravu (the commentator gives four subdivisions as Kaiyaru nilai, tapudāra nilai, tāngiya nilai, talaipeya nilai). This is different from that of Kanji of Purapporul Venpamalai which gives 21 turais, all different from those narrated here.

Ulinai consists of 13 turais as vēndan cirappu, madilērudal, verri-vātcirappu, padaimikai, nātkōl, kāval, mudikol, togai nilai, korram, nīrppōr, ūrcceru, mudirvu and kurumai. (Purapporul Venpamalai has 29 turais, mostly uncommon).

Vāgai consists of 14 turais as nārkulappakkam, kālam, kaļavali, kuravai, ārral, vallānpakkam, vēt kaiyārpakkam, mēnmai, poruļ, kāval, turavu, kodai, padayāļar pakkam, orrumai. (The annotator adds cānrōr pakkam and añjāccirappu). (Purapporul Venpamalai enumerates 32 turais identical only with a few).

Tumpai consists of five turais as nilai (of tānai, yānai, kudirai, tēr), pālikol, valāttam, udaippadai, kalirrin malaivu, (almost identical with Purapporul Venpamalai).

Nocci, though classified along with other tinais mentioned seriatim herein, has not been defined and turais also have not been given.

Purappuram. Poduviyal has not been defined.

Padan consists of six turais as pukatci, paraval, kurippu, kodinilai, kandali (kandali) and valli (Purapporul Venpamalai gives 47 turais, inclusive of the above six in which kandali has a different definition).

In the commentary to padan, the commentator has given the ideas of another school of thought, according to which akappuram is divided into 1. aram (aram), 2. vatkai (vāṭkai), 3. orutalaikkamam (orutalaikkāmam), 4. poduviyal, 5. padanpattu (pādānpāṭṭu) and 6. nayanilaippadalam (nayanilaippadalam).

- Aram is divided into manaiyaram and turavaram (characteristics of each are given).
- 2. Vatci (vātci) consists of antvakaittolil, aivagaip-pandam (six and five enunciated).
- Onutalaikkamam is divided into anparkaikkilai and penparkaikkilai (not defined).
- Poduviyal consists (beyond aintinai (aintinai)), anandam and aranilaittinai (beyond aintinai) (not defined).
- 5. Padanturai consists of 28 turais of which deiva valtu, pūvai vāltu, paricil nilai, iyanmoli, kanpadai nilai, velli nilai, nādupugal nilai, kaļavali nilai, manamangalam, polivumangalam, paricilkadā nilai, ālvinai vēlvi, vāyurai, ceviyarivu, kudaimangalam, nālmangalam, ōmpadai, pura nilai and āmuppadai have been stated. The annotator has simply mentioned these terms.
- Nayanilaippadalam is Nātakam or Kūttu. This consists of oli, virutti, cādi, candi, cuvai, etc., all of which with their divisions have been given and some are defined.

All the terms quoted above have been given, as they are found in the text without being translated into English.

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VIRAKKAL (NADUKAL)

Virakkals (vīrakkal) and nadukals (nadukal) are memorial stones. Virakkals were erected on the remains of and at the place where the heroes died, and nadukals seemed to be memorial stones erected over the remains of dead heroes. "Upright monumental stones standing either alone or with others" are called menhirs which were obviously erected on the remains of the dead. They seem to be like virakkals. The practice of erecting dolmens for those who met with heroic death seemed to be prevalent elsewhere (dolmen is a "structure usually regarded as a tomb consisting of two or more large upright stones set with a space between and capped by a horizontal stone").

Tolkappiyam (tolkāppiyam), the extant Tamil grammar of the pre-Sangam (sangam) age mentions under Poruladikāram in Purattinai section, not only the erection of hero stones as a poetical theme but also described the six stages in setting up such stones. They are searching for a stone, fixing an auspicious time, lustration (ceremonial washing of the stone), setting up the stone, celebration, feasting, and praise and worship.

These have been further expanded and narrated in detail in the *Purapporul Venpāmālai* by *Ayyan Āridaṇār*, at the fag end of the 1st millennium A.D.

Tolkappiyam, by implication, refers to Verriyal (vērriyal) (pertaining to the king) and poduviyal (general) traditions in the erection of hero stones.

According to verriyal, the stone is fixed after offering prayers to the God, while in *poduviyal* the hero stone attains divinity after its erection.

"Tolkappiyam under its Akattinai section deals with the contexts where heroes die fighting. These could be either at the behest of the two kings at war or the respective commanders initiating a programme of cattle lifting or cattle retrieving or it could be also for protecting a fort or for victory against a cavalry force".

The Kural refers to those who had already been honoured with hero stones. Kural 771 says, "Stand not before my war-lord, o! ye, foes: many who faced him now stand in stone".

There are a few stanzas in Akam and Puram referring to the hero stone tradition.

In Malaipadukadām (one of the ten idylls), it is mentioned that the paths in the forests abound in hero stones of the enemies, of Nannan's (nannan) warriors, who were killed. It advises the passers-by to worship them

In Akam 131, it is said that the forest tract is struck with awe owing to the big hero stones for the brave dead warriors who were decked with peacock feathers and spear struck in front with inscriptions over them, They look like armoury in the enemy camp.

Akam 343 mentions that in the forest paths, there were many hero stones in a group and the carts of the salt merchants going through the route constantly rub the stones and erase the words inscribed on them.

Peruntokai 701 states that the warriors sharpen their tools on the hero stones, and thereby disfigure the inscribed words and make them illegible to read, and sometimes cause to misread them.

Puram 260 refers to a brave warrior who died while retrieving the cattle, his name being engraved on stone, decorated with peacock feathers and fixed under the pavilion canopied with cloth.

Puram 264 mentions that the dead bodies of cattle lifting heroes were buried in the midst of rock boulders in the forest route and the hero stones were found individually or in clusters, decorated with peacock feathers, flowers etc., with inscriptions of their valour. The passers-by were advised to worship the hero stones to have a happy journey.

Puram 369 refers to washing of the hero stones, giving offerings and burning incense.

Puram 335 relates to the incident of a woman of the warrior tribe, suckling her young child, weaned him away from the breast, straightened the victorious spear of her husband, invoked the hero stone of her husband and urged the infant to proceed to the battle-field with that

spear. She also proclaimed that one should worship the hero stones of valorous warriors who felled the mighty elephant and met with death, but the highest gods.

It seems that the hero stone tradition was confined to the classes of *Pāṇaṇ*, *Tudiyaṇ*, *Paraiyaṇ* and *Kadamban* as can be found from Puram 335.

Puram 243 of Avvaiyār records that a memorial stone was erected for (probably on the remains of) Atiyamān Nedumān Anji and the nadukal was decorated with peacock feathers with oblations.

There is a rare case of a king who renounced his kingdom and fasted unto death. It was Köpperun Cölan, who was honoured with a hero stone (Puram 221).

The hero stone tradition of the Sangam Classics "would be an antecedent tradition of the Chengam (chengam) area.

The hero stones are largely found in the border areas of the western region of North Arcot district, the northern terrain of the Salem and Dharmapuri districts and the northern part of the Coimbatore district, which have hills, forests, narrow valleys and rivulets.

Very little was known about the memorial stones of Tamil Nadu (tamil nādu) till 1970, but by 1973 about a hundred hero-stones with inscriptions have been discovered by the department of archaeology, of the Government of Tamil Nadu, and in the next year, 150 more were found.

The Chengam taluk of North Arcot district is among the places where hero stones are found in large numbers, belonging to the reigns of the Pallava kings Mahendravarman I (mahēndravarman), Narasimhavarman I, Narasimhavarman II, Paramēsvaravarman I, Nandivarman II, Kampavarman and the Chola king Parāntaka. An interesting historical fact revealed from the nadukals, is the long regnal year (39 years) of Mahendravarman I.

Majority of them refer to cattle retrieving, like sheep, cattle and buffaloes. One virakkal records the dog kōvivan by name, biting two robbers at the time of retrieving the buffaloes. A memorial stone was also erected to one who died, fighting with a tiger.

An inscription of the 20th regnal year of Kampa-varman found on a nadukal, mentions that one *Pattaippottan* offered navakandam (flesh from 9 parts of his body) first and finally his head on the altar of the goddess.

The inscriptions on nadukals are mostly in vatteluttu. One on the nadukal at Palamangalam in the Coimbatore district is in the venpā metre.

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VIRASAIVA MATHS

Virasaivism (vīrasaivism) spread in Tamil Nadu and there are a few maths (math) in Tamil Nadu, a couple of them being important, like the Periya Math in Kumbakonam.

Periya (Big) Math, Kumbakonam: Situated near the famous Mahāmaham tank at Kumbakonam, this is the oldest Virasaiva math in Tamil Nadu. It is said that Ottakkūttar composed his Takkayāgapparani in this math. He was the poet laureate of the successive Chola (cōla) kings, Vīkrama Chola, Kulottunga II (kulōttunga) and Rajaraja II (rājarāja). He was the author of three Ulas (ulā) on these kings. Arunagimāthar has also referred to this math in his Tiruppugal.

Sivanana Balaiyaswamigal Math, Mailam: Known also as Bommapura Adinam (bommapura ādīnam) because it was founded at Bommaiyapalayam (bonumaiyapālayam) near Pondicherry, by the Sivanana Balaiyaswamigal (sivañāna bālaiyaswāmigal), it has subsidiary maths at Mailam, Kanchi (kānci), Seyur (sēyūr), Tiruvannamalai (tiruvannāmalai), Palani (palani), Vridhacalam (vridhācalam), Madurai, Cidambaram and Kununguli. The head of the math ordinarily camps at Bommaiyapalayam or Mailam. At Mailam, there is a famous temple of Muruka which is administered by this math. The maths at Tiruvannamalai and Palani have independent status. The first pontiff of the math was Sangukkannar who practised penance at the mount of Mailam and was called Bāla Siddhar. In his lineage, came a certain Sivañāni who established the math at Bommapuram, assuming the name of Sivañāna Bālayyar. The present head of the math is the 19th in the line of succession.

The heads of the math are practically hereditary, from father to son. A married man, when he inherits the headship becomes a sanyasi and leads the life of a recluse. There is an oriental college run by the math.

The first head, Sivanana Balaiyaswamigal is the author of Mayurācalapurānam, Neñjuvidutūdu, a kalampakam, an ula and a pillaittamil. Sivapirakasa Swamigal (sivapirakāsa swāmigal), an illustrious poet of the 17th century was a disciple of this math.

While Sivapirakasar was proceeding to Tirunelveli (tirunelvēli), he stayed for sometime under the patronage of Annāmalai Reddiyār, an influential landlord of Tirunangalam in the Madurai district and then met Velliyampalavāna Tampirān at Sindupūndurai math at Tirunelveli to enhance his literary knowledge. Finding him to be a sound scholar, Sivapirakasar was asked to overcome the adversary of the Tampiran and he accomplished it easily. Sivapirakasar composed Tiruccendūr Nirōttakayamaka Andādi in no time and the adversary from Tiruccendur accepted defeat. Sivapirakasar is said to have lived only for 32 years during which time, he composed about 30

works and earned the cognomen Karpanaikkalañjiyam (the treasury of imagination). Some of his works are:

Prabhulinga Līlai, a translation of the Kannada work on the sports of Allamāprabhu and victory over māya, containing 25 cantos having 1,157 verses, Siddhānta Sikhāmani, a Virasaiva manual, translated from Sanskrit, Vēdānta Cintāmani, a translation of the Kannada version of a part of Vivekacintāmani of Sankara, Tarkkaparibāshai, a translation of the Sanskrit manual of the same name, Nālvamānmanimālai, a panegyric of 40 stanzas on the four Saiva Šamaya Acharyas (acāryā), in four different metres, Nanneri, the goodpath, a short work on ethics in forty venpas (venpa) and Kalattipuranam (kālattipurānam) or Kannappaccarukkam.

He had two brothers, Karunaiprakāsar, the author of Kalattipuranam, which he left unfinished as on his death at the age of 18 and the younger, Vēlaiya Dēśikar, a prolific poet who completed the puranam by composing the last 12 sarukkams.

Santhalinga Swamigal Math: Founded by Santhalinga Swamigal (santhalinga swamigal), the disciple of Sivapirakasa Swamigal, the Santhalinga Swamigal Math (santhalinga swamigal math) is at Perur (perur) near Coimbatore. This pontiff is the author of Kolaimanutal, Vairāgya Satakam, Vairāgya Dīpam and Avirātha Undiyār. Kumāradēva, a Kannada prince became his disciple and later founded a math at Vridhacalam. The present head of this math is Santhalinga Rāmaswāmi Adigal who went on pilgrimage to Mt. Kailas and earned the cognomen, Kailai māmunivar. He is conducting an Oriental College at Perur. Satvidya Sanmarga Sangam is the creation of this math for the propagation of Tamil and Saivism. Santhalingar Arakkuttalai and Ambalavānar Valipattukulu are some of the institutions created by this math for the welfare of the common people.

Kumaradevar Math: At Vridhacalam, Kumāradēvar, a disciple of Santhalingar founded the Kumaradevar Math (kumāradēvar math).

Cidambaraswamigal Math: This math was founded by Cidambaraswamigal (cidambaraswāmigal), the disciple of Kumaradevar at Tirupporur (tirupporūr). He was a renowned saint-poet and author of Tirupporūr Sannidhimurai. He renovated the Muruka temple of Tirupporur.

Mounaswamigal Math: Mounaswamigal (mounaswāmigal) a contemporary of Santhalinga Swamigal, founded this math at Cidambaram.

Ampalattadigal Math: It is said that the palm leaf manuscript of *Tintvācakam* owned by this math is the original one written by *Mānikkavācakar* himself. This manuscript is kept under worship, in the Ampalattadigal Math (ampalattadigal math) in Pondicherry.

Known also as *Tirukkövalūr Ādīnam* where the (*Nāniyar*) Math was originally established in A.D. 1672, was later shifted to *Tiruppādirippuliyūr*, near Cuddalore. The founder of the Math was the author of *Nittānūbuti*-

kāram and a couple of other works. He lived for 97 years and in his successor's time, it was shifted to its present place. He was the author of Murukan Andādi.

During the 2nd quarter of this century, the 5th head of this math, popularly known as Nāniyar Adigal, because of his scholarly and impressive discourses, has founded a permanent place in the hearts of the Saivites of Tamil Nadu.

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VIRASAIVA SECT

Virasaiva (vīrasaiva) sect, is said to have been founded by Basava, who was the son of Mādirāja, supposed to be a Brahmin. Basava Purāna (in Kannada, Telugu and Tamil) gives his account. As there were Visvēsvarārādhya, Panditaradhya (panditārādhya), Ekorama (ēkōrāma) and others, he ought to have been a strong supporter of this sect and was mainly responsible for popularising it in Karnataka.

Virasaivism owes its origin to five great religious teachers, Rēnuka, Dānuka, Ghantakarna, Dēnukarna and Visvakarna. They were considered to be "the earthly manifestations of the five aspects of Parāsiva, the Sadvājāta, Vāmadēva, Aghōra, Tatpurusha and Tšāna." These five teachers are said to have incarnated as Rēvanasiddha, Manula siddha, Ekorama, Panditaradhya and Visvaradhya. They are referred to as the Panca Acharyas (pañca ācāryā). They are said to have established five maths (math) in different parts of India.

Basava's maternal uncle was the minister of Vijjala, the king of Kalyāna who reigned from A.D. 1157 to
1167. After the death of his uncle, he became the minister. Basava's sister was married to the king. As he was in
charge of the king's treasury, he seemed to have spent
large amounts to the spread of his faith by supporting the
Lingayat (lingāyat) mendicants called Jangamas (jangama). When it was brought to the notice of the king, he
fled away and when he was chased, he defeated the king.
It seems that the king was killed after some time.

Another person, one Ekantaramayya (ēkāntarā-mayya), an enemy of the Jainas, was an ardent worshipper of Siva and "he laid a wager that he would cut off his head, and that it would be restored seven days later by the grace of Siva." It seems that the miracle was also repeated in the court of Ujjala.

They have the mantra "OM NAMASIVAYA" and wear the linga (linga) on their person. On the occasion of this diksha, the preceptor holds a linga, worship it, places it in the left hand of the disciple and ties it round his neck with a silken cloth by repeating the mantra. This ceremony is also performed in the case of girls, who also have to wear it. The linga is generally placed in a box of silver and worn around the neck. They have to perform

daily adorations, with the mantra Śivagāyatri to be repeated, the first two lines of which are the same as that of the Brahmins, the last being tan nah śivap pracōdayāt, instead of diyōyōnah pracōdayāt. The linga they wear is called the Ishta linga and is an object of worship. They do not worship Siva in public temples. "The widows are permitted to marry and women are not considered to be polluted during menstruation."

Virasaivism teaches eight rules to be observed, called ashtāvaraṇa. They are obedience to a guru (preceptor), worship of a linga, reverence to Jangama as the incarnation of Siva, besmearing vibūti or the holy ashes, wearing the rosary of nudrāksha beads, sipping the water used to wash the feet of the preceptor and the Jangama, called pādōdaka, partaking the left out food, offered to the preceptor, linga or jangama called prasāda, and uttering the five syllabled mantra--NAMASIVĀYA, called pañcākshara.

They often use the terms, guru, linga and jangama in their writings. The guru is the preceptor who imparts spiritual knowledge, the Jangama is the realised soul and the linga is the deity Siva.

The mystic bards of the sect expounded its doctrines in a popular pattern, known as Vachana. They are pithy epigrams and a unique literary form having recourse to alliteration, balance and antithesis. Basava's vachanas are said to be 700 in number. Like the verses in Tintvalluvar's Kural the best vachanas too have entered the general stream in the society.

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VISHNU SHRINES

Pillaipperumāl Aiyengār has listed the Vaishnava (vaisnava) shrines available in Tamil Nadu, Malainadu (malainādu) (Chera (cēra) country) and Vadanādu (the regions of the North) in his Nūrrettutī iruppati Andādi. They are 40 in the Chola (cōla) country, 18 in Pandiyan (pāndiyan) country, 22 in Tondaimandalam, 13 in Malainadu, and 12 in regions north of Tamil Nadu.

I. Chola Country: The 40 shrines in this region are at

Srī rangam
Tanjāvūr (Māmanikkōil)
Karampanūr
Tiruppulļampūtankudi
Atanūr
Cirupuliyūr
Talaiccanganāļmadiyam
Kandiyūr

Tiru Uraiyūr Anbil Tiruveļļārai Pērnagar Tiruva<u>l</u>undūr Tiruccērai Kumbakōņam Viņņāgar (Uppiliyappankōil)

Tirukkannāpuram Tiruvāli Nāgapattinam Tirunaraiyur Nandipuravinnāgaram Tiruvindalūr Tirucitrakīīt am Sīrāmavinnāgaram Kūdalūr Kannankudi Tirukkannamangai Kapittalam Tiruvelliyankudi Tirumanimādakkōil Vaikunt avinnāgaram Arimēyavinnāgaram Tiruttevanārtokai Tiruvanpurushõttamam Tiruccemponköyil Tinutterriyampalam Tirumanikkuidam Tirukkāvalampādi Tiruvellakulam and Tiruppārttānpalli.

II. Pandiya Country: The 18 shrine of this region are at

Tirumālirunlcolaimalai Tirukköttiyür Tirumeyyam Tiruppullāni Tiruttankalur Tirumohiir Tirukkiidal (Madurai) Srivilliputtur Tirukkunıkür Tinuttolaivillimangalam Srīvaramangai

Tiruppērai

Srī vaikunt am Tiruppulinkudi (Puliyankudi)

Varagunamangai Tirukkulandai Tirukkurunkudi and Tirukkölür

III. Central Region: There are 2 shrines at Tiruvayī ndirapuram and Tirukkövalür

IV. Tondaimandalam: The 22 shrines of this region are

Tirukkacci (Attigiri) Att apuvākaram Tinıttankā Velukkai Tiruppādakam Tirunī rakam Nilättingaltundam Tinyūrakam Tinıvehkā Tirukkārakam Tirukkārvānam Tirukkalayanür Tiruppavalavannam Paramēsvara Vinnāgaram

Tirupput kuli Tiruninravūr Tiruyevvulūr Tinınî malai Tiruvidavēndai Tirukkadanmallai Tiruvallikkeni and Tirukkadikai

v. Malainadu: The 13 shrines of the Chera Country are at

Thiruvananthapuram Tiruvanparisāram Tirukkātkarai Tirumülikkalam Tiruppuliyur Tinuccenkunnur Tirunāvāy Tiruvallavāl Tiruvanyandūr Tiruvattānu Tiruvittuvakködu Tirukkadittānam and

Tiruvāranvilai

VI. North of the Tamil Country: The 12 shrines, north of the Tamil Country are

Tinıvenkadam Singavēlkunram (Aliöbilam) Naimisāranyam Ayōdyā Sālagrāmam Badarikāsramam

Gangaikkaraikkandam Tinıppinıdi (Nandaprayag) (Dēvaprayāg) Vadamadurai (Mattura) Dwāraka Tiruvāyppādi and Tiruppārkadal. (Gökulam near Mattura)

Finally, the author has also included Paramapadam in the celestial Vishnuloka as a shrine.

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WELFARE OF EXSERVICE MEN

The Director General of Resettlement (DGR) looks after the settlement of ex-service men in government and private services and by organising training in vocational pursuits to promote with assistance to have self-employment ventures, with an eye on the welfare of the ex-service men.

On behalf of the DGR, ex-servicemen's resettlement training is organised by Rajya Sainik Boards of the six States of Haryana, Himachal Pradesh, Tamil Nadu, Kerala, Karnataka and Uttar Pradesh to train ex-servicemen in different vocations. The scheme was introduced by the Ministry of Defence in 1983-84. The important disciplines of training are agricultural vocations, television mechanism, video mechanism, soap manufacturing, motor driving, coil winding and computer programming. A stipend of Rs.300 per month or the actual expenses, whichever is less is paid to them to meet their expenses on travel, boarding and lodging. Exservicemen are nominated for training on the recommendations of the DGR.

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WHAT IS MA'BAR?

Ma'bar is an Arabic word which literally means a bridge. Tamil Nadu got that name because it formed a bridge between the Arabian sea and the Bay of Bengal. Before the discovery of the mariner's compass, sailors could not dare to cross the sea. Hence all navigations kept close to the sea coast. The Indian Ocean, during certain seasons, was too violent for the frail ships of the early middle ages; so the bulk of the trade from the East and West had to be unloaded on the respective coasts of the Indian peninsula, borne across it to the other side and reloaded on ships. In this way, Tamil Nadu, formed the bridge (al-Ma'bar) between the two seas. The coastline of Ma'bar began at Kollam on the west and running southward and rounding Cape Comorin extended up to Nellore in the north.

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WOMEN IN TAMIL NADU

The women of India, according to tradition, have been holding an honourable place in society. The very household rested on the selfless service of women.

The impact of Muslim invasion and Muslim culture from the 10th century A.D. seems to have changed considerably the position of women in all parts of India.

They withstood many social disabilities like polygamy, child-marriage, enforced widowhood, sati etc. Rajaram Mohan Roy founded the Brahma Samaj and championed the cause of women. In Madras, the ideals of Brahma Samaj attracted many persons like Virasalingam Pantulu, a leading social reformer. He advocated throughout his life, the widow remarriage and he was known as the father of widow remarriage.

In 1917, Annie Besant and Margret Cousins founded the Indian Women's Association in Madras. Annie Besant and her colleagues Rukmini Lakshmipathi, Sadasiva Iyer and Muthulakshmi Reddy of the Theosophical Society worked for the advancement of women. During this period Muthulakshmi Reddy founded the Avvai Home in Madras for the benefit of the destitute and rescued women. The cause of women was taken up by Subrahmania Bharati, who sang soul stirring songs like Pudumaipen (modern woman).

Though franchise was extended to women in 1929, there was no woman member in the Madras Legislative Council to focus their grievances. Hence Indian Women's Association in Madras brought great pressure on the Government of Madras to nominate a woman member to the Council to represent them. Muthulakshmi Reddy was nominated as the first Indian woman to be represented in a legislature. She was later elected as the Vice-president of the Council. She was also the first woman who was graduated in medicine from the University of Madras.

From 1929 onwards, the All India Women Conference carried on the struggle for the emancipation of women.

During the Civil Disobedience Movement, Muthulakshmi Reddy resigned her membership from the Legislative Council. Kamala Bai Lakshmana Rao of Madras resigned her office, as the Honorary Magistrate. The freedom movement under Gandhiji attracted many learned women from all walks of life.

A band of voluntary air-raid women workers started the precaution corps for women in 1941 in order to educate women in the slum about air raid safety measures, during the Second World War (1939-1946).

When the war ended, the Government of Madras felt that the experience of these women workers should

be utilised for constructive social service among women, in order to promote their status in society. The corps was reconstituted and renamed, *Indian Women's Civic Corps*.

In 1947, the Government of Madras instituted a separate Department for Women's Welfare, replacing the Indian Women's Civic Corps.

The department was given an independent status under the control of the Director of Women's Welfare from 1955. There is also the State Social Welfare Board consisting of 21 members to determine the policies and schemes to promote the welfare of women in the State. The Director of Women's Welfare is the secretary of the Board.

Necessary steps have also been taken to rehabilitate helpless women like deserted wives, destitute women, widows and orphans. For this purpose, service homes are run by the department. In these homes, helpless women are given training in some cottage industry. A model service home, financed by the Government of Tamil Nadu is run at *Tambaram*. This has provisions for admitting 200 women and 100 children. The inmates can stay there for three years and they are imparted general education. They are also given training in crafts like spinning, cloth weaving, tailoring etc., as well as in music and are allowed to take the Government examinations in the respective areas.

Though most of the uneducated women are agricultural labourers, educated women have distinguished themselves in various fields like music, dance, social reform, etc.

M.S. Subbulakshmi, D.K. Pattammal, N. Vasanthakokilam, Suiamangalam Sisters (Jayalakshmi and Rajalakshmi), Salem S. Vijayalakshmi, Radha Jayalakshmi and above all K.B. Sundarambal are well-known and adored in the field of vocal music. Shaik Mahbub Subhani is considered an expert in nadasvaram. Padma Subramaniam is well known in the field of dance.

Lalitha Kameswaran and a host of others have distinguished themselves in the field of medicine.

Soundara Kailasam, Ponmani Vairamuttu, Ilampirai Manimaran are poets and skilled in the art of speech.

Tiripurasundari, had excelled in the production of novels dealing with the problems of women under the pseudonym, Laksluni.

Some Statistical Informations

Tamil Nadu has 23.9 million females in its population of 48.4 million, according to the 1981 Census. Out of India's 321 million, one in fourteen females resides in this State.

The growth of female population has fallen behind the males, having a female deficit of over 5 lakhs. The sex ratio is 977 females per 1000 males in 1981.

The factors that tended to diminish their numbers are said to be,

- 1. early marriages among women in rural areas,
- 2. early conception and frequent child bearing,
- 3. unskilled midwifery,
- 4. low awareness on the aspects of health and child care

The female life expectancy is 56 years.

Women seem to live on an average, 6 years longer than men in advanced nations, but life expectancy for females is lower than males by two years in Tamil Nadu.

The female literacy level in 587 per 1000 male literates. The Scheduled Caste has female literacy of 18.5% and the Tribes 14%

70% of the girls in rural areas are out of schools.

There is also a high drop-out rate, particularly among girls. One in three drops out of the school at the primary and middle school levels. The drop out is lower at the secondary level. They have to undertake domestic work, which seems to be the main cause for such a drop out. There is also the fear that it would be difficult to find suitable matches for the educated girls.

Regarding employment of women, about 6 million, who are qualified and capable are unemployed. However, most of the women have little or no skills, and practically no education.

The female work participation is 26.5% as against 56.6% in the case of males. The work participation levels are generally higher among the Scheduled Castes and Scheduled Tribes. More than half the female workers are agricultural labourers.

There seems to be 280 female cultivators as against 1000 male cultivators. In the household industries like processing of cereals and pulses, brick laying, palmgur manufacturing and manufacture of fibre products, matches and beedies, large number of female workers are engaged. Only a small proportion of female workers is in the industrial sector, owing to the lack of skill and non-suitability of working hours.

Wage differences also exist between males and females. It is only in tea plantations that women are essential for specific tasks and they are paid more than men.

The public sector is a major employer of women in the State, though the level of female employment in most areas is very low. Even in such areas as the Indian Administrative Service with no sex discrimination, hardly 12% are women, the proportion in Judicial service, being still low.

The progress of family Welfare programmes is encouraging in the State with the number of acceptors increasing year by year. An encouraging factor is the rise in the proportion of younger women with one or two children being found among the acceptors. However, the position of contraception is still low in the State with only around 28% of the eligible couples being effectively protected. But the State's performance is, however, better than the national average of 26%.

The participation of women in politics seems to be the exercise of their franchise, but it is a fact that, "there is greater awareness among women on the power that the right of franchise has given to them".

Representation of women is low, both in the State Legislature and the Parliament. In Tamil Nadu Assembly, there were only 8 women out of 234 and only 2 out of 509 are from Tamil Nadu in the Lok Sabha in 1984.

Tamil Nadu Index of growth of population (1901 = 100)

	1951	1961	1971	1981
Males	159	180	221	260
Females	154	171	207	243
All	156	175	214	251

Rural Urban Sex ratios in 1971 and 1981 (Females per 1000 males)

	1971	1981
Rural	990	987
Urban	951	956
All	978	977

Tamil Nadu Level of Female Education in 1978

	Rural	Urban	All
Illiterate	68.5%	41.6%	60.4%
Literate	31.5%	58.4%	39.6%
Of which Below primary	75.3%	53.1%	65.4%
Below matric	20.3%	32.7%	25.8%
Under graduate	4.1%	12.2%	7.8%
Graduate and above	0.3%	2.0%	1.0%

Tamil Nadu Enrolment in Schools

	198	0-81	198	3-84
Standard	Female	All	Female	All
I to V	28,65,887	63,46,229	31,49,637	68,73,586
VI to VIII	6,93,848	18,42,032	8,62,616	21,91,225
IX to X	2,28,237	6,73,260	2,84,774	7,91,468
XI to XII	94,830	2,66,149	1,19,954	3,07,767

Very few women students are in technical courses. But now the trend has changed.

About 600 middle and high schools are exclusively for girls.

The teaching staff in schools consists of 3.7 lakhs and female teachers constitute 41%. At the pre-primary stage, the teaching staff is dominated by women and at the primary level, it is around 39%.

Higher education is extended roughly to 1.9 lakh students in 210 colleges (1983-84) and of these, 36% are girls and one third of the teaching staff is women.

In spite of such progresses in the sphere of education, it is said that three out of five illiterates in the State are females and three quarters of the female illiterates are in rural areas.

Adult Education: There are over 50,000 instructors and a large number of them are women.

Between 1980 and 1984, over 1.3 million adults were made literates, which constitute 56%. Of these literate women, 46% belong to the Scheduled Castes and Scheduled Tribes, 93% of them being in the age group 15-35 years.

Self Employment: Opportunities for self employment for women have been provided through the Social Welfare Department (SWD) and the Integrated Rural Development Programme. Under the SWD schemes, 3,600 have been benefited during 1983-84. Some are given training in such activities as making coir, palm-leaf products, stationery, candle and seri culture products.

Still a large proportion of women remain without any employment.

Unemployment as on 1981 (in 1000)

	All	Male	Female
Tamil Nadu	28,209	10,632	17,577

at the end of December 1985, the number of applicants in the live register is 20.8 lakhs, of which only 5.2 lakhs are women. More than half of the women applicants are matriculates while only one in five are graduates or post graduates. Women applicants generally outnumber males for occupations like teachers.

The registered medical practitioners seem to be about 36,000 (1984) and women are less than 25%. Most of them are in urban areas.

Tamil Nadu has about 50 training centres for Auxiliary Nurse-Midwives/Female Health Workers. "In all probability, their services are cornered by the more knowledgeable and influential sections of the rural society."

Out of 285 IAS officers, 33 were females (1985) and out of 519 Judicial Officers 13 were women.

Out of 8,875 lawyers, 331 were female lawyers, of whom 182 were in the city of Madras itself as on 1982.

Out of 946 Executive Engineers, only 11 were women, as on 1984.

In the Social Welfare Department, out of 356, females were 253, among whom one Director, another Additional Director, one Joint Director, three Deputy Directors and 4 Assistant Directors were also women.

Against a total of 4,29,578 government employees (1981) 52,656 were women.

Tamil Nadu Sterilised Females by Age

	15-19	20-24	25-29	30-34	35-39	40-44
1979-80	115	19,657	50,479	32,236	16,512	3,198
1980-81	156	19,634	51,982	38,506	18,389	6,248
1981-82	526	26,069	70,371	40,425	18,912	2,300
1982-83		31,083	10,342	71,728		
1983-84	762	72,333	1,90,265	1,29,744	63,037	8,289

Tamil Nadu Sterilisation (1983-84)

By Vasectomy	23,629
By Tubectomy	2,10,193
By Laproscopy	2,62,953

Cash Awards for widow

There are over 194 approved institutions for medical termination of pregnancies in Tamil Nadu.

Free supply of sewing

	rriage		machines to widows
Year	Couples	Amount in thousands	
1975-76	87	435	1,000
1976-77	46	230	500
1977-78	93	465	500
1978-79	95	475	1,000
1979-80	100	500	2,000
1980-81	373	1,865	500
1981-82	100	500	2,800
1982-83	100	500	1,000
1983-84	100	500	789
1984-85	95	475	1,000

Tamil Nadu Working Women's Hostels

Year	Voluntary Organisations	Amount sanctioned * Rs. in lakhs
1980-81	3	32.61
1981-82	4	21.37
1982-83	• 4	10.96
1983-84	10	63.35 +
1984-85	1	14.61

^{*} Under the aid of the Social Welfare Department

+ Includes additional allotment for four voluntary organisations.

There are six government hostels for female workers at Egmore and Guindy in Madras, Hosur, Madurai, Tiruccirapalli and Tūttukkudi.

There are 8 rescue shelters, 6 protective and one after-care homes in Tamil Nadu for women.

Tamil Nadu Magalir Manrams (women associations) are about 10,716, of which, 3,084 have been registered.

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WOMEN POETS OF THE SANGAM AGE

The colophons tagged to the poems of the Sangam (sangam) works mention the author and the situation and the nature in which they were written. An analysis of the colophons reveals that about 30 among the poets were women. They are:

Añciyattai makal Nāgaiyār was the author of Akananuru (akanānūru) 352.

Añcil Añciyār has to her credit the first verse of Narrinai (narrinai).

Atimanti has written the 31st verse of Kuruntokai (kuruntokai).

Unpittai is the author of the verse 232 of Kuruntokai.

Okkūr Mācāttiyār was the author of 126, 139, 186, 220 and 275 of Kuruntokai, 324 and 384 of Akananuru and 279th verse of Purananuru (puranānūru).

Avvaiyār was the most celebrated poetess of the Sangam Age. She has to her credit, 59 poems in the Sangam Classics, 4 in Akananuru 15 in Kuruntokai, 7 in Narrinai and 33 in Purananuru. Atiyamān Netumān Añci, the chieftain of Tagadūr was her patron.

Kalārkkī ran Eyirriyār has written 4 verses in Akananuru, 2 in Kuruntokai and 2 in Narrinai.

Kākkaippātiniyār Naccellaiyār: One of her verses is found in Kuruntokai (210) and another (278) in Purananuru. She is the author of the sixth ten in Patimuppattu, the Ten Tens on Atukōtpāttuccēralātan. She has mentioned in a verse, that the crows' cry used to indicate the arrival of guests, and hence her name.

Kavarpentu: The 86th verse of Purananuru is attributed to her.

Kumuli Nappasalaiyār has written the 160th verse of Akananuru.

Kunumakal Ilaveyini is the author of the 157th verse of Purananuru.

Kuramakal Kuriyeyini has authored 357th verse in Nar-

Tayankannanar has written the 250th verse of Purananuru.

Nakkannaiyār: Her poems are the 19th and 87th of Narrinai and 252nd of Akananuru and 3rd of Purananuru. She was the daughter of Perunkōli Nāyakan and she evinced pre-marital love on the Chola (cōla) prince, Pōrvaikkōppennarkilli.

Nappasalaiyār is the author of the 243rd verse of Narrinai.

Nannākaiyār has to her credit, 8 verses in Kuruntokai. Netumpalliyattai: Her poem is found as number 178 in Kuruntokai.

Pārimakaļir, the daughters of Pāri are said to have sung the verse 112 of Purananuru.

Pūnkaņuttiraiyār has 2 verses in Kuruntokai (48 and 171) and one (277) in Purananuru.

Pūtappāndiyan dēvi Perunkōppendu, the queen of the Pāndiyan king Pūtappāndiyan, while ascending the funeral pyre of her husband has sung the 246th verse of Purananuru.

Pēymakaļ Iļaveyini is the author of the 11th verse of Purananuru.

Pontaippasalaiyar was the author of the 110th verse of Akananuru.

Mōrōkkattu Nappasalaiyār has sung the 304th verse of Narrinai and 7 of her poems are found in Purananuru.

Mārpittiyār has to her credit 2 verses (251 and 252) in Purananuru.

Varumulai Aritti is the author of 176th verse of Kuruntokai.

Vennikkuyattiyār has authored the 66th verse in Purananuru.

Venpūdiyār has sung the 97th and 13th verses of Kuruntokai.

Venmanippūdiyār is the author of Kuruntokai 299.

Vellivī diyār has composed 3 in Narrinai, 8 in Kuruntokai and 2 in Akananuru.

Veripādiya kāmakkanniyār is the author of the verses 268 in Narrinai, 22 and 98 in Akananuru, and 271 and 302 in Purananuru.

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WOMEN'S WELFARE SCHEME

The scheme for the welfare of women had its origin in the Women's Auxiliary Air-Raid-Precaution Corps started during the Second World War in 1941 for instructing the illiterate and ignorant people in air raid precaution. After the cessation of the Second World War in 1945, it was reconstituted to undertake general social welfare works among women and its name was changed to Indian Women's Civil Corps.

It had a central organisation and regional, both in Madras and in the districts. It did useful work in the slums by holding classes in cooking, knitting and handicrafts, by explaining to them further on various subjects connected with women's welfare, organized excursions to impart women to have brighter homes by showing the life-style of others.

A separate department for the purpose, called the Women's Welfare Department was constituted in 1948, with a Women's Welfare Officer as its head and a number of Assistant Women's Welfare Officers and Women Welfare Organisers in the districts.

The post of Women's Welfare Officer was abolished in 1953 and included the department as a wing of the Directorate of Rural Welfare, but later it was revived in 1955, as the Directorate of Women's Welfare.

The department aims at social, economic and cultural improvement of women at large. In order to achieve its aims, field-works, like maternity welfare, service-

homes and industrial training centres were established. Field works consisting of regular house to house visit by trained welfare organizers counselling the women and assisting them on matters of health, hygiene, maternity, child care, nutrition, cooking, gardening as a means of earning supplementary income by poultry farming, handicrafts etc., are also undertaken. It helps destitute women by securing them admission in the service-homes at Madras from where they get training in useful trades. Such women find useful employment, after being discharged.

Each Welfare Organiser is in charge of three centres in a branch which are located in several villages. Of the three centres, one is normally a model centre provided with reading room, information bureau, showroom, sales depot etc. A maternity and health clinic as well as facilities for games and demonstration of handicrafts are also provided.

The two service homes are situated at Royapuram, Madras and the Sevikasram (sēvikāsram) at Gandhigram near to Madurai.

The homes help the destitute women to re-establish themselves, and to lead respectable lives. Whenever the welfare organisers find deserving cases of destitute women, they recommend their admission to the home. They are maintained without fees and trained as teachers, house-keepers, bālasēvikās and midwives. They are also trained in handicrafts like spinning, weaving, tailoring, basketry, paper and soap making. After they are trained, they are either absorbed as staff members or assisted to start independent endeavours.

The Sevikasram at Gandhigram was opened in 1949 with 10 inmates and the strength rose to 40 in 1951.

Besides, there is an industrial school for women at Madras in which an one year training course in cutting and tailoring, weaving lace borders, and making glass beads and bangles is provided to women who are anxious to learn a trade and earn an independent livelihood.

Maternity and child care, especially to the poor and needy, living in urban slums and villages are undertaken, resulting in the reduction of mortality among the children. "There are now "8,058 health sub-centres and 678 Primary Health Centres" in rural areas. There are "128 maternity homes and 373 maternity centres in urban towns". "These institutions provide ante natal, natal and post natal care and infant and child care". The native midwives are trained in providing "quality care and hygienic delivery assistance to the mothers". So far 33,215 midwives have thus been trained.

Programmes are implemented "in a well planned manner, on a purely voluntary basis". There is no coercion at any level". Tamil Nadu has been "a recipient of the national award for planned family schemes among the B group States for the years 1984-85, 1985-86 and 1986-87. In addition, 1.92 and 2.5 lakks of rupees were granted,

for the State's best achievements in campaigning during the period.

The Director of Family Welfare is the head of the State Family Welfare Bureau which is in overall charge of all the activities of the family welfare department. At the district level, each one has a District Welfare Bureau. There are 383 rural family welfare centres, and 268 urban family welfare centres. There are also "7,558 sub-centres, each covering about 5,000 population". There are 13 voluntary organisations functioning in urban and rural areas, rendering family welfare service to the people.

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WORLD TAMIL CONFERENCE

The International Association of Tamil Research which was founded on 7-1-1964, proposed to conduct World Tamil Conferences once in two years.

At the instance of Revd Xavier S. Taninayagam and the co-operation extended by the Government of Malaysia, the First World Tamil Conference, the International Conference-Seminar on Tamil Studies was conducted in April, 1966. Under the leadership of the Chief Minister of the Government of Madras, a group of Tamil scholars including P.G. Karuttiruman, Ma Po. Sivagnanam, T.P. Meenakshisundaram, Mu. Varadarajan, V.R. Nedunjeliyan, Sa. Ganesan, P.T. Rajan, K.K. Pillai, R. Nagaswami and V.I. Subramoniam participated in the Conference. 130 Scholars from 22 countries read papers. The Chief Minister of Malaysia, Tung Abdur Rahman inaugurated the Conference.

In January, 1968, the second World Tamil Conference was held at Madras. While the first was a Conference-Seminar, the second was practically a conference in which the scholars as well as laymen took part. Zakir Hussain, the then President of India, inaugurated the conference. 190 scholars from 41 countries took part in the deliberations. 140 papers were presented. There were poets meet, the Kaviyarangam and Pattimanram. On 3-1-1968, there was an exhibition in the Madras University Examination Hall, opened by Rajaji under the Chairmanship of A.L. Mudaliyar, the Vice-Chancellor of the University of Madras. The Kaiyedu -the commemoration volume- edited by Sa. Ganesan was released by the Tamil Nadu Chief Minister Anna (anna) (C.N. Annadurai). On 2-1-1968, the portrait sculptures of Viramamunivar, Avvaiyār, Bhārati Dāsan, Kannaki, Tiruvalluvar, Kampan, Bhārati, V.O. Cidhambaranār, G.U. Pope and Caldwell were installed. The portrait sculpture of Anna, donated by M.G. Ramachandran was opened by A. Rāmaswāmi Mudaliār, on 1-1-1968.

The third conference was conducted at Paris in 1970. The delegation from Tamil Nadu including Ma. Po.

Sivagnanam, Kampan Adippodi Sa. Ganesan, K.V. Jagannathan, V.I. Subramoniam and others under the leadership of Hon. M. Karunanidhi, participated in the conference.

The fourth World Tamil Conference was held on September 3, 1974 at Jaffna (Ceylon). 175 scholars from 20 countries participated; 100 papers were presented. The public meeting conducted on the 10th ended in pandemonium, resulting in some deaths and some getting wounded.

The fifth conference was conducted at Madurai in January 1981, by the then Chief Minister, M.G. Ramachandran in great pomp and grandeur.

The sixth conference was hosted at Kuala Lumpur in 1987. The seventh conference was held at Mauritius with the hospitality offered by her Chief Minister, Vīrāswami Rengadu in 1990.

The Eighth World Tamil Conference was conducted at Tanjavur, Tamil Nadu from 1 to 5 January 1995, in which the first volume of the Handbook of Tamil Nadu (of the ISDL) was presented.

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WORSHIP OF SUN GOD

The Sun God, known as Kulottunga Chola Marttandalaya Devar (kulöttunga cöla märttändälaya devar) is situated at Suriyanarkoil (sūriyanārkōil).

This village Suriyanarkoil, near Kumbakonam and the Siva temples in its vicinity, Tirumangalakkudi are sung by Sambandar.

Sun worship is common and shrines of Suryadeva (sūryadēva) or the Sun God are found in many of the temples in Tamil Nadu and other regions of South India for its worship.

In the Siva temple at Tiniccakkarappa!!i, near Tanjavur, an inscription of the 3rd regnal year of Parakesarivarman (parakesarivannan), (probably Rajaraja I (rājarāja), Adittan Suryan (ādittan sūryan) alias Sembiyan of Vēttakkudi, the Kilavan of Poygai nādu built a shrine for Suryadeva. This is the earliest reference to a temple dedicated to Sun God. There is no image of the Sun in this temple, but S.R. Balasubrahmanyam observes that he has discovered a "beautifully carved torso of the image of Surya lying half buried in the northern courtyard of the temple". The name Adittan Suryan shows that he was a worshipper of the Sun God.

An inscription at Rājarājēccaram at Tanjavur mentions that an officer of Rajaraja I set up a copper image of the Sun God on the king's 29th regnal year.

An inscription of the 11th regnal year of Rajaraja I, in Tinıkködikkā records that one Ilaiyan Aditta Pidaran set up an image of Suryadeva and gifted money for offerings to that image.

During the time of Rajendra I (rajendra), an idol of Suryadeva was set up in the temples of Alagadriputtur (alagādriputtūr) and Ennayiram (ennāyiram). At Alagadriputtur, during the 4th regnal year of Rajendra I, land for offerings was granted to the shrine of Suryadeva, constructed by a native of Kallur in Pandiya nadu.

During the reign of Kulottunga I (kulottunga), two lamps were presented to the shrines of Suryadeva and Kshētrapāla in the temple of Tinumānikuli and at Tinupparaytturai an image of the Sun God was set up in the 9th year of Parakesarivarman.

At Peningalūr (near Pudukkottai), we find an inscription in the temple, stating about the gift of the image of Surya during the time of Kulottunga I.

Besides, an unique slab in the north-east corner of the mahamandapa (mahāmandapa) of Gangaikonda Cōlēsvaram, a dark place has a carved representation of the Sun God and other planets, called Saura Pitha.

The temple at the Suriyanarkoil dedicated to Surva as the chief deity, called Kulottunga Chola Marttandalaya Devar has inscriptions of the 44th and 48th regnal years of Kulottunga I. Just opposite to the Suryadeva with his two consorts, is the image of Brihaspati. Around, there are the shrines dedicated to Rahu, Sukra, Ketu, Candra, Angaraka, Budha and Sani.

In the mahamandapa (extended portion of the main shrine), images of Visvēsvara and Vīsālākshi are found and they ought to have been set up later.

The garbhagriha and the mukhamandapa of the main temple are built of stone and the shrines of the other grihas are of brick. They are erected in such a way that they are ordinarily seen in the miniature navagriha shrines of the Siva temples of Tamil Nadu.

This temple, dedicated to Surya attests to the presence of the Surya cult, in Tamil Nadu which is one of the six creeds of Saiva, Vaisnava, Sākta, Kaunāra, Gānāpatya and Saura (the Surya Cult).

During the time of Rajaraja III, shrines for Suryadeva are founded in the temples of Usathanam Udaiyar in Kövilur in the Tanjavur district, and another in the 11th and 31st regnal years respectively.

There is a temple of Suryadeva, in the form of a chariot, available at Konārak in Orissa, constructed by Narasimha I of the Eastern Gangas in the middle of the 13th century A.D.

See also: Gangaikonda Cholesvaram.

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YAPPARUNGALAM AND YAPPARUNGALAK-KARIKAI

Both the works Yapparungalam (yāpparungalam) and Yapparungalakkarikai (yāpparungalakkārikai) are dealt with in comparison with the section on prosody in Viracoliyam (vīracoliyam).

Apart from the Ceyyuliyal (ceyyuliyal) chapter on prosody in Tolkappiyam (tolkāppiyam), a systematic grammar on prosody in Tamil was done towards the fag end of the reign of Rajaraja (rājarā). The treatises, Yapparungalam and Yapparungalakkarikai were composed by Amitasagarar (amitasāgarar), a versatile Jaina ascetic.

The Karikai (kārikai) was written at the place Kulattur (kulattūr) in the Chengalpet district. As this work attained much popularity, the place came to be known as Kārikaikkulattūr. Two stanzas inscribed in the Siva temple at Nī dūr in the Tanjavur district during the reign of Kulottunga (kulōttunga) state that an ancestor of Kandan Mādhavan of Kulattur invited Amitasagarar to stay at Kulattur in the Cirukunranādu of Jayankonda Cōlamandalam, where he wrote this treatise. As the name of the mandalam (mandalam) seemed to be current in Amitasagarar's days, these two works on prosody ought to have been written during the last years of Rajaraja I who had the surname Jayankonda Cōlan.

Yapparungalakkarikai, popularly mentioned as Karikai has a fine commentary by Gunasāgarar, a disciple of Amitasagarar. Yapparungalam has also an elaborate commentary (virutti) by an unknown author.

Grammars on prosody

In the commentaries of the treatises, commentators have profusely quoted about 30 sutras (sūtra) from Avinayam, a grammar, which is now lost. Mayilainadar (māyilainādar), the commentator on Nannul has quoted 6 sutras and Pannirupāttiyal, a treatise on poetics has quoted 15 sutras from Avinayam. In addition to the sutras on prosody, known from Mayilainadar's commentary on Nannul, it is learnt that Avinayam contained chapters on eluttu (eluttu) and col and that Avinayam had a commentary by a royal scholar, called Rājapavittirappallavadaraiyan.

Another grammar on prosody is Kākkaipādiniyam by the celebrated Sangam (sangam) poetess Kakkaipadiniyar (kākkaipādiniyār) and the commentator on Karikai has quoted 37 sutras and the commentator on Yapparungalam has quoted 68 sutras from this work which is also lost.

Yet another grammar on prosody quoted by the commentator of Yapparungalam is Sangayāppu, 24 sutras of which are quoted.

Another Kakkaipadiniyar with the appellation ciru (junior) seemed to have lived many centuries after the Sangam scholar and 31 sutras were quoted in the Yapparungalam vinutiyurai from her grammar on prosody, which have succumbed to the ravages of time, while Yap-

parungalam and Karikai are extant and considered as the authorities on Tamil prosody.

Under Cirappuppayiram (cirappuppāyiram) (introductory), the author of Vinutiyurai has dealt with nul $(n\bar{\imath}l)$, sutra, ottu $(\bar{o}ttu)$, padalam (padalam), pindam (pindam) and the eluttu, asai, cir $(c\bar{\imath}r)$, talai (talai), adi (adi), todai (todai), pa $(p\bar{a})$, pavinam ($p\bar{a}vinam$), asai, various kinds of sutras as peyar, vidi, vilakkiyal, niyamam, adikaram (adikāram), nāpakam and paribāshai, the commentary and its components, the blemishes, the fineness, and the madam (principle) are all defined and enumerated in the introductory chapter of the treatise.

Yapparungalam

Yapparungalam consists of 3 parts, Uruppiyal (uruppiyal) (constituents of a verse); Ceyyuliyal (ceyyuliyal) (various kinds of verses); Olipiyal (olipiyal) (exceptions), the first consisting of 6 sections having 53 aphorisms, the second with 7 sections having 41 aphorisms and the third having 3 aphorisms dealing with those that were not included in the first 2 sections.

Uruppiyal: The following are mentioned and defined in the text and explained in the commentary with examples. Eluttu (letter), as ai (syllable), cīr (foot) talai (metrical connection), adi (line), todai (connection between one cir and the following one, tukku (tūkku) (verse form), asai made of nēr and nirai letters, cir of 3 kinds, iyal, uri and potu with 2, 3 and 4 asais, ōr asaiccir (with one syllable) of 2 kinds denoted by nāl and malar, kāsu and pirappu, 7 kinds of talai, 5 kinds of todai, etukai, mōnai (alliteration) and muran, iyaipu, alapeḍai (elongation of long vowels), each into eight categories.

It is to be noted in this context, that there are some minor differences in the treatment of a verse between Tolkappiyam-Ceyyuliyal and Yapparungalam; and the definition of shortened u (kurriyalukaram) with exemplifications given in the commentary have been refuted and rejected as untenable by Sivañāna Munivar in his gloss on Nannul.

Ceyyuliyal: Main verses are of 4 kinds: Venpa (venpā), asiriyam (āsiriyam), kali and vanci (vanci), while marutpa (manutpā) is suggested by the commentator. Pavinam (supplemental metres), are the osai (note?), ceppal, akaval, tuṭṭṭal and tūngal. Five kinds of venpas are the supplementals of venpa, vencendurai, kurattāṭisai, vendurai (vendurai) and velivinittam, the ending of akaval; the 4 kinds of akaval are nerisai (nērisai), innisai, nilaimandilam, and adimani mandilam. Supplemental āsiriyattāṭisai, turai, vinittam, kalippā of various kinds of ottāṭisai into nerisai and ampōtarangam, Venkalikalivenpa) koccakak kali into taravu, taravinai, ciltāṭisai, paltāṭisai and mayangisai, vanci of different kinds and supplementals are explained.

Olipiyal: The third division deals with the various exemptions and facts, not narrated in the first 2 parts, but are indispensable in prosody. The porulkō! (catenation in verses) as niralnirai, 6 kinds of vikāram (mutation), the vakaiyuli, vanappu vannam etc. are dealt with. Further, in

the commentary of the 95th aphorism, the scholiast has given an elaborate explanation. These terms have been well defined, various divisions under each of them well explained and profusely illustrated. In addition, the 4 kinds of valu (blemishes) in eluttu, col, ponul, and yāppu, syllables, 60 kinds of vanciyurīccīr, 2 lettered, 3 lettered 4 lettered and 5 lettered foot, kunu, laku candam, tāndagam, number of letters reckoned in each of the 4 kinds of verses, kaṭṭaṭai venpā, kalamaka venpa, amaviyal venpa, mayūraviyal, prattaram (prattāram) naṭṭam, uttitam, uttam, to prattaram and 26 candams are dealt with. Some of these have been dealt with in Viracoliyam also.

The 96th sutra gives the list of citrakavi or niraikkavi (verses fitted into fanciful figures, 4 kinds of kavi (poets or authors), ānandam of 6 kinds, the 7 kinds of musical notes, 8 kinds of matrimony, (centurai) and vendurai the 2 kinds of musicology, the tarkkam (logic) and concludes that whoever is the master of these and capable of giving exposition on these lines alone is considered as a well-versed teacher and author. Examples under each head have been profusely given by the commentator to make the work understandable.

Yapparungalakkarikai

Popularly mentioned as Karikai, it denotes the kattalaikkalitturai metre. Kattalaikkalitturai consists of 4 lines, with ventalai, each line ending with vilankay cir (foot) and if the line begins with ner asai, that line contains 16 letters and if the line begins with nirai usai that line contains 17 letters, (leaving the consonants). Karikai may also mean a virgin and every stanza has a term addressing a virgin. It is a concise work, prosody on the lines of Yapparungalam written by the same author containing 44 karikais. It has 3 parts like yappaningalam, the first with 20 karikais, the second 15 and the third 9, as well as 90 grandas and 28 letters (one granda is made up of 32 letters). At the end of each iyal (part), the author has composed a verse consisting of the beginnings of each karikai found in that part. He has also composed 9 verses consisting of the beginning of the stanzas for exemplifications. The commentator, following the model of the author, has written a dozen karikais wherever necessary, consisting of the beginning of the verses shown by him as illustrations. Such stanzas are called uraic cuttirak kārikai. The need for this concise version by the same author is obvious. Yet there are a few differences between the two. They are:

Yapparungalam

- 1. Consists of aphorisms
- 2. Asai (syllable) is made up of 15 kinds of letters
- 3. In the olipiyal, a list of citrakavi is given
- 4. Manutpa, a kind of verse is defined
- 5. An aphorism regarding the ending of asiriyam is given.

Karikai

Consists of karikai metres
Asai is made up of 13 kinds
of letters

Such a list is not given

It is not done

It is not given

 Definition of ampotarangam is available

There is a slight difference in its definition.

7. Sindiyal venpa is not given Such a venpa is given

Such slight differences are discernible, when the two works are minutely looked into. Karikai is more popular than Yapparungalam and it has become an indispensable handbook on prosody to students of Tamil.

Yapparungalam, (text with commentary), edited by S. Bavanandam Pillai, in 2 parts was published at Madras in 1916 and 1917.

Yapparungalakkarikai with Gunasagarar's commentary, edited by Vedagiri Mudaliar was published in 1851. The same work with Kumaraswami Pulavar's commentary was published in 1908. Pañcalakshanamūlam, edited by Narasingapuram Virasvami Mudaliar, was published in 1889. The same work, together with Viracoliyam, edited by Ramaswamigal was published at Madras in 1886.

Viracoliyam: Section on Prosody

The section on prosody, (Yappuppadalam) in Viracoliyam consists of 36 kattalaikkalitturais. This treatise seems to introduce some Sanskrit models in Tamil prosody.

The foot containing 2 syllables, generally denoted by aciriyacir is called mudar cir (the first cir) in Viracoliyam.

The foot containing 3 syllables ending in *nirai* syllable is called *Vanjiccir* but in Viracoliyam it is the *kadaic-cir* (the last cir).

The line with 2, 3, 4 and 5 foots and more than 5 are called *Kural*, *cindu*, *alavu*, *nedil* and *kalinedil* by the conventional prosodists, but Viracoliyam denotes them by the terms *sky*, *air*, *water* and *earth*.

Viracoliyam introduces the names of 2 verse forms, called padyam and gadyam. Padyam is the equivalent of verse, the ceyyul while gadyam (prose) consists of Katturaippōli and ceyyut pōli.

Then Viracoliyam gives 4 main forms of verses as usual ones and the others, supplemental or auxiliary metres, the talisai, turai and viruttam. Then it also gives the definition of kattalaikkalitturai which the author names tilatam. He has also introduced another term called kōvaikkalitturai and there seems to be some difference between these two. Viracoliyam deals with cavalai verse, candakam, laghu and kuru, prattaram, nattam, uttittam, candam (made of 26 syllables in each line) and vannam of 20 kinds.

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ZOOLATRY

Like dendrolatry (worship of trees), zoolatry (worship of animals) is also popular. It seems that in this

form of worship, everyone, irrespective of caste, creed or group, takes part. Veneration of animals is widespread in India. The people have various attitudes towards the animal world. Most of the animals are helpful to the human beings in many ways and some of them have religious tinge attached to them and hence the reverence.

Some domestic animals like cow, bull, cat, goat, etc. are essential in everyday life.

Cow: Among the animals, cow is the main object of worship. The milk of the cow is a staple food, from the infant child to the tottering old man. So the cow is considered to be kamadenu (kāmadēnu) (celestial cow) of the terrestrial world in the Hindu puranas (purānā). On Fridays, it is bathed and kumkum and saffron powder are applied on its forehead, spine and tail and worshipped. Sēkkilār in his Periyapurānam -Chandēsvaranāyanar purānam- has described the benefits derived from cows. The caste Hindus have a general aversion and hatred towards cow-slaughter.

Bull: The ox is called *enudu* and Madu (*mādu*) in Tamil. The generic term *madu* denotes wealth to the agriculturists. The Tamils consider the bull as a sign of prosperity. The bulls draw the plough and the cart. The dung is a rich manure for the crops like paddy. It is considered the vehicle of Siva and revered as *Nandi-emperumān* (My Lord Nandi). Bulls are also gifted to temples.

Bulls, cows and calves are venerated on a particular day in the month of Tai (January), as the Mattuppongal day.

Buffalo: The Todas of the Nilgiris worship the buffaloes on the belief that such worship will ensure a comfortable living for them in the nether world. They thrive in the water logged areas and are the chief source of milk.

Elephant: This is the largest living land animal with trunk and long curved ivory tusks. Ganapathi or Ganesa (ganesa) is the elephant-headed God. Rich temples of South India maintain one or two elephants. They lead the processions of the temple deity and also carry water for abhishēkam. The elephant itself is considered as pillaiyār (Ganesa) and is worshipped by the Saivites. The vehicle

of Indra is considered to be a white elephant. It is also considered to be one of Muruka's vehicles

Crow: The orthodox Hindus offer handful of food to a crow before they take food. The common belief among the Hindus is that feeding crows would please the departed souls. It is considered to be the Saturn, and to appease Saturn, crow-feeding is done on Saturdays.

The Kite: Called as Ganida (ganida) and considered as the vehicle of Vishnu (viṣṇu), the kite is believed to have the power to make the spot encircled by it holy. Kumaraguruparar was awarded the tract of land encircled by the kite at Benares, so reads his biography. "The location of the Annamalai University is connected with a kite; when Rājāh Sir Anṇāmalai Cheṭṭiyār first visited the present campus, a garuda is said to have encircled the spot". The tortoise and bear are connected with Vishnu who is said to have taken those forms on two occasions. Vishnu is said to have taken the form of Narasimha (man-lion form).

Anjaneya (ānjanēya) was a monkey believed to resemble a man, in Rāmāyanam. His services to Rama (rāma) knew no bounds and hence he is revered on par with Rama. So monkeys are revered and held in esteem, in spite of the trouble they give and the loss they inflict on people by their activities. As such, Hindus do not cause injury to them.

The *lion* is the vehicle of *Kāli*. The goat is also the vehicle of *Muruka* though the *peacock* is considered as his permanent vehicle and the *cock* is the insignia on his banner. The *bandicoot* is the vehicle of *Ganesa* and the *horse* is the vehicle of *Ayyanār*. The *dog* is revered as *Bhairava*. As some of the animals are considered to be the vehicles of the Hindu pantheon, they are respected and held in esteem by the Hindus, who do not fail to worship them.

Ahimsa paramo dharmah or non-violence towards animals being considered the highest righteousness, is the Jaina code of life.

See also: Jainism in Tamil Nadu, Ophiolatry.

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APPENDIX PLACES OF INTEREST

S. Padmanabhan

ALAGARKOYIL

Alagarkoyil (alakarkōyil), 20 km from Madurai has a famous Viṣṇu temple on the foot of an enchanting hill. The presiding deity is called Sundararājan. On Chittirai-poumami day, the image of the deity is taken in procession to the river Vaigai to participate in the marriage of his sister Mīnāksi. It is one of the important temple festivals of Tamil Nadu.

ALVARTIRUNAGARI

Alvartirunagari (ālvārtinunagari), on the bank of the river Tāmpirapami is 25 km from Tiruccendūr. The shrine of Nammalvar (nammālvār) is under a tamarind tree which is believed to be Ādīsēṣa and Nammalvar who attained enlightenment under the sacred tree is none other than Lord Viṣṇu. The leaves of the tree unlike those of others never fold at night. This peculiar feature led to the tree being called Urankāppuli (sleepless tamarind tree). A nādaswaram made of stone, one foot (30.5 cm) long is preserved in the temple and is used occasionally during festivals.

CHENJI

Chenji (cenji) is one of the finest mountain forts in Tamil Nadu. It comprises a group of three fortified hills. It has been immortalized by the Ballad of Rājā Dēsinku who ruled here during the end of the Mughal period.

CIDAMBARAM

Cidambaram is on the main meter gauge railway line from Chennai to Tañjāvūr at a distance of 210 km from the former and 100 km from the latter. The holy place is considered as Būlōka Kailāsam, the abode of Lord Siva on earth and the temple is commonly called "Kōyil" (temple) by Saivites. In the temple at Cidambaram the main deity is Lord Natarāja, in the dancing posture of Ananda Thānḍavam. It is here that the Annamalai University, founded by Rāja Sir. Annamalai Chettiar is situated.

See: Cidambaram Great Temple. pp. 69-73, for further details.

COIMBATORE

Known as the Manchester of South India, Coimbatore is at the foot of the Nilgiri ranges of the Western Ghats. It is one of the leading centres of industries, particularly of textiles. Nine km. away from the city is Pērūr, also known as Mēlaccidambaram which is famous for its images of surpassing beauty. The Bharathiyar University is situated here.

COURTALLAM

Courtallam (kurrālam), the poor man's health resort is situated at an elevation of about 500 feet (153 m) on the eastern side of the Western Ghats in the Nellai Kattabomman district. It is famous for its waterfalls with scenic beauty, shrubs of medicinal value and cultural heritage. Regarding the falls, Dr. Caldwell aptly puts it, "Courtallam is the finest fresh water bathing place in the world".

Courtallam is blessed with innumerable natural wealth. The cloud capped mountain peaks, evergreen luxurious vegetation, salubrious climate, snow white waterfalls, melodious music of birds, the mischievous monkeys who are ready to display their pranks- all these features make this spot a lovely and pleasant one. It is also sanctified by an ancient temple dedicated to *Siva* known as *Courtallanāthar* which is situated amidst the sweet cascading waterfalls.

Tirukūdarāsappa Kavirāyar, the author of Kuttālakkuravaūci describes in photographic details the scenic beauty of Courtallam and its environs. The season of Courtallam starts from May and ends by September. The southwest monsoon sets in the western coast during the middle of the Malayalam month of Idavam (MayJune). So this monsoon is known as Idavappati (idavappāti) in Kerala. This Idavappati which sets in Kerala reaches Tamil Nadu, passing through the mountain, is called Tenpāndic cāral by the Tamils. Thus the monsoon unites Kerala and Tamil Nadu, especially in the Western Ghats.

CUDDALORE

A historic and religious town, Cuddalore (kadalūr) is divided into three parts by the rivers Gedilam and Pennai. Thinuppāppuliyūr, a part of Cuddalore enshrines the famous Pātalīswara, praised by Appar and Sambandar. Known originally, also as Pādalīputhra, this town was under the domination of the Jainas. It was here that Saint Appar, who embraced Jainism, was reconverted to Saivism. Neyvēli, near Cuddalore, is famous for the lignite project and it is an upcoming township.

KALUGUMALAI

Twenty-four km east of Sankaranāyanārkōyil, Kalugumalai (kalugumalai) can boast of as parallel to Ellora. A huge rock has been shaped into a shrine, the unique feature being, the temple instead of rising from the foundations has been chiselled from the top. It is called Vettuvankoyil (Vettuvānkōyil). Nearby Vettuvankoyil, is a

big rock containing images of Jaina Thīrthankaras. There is also a temple of Muruka, known as Kalugāchalamūrthy.

See also: Jaina Centres in Pandimandalam. p. 203.

KANCHIPURAM

Seventy-seven km south-west of Chennai, Kanchipuram (kāncipuram) is one of the most ancient cities of Tamil Nadu. The place finds its name in Mahābhāsya written by Patanjali. Manimēkalai, one among the ancient Tamil epics and Perumpanarruppudai, a great Tamil poetical work of the Sangham period vividly describe the city of Kanchipuram. Kālidāsa has praised it to be the first among the cities of India: puspēsu jati, purusēsu visnu, narēsu rambha, nagarēsu kanchi (kanci)". This city was successively the capital of the Pallavas, the Cholas and the Vijayanagar rulers. Six out of the sixty-three Nayanmars and three out of the twelve Alvars belonged to Tondaimandalam of which Kanchipuram was the capital. Kanchi is also, said to be the birth place of Chānakya, otherwise called Kautilya, the author of the famous Arthasāstra, Sēkkilār, the author of Periyapuranam and Parimelalagar, the reputed commentator of Tirukkural. C.N. Annadurai, the founder leader of Drāvida munnerrakkalagam was also born in Kanchipuram.

Seven cities are held sacred in India. They are: Ayōdhya, Mathura, Maya (Haridwār), Kāśi (Varanāsi), Kanchi, Avanthi (Ujjain) and Dwāraka. Of these three are sacred to Lord Siva (śiva) and three to Lord Vishnu (viṣṇu). But Kanchi is sacred to both. Besides Saivism and Vaiṣṇavaism, it has also been the seat of Jainism and Buddhism in ancient days. At one time, the city was divided into four parts - Siva Kanchi, Vishnu Kanchi, Jaina Kanchi and Buddha Kanchi. Thus the city had been the centre of learning and of the composite culture of ancient India. Even now all phases of the ancient religious culture are represented by the places of worship there.

Siva Kanchi: Kanchi is very important to Saivites. Here Lord Siva is worshipped in the form of Prithvi (earth) linga (linga). Appar, Sambandar, Sundarar, Mānikkavācakar and Pattinattār praised the Lord of the place in their beautiful hymns. The temple of Siva known as Ekāmbaranāthar has five prakārās. The southern Gopuram of the temple, one of the highest in South India has ten stroreys and is 57 m (188 ft) high. Another ancient temple at Siva Kanchi is that of Kailāsanāthar, also called Rajasimheswara, built by the Pallava king Rajasimha during the first quarter of the 8th century A.D. The temple is a well-planned structure which incorporates all the major characteristics of the Pallava art and architecture. Other important temples in Siva Kanchi are the rare shrines of Chittiragupta who records the good and evil deeds of men and Kumārakottam, a samous temple dedicated to Subramaniya where Kacci Appa Sivācāriyār got divine grace to begin his great work Kanthapuranam in Tamil.

Kanchi is also famous as one of the three important seats of Sakthi. Other places are Kāsi and Madurai. Here, she is called Kamatchi (kāmātcci). In ancient Tamil literature, she is called Kāmakkaṇṇi. The temple of Kamatchi is in the centre of Siva Kanchi. Kamatchi is in padmāsana pose, having four arms.

Vishnu Kanchi: About three kms from Siva Kanchi is Vishnu Kanchi which contains several ancient Vaishnavite (vaiṣṇavite) temples, the most important of which is the Varadharājappenımāl, situated on the hillock called Hastigiri. The temple has a seven storey tower which is 30 m (100 ft.) high. The noteworthy feature of the temple is the 100 pillared hall, a masterpiece of the Vijayanagar artisans of the 16th century A.D.

An equally important Vaishnavite temple at Kanchi is that of *Vaikundappenumāl*. The temple is one of great archaeological and historical interest. Built by the Pallava king Nandivarman II during the latter half of the 8th century A.D., the temple retains even to this day all the characteristic features of Pallava architecture. The important events of Pallava history during the period of Nandivarman are depicted on a series of panels around the central shrine.

Jaina Kanchi: Tiruppanuttikunram, otherwise known as Jaina Kanchi, about 4 km from Kanchipuram has preserved two Jaina temples to this day. The smaller one is dedicated to Chandraprabha, the eighth Tirthankara (tīrthankara) and the larger one is dedicated to Mahāvīra, the last Tirthankara. Jaina Kanchi has also been the seat of some great Jaina scholars like Akalanga, Chandrakīrtti and Mallisēna Vāmana.

Buddha Kanchi: Buddhism took root in Kanchi about the 1st century A.D. Hieuen T'sang, the great Buddhist scholar from China who visited Kanchi in the 7th century A.D. writes that Asoka had erected several stūupās here. He also records that Kanchi was the birth place of Dharmapāla, the head of the famous Nalanda University. From his writings, we also learn that there was a large Buddhist Sangharāma (academy frequented by scholars from various parts of the world) at Kanchi.

Kanchi has also played an important part in the propagation of the Vedantic philosophy of Adi Sankara (ādi sankara). After establishing the Accārya Pīṭās (Episcopal seats) at Sringeri, Dwaraka, Badrinath and Puri, Adi Sankara finally came to Kanchipuram and established the Kanchi Kāmakōṭi pīṭa in the name of Kamatchi. There is a separate shrine of Adi Sankara in the Kamatchi temple.

see: Jaina Centres in Tondaimandalam. p. 205, Places of Buddhism in Tamil Nadu. p. 334.

KANNIYAKUMARI

One of the most sacred centres of pilgrimage and a tourist spot, Kanniyakumari (kanniyākumari) got its name from the virgin goddess Kumari to whom the ancient and reputed temple at the place is dedicated. The

geographical land's end of India, otherwise called Cape Comorin is not only the meeting place of the land and sea, but also marks the confluence of three oceans, the Bay of Bengal, the Indian Ocean and the Arabian sea. The lotus feet of Mother India are thus washed eternally by the holy waters of the three seas which never allow any ship to get into the haven. Visiting this sacred place on 15th January 1937, Mahatma Gandhi remarked,

'I am writing this at the Cape, in front of the sea where three waters meet, and furnishes a sight unequal in the world, for this is no port of call for vessels; like the Goddess, the waters around are virgin... This place is eminently suited for contemplation. I wish I were to stay here for ever'.

Kanniyakumari, a pre-historic place of Hindu pilgrimage was very familiar to the early traders and travellers. Eratosthenes who lived in the third century B.C. is the first foreigner to mention the place in his travelogue. The author of Periplus of the 1st century A.D. gives a fine description of Kanniyakumari as a bathing ghat for men and women. Cilappatikaram (cilappatikāram), one of the five Tamil epics of the second century A.D. mentions that Mādalan, a Brahmin saint took a holy dip in the sacred bathing ghat at Kanniyakumari during his pilgrimage. Another epic Manimekalai (manimēkalai) narrates that a Brahmin lady of Varanasi reached Kanniyakumari on foot, bathed in the sea, worshipped the goddess and purified herself from the sin of unchastity.

In the Mahabhāratha, mention is made of Balarāma's visit to Kanniyakumari. It is also mentioned that Arjuna once visited this centre and worshipped the Devi (devi). The place is also connected with the story of Rāmāyana. According to the Sthalapurāna, Sri Rama (śrī rāma) came to the tip of the peninsula during his quest of Sīta, and began to build a bridge at Kanniyakumari to reach Lanka which was much nearer in those days. Rama is said to have worshipped the Devi to devise ways and means to overcome his difficulties. Devi appeared and directed him to go to Rāmēswaram. On the basis of this tradition, the pilgrims who take a dip here declare "Adi sētho Kanniyakumari ksētre māthrupithru tīrthe". A reference to the stone bridge built by the Vanarasena at Kanniyakumari is also found in Manimekalai. The line reads: "kuranku cey kadal kumariyam penunthurai".

The temple of Devi Kumari situated on a spacious rectangular ground on the sea-shore is walled on all sides. There are three prakārās in the temple. The presiding deity is Parāsakthi, as the virgin Goddess in the meditative mood. The image of the Devi facing east is a fine piece of marvellous sculptural skill. The life like image of the Devi with a smiling face is a combination of innocence, purity and beauty. There is a version that Adi Sankara (ādi sankara) wrote Soundaryalahari here in praise of the Devi of Kanniyakumari. The six inscribed cylindrical pillars in front of the sanctum sanctorum of the temple give a detailed history of the Chola (cōla)

kings from Manu to Vīra Rājēndra. This rare inscription helps us to reconstruct the history of the Cholas.

Shrines for Adi Sankara and Vivekananda (vivēkānanda) exist on the sea-shore beside the temple. The Vivekananda rock memorial and the 'Gandi mandapam' are fitting monuments for the great-sons of India. The rock memorial is "a visible symbol of the invisible strength, faith and burning devotion that Swami Vivekananda personified". It is also a fitting testimony to the traditional architectural genius of India. There is a government project to erect a 40 m (133 ft.) high granite statue of the Tamil poet Tiruvalluvar (tiruvalluvar), on the smaller rock adjacent to the Vivekananda rock memorial. The proposed statue of the poet will be unique and colossal in size and will have no parallel. On completion, the memorial of Tiruvalluvar will proclaim the words of Fr. Beschi who translated Tinukkural into Latin. "Tiruvalluvar shines as beckon light to the whole world".

The church here dedicated to the blessed Virgin Mary as "Our Lady of Ransom" constructed in Goethic style with a tower of 46 m (153 ft.) in height crowned with a golden cross adorns the eastern cost. The nearby round shaped granite fort known as Vattakköttai on the eastern sea shore, serving as a defence mechanism against the naval invaders in ancient days and the Guganāthēswara temple of the later Chola period are a few other historical monuments. The remnants of a 35 km long fort beginning at Kadukkarai sretching from the Western Ghats and terminating at Kanniyakumari are worth noticing.

According to Tamil tradition, there was a large mass of land to the south of Kanniyakumari, where the first and the second Tamil Sanghams were held to develop the Tamil language. This vast land touching Australia in the east, Africa in the west and Antartica in the south was called Lemuria by Western scholars. From Cilappatikaram, it is learnt that the river Pahruli and the mountain range Kumarikkōtu in the lost continent of Kumari were swallowed by the sea. On the basis of this history, it is said that the history of India should be written from the South.

KODAIKKANAL

Refer: Hill Resorts. p. 172.

KRISHNAPURAM

Situated 10 km from Tirunelveli (tirunelveli) on the Tirunelveli-Tiruccendūr road, Krishnapuram (kṛṣṇāpuram) has a temple which is a treasure-house of art. It is said that, "like Belur (bēlūr) and Halibed in Karnataka, Tadpatri and Lepakshi in Andhra Pradesh, there is Krishnapuram in Tamil Nadu". The rangamandapam of the temple at Krishnapuram is truly a theatre of art. Besides mythological sculptures, several social events are represented here. A gypsy woman with a child on her back and a toy being held before it by a man to keep the

child out of crying, and a Kurava (kurava) kidnapping a princess who is rescued by a prince, are exquisitely depicted on the walls of the temple. Here the Kurava is shown wounded and bleeding. The red tint of the oozing blood, being sculptured, seems to be a mystery. Unlike Belur with its dwarfish figures, here the images are colossal in size.

KUMBAKONAM

Thirty-eight km. east of Tanjāvūr, Kumbakonam (kumbakonam) has several temples. Of them, the Kumbeswara temple and its Mahamaham (mahamaham) tank are famous and reputed. The Mahamaham festival here, like the Kumbamela in North India, is celebrated once in twelve years. The festival is observed when the planet Jupiter (guru) enters the sign of Leo (simha rāsi). The importance of the festival lies in the belief that nine sacred rivers of India appear on that day in the tank. The Nageswara temple, where the rays of the sun fall on the Linga in the central shrine for three days during the Tamil month, Chittirai, Chakrapani temple in which the presiding deity has a third eye on his forehead, the Rāmaswāmi temple, where Sri Rāma gives darshan in His coronation robes, and Sārangapāni temple which appears in the form of a chariot, are the other important temples in Kumbakonam.

See also: Aditya's I Temples p. 3, Places of Buddhism in Tamil Nadu p. 334; Vikrama Chola's Temples p. 526.

MADRAS (CHENNAI)

Refer: Madras (Chennai). pp. 255-262.

MADURAI

Situated on the bank of the river Vaigai, Madurai is the second largest city in Tamil Nadu and is one of the ancient pilgrim centres of India. From time immemorial, it is considered as the seat of Tamil learning and culture. Conferences of scholars known as Sanghams (sanghams) were held at Madurai in the past. In one of those gatherings, Lord Siva (śiva) is said to have participated as a poet.

Madurai was the capital of the Pandiyan (pāndiyan) kingdom in ancient days. There are references to the Pandiyar (pāndiyar) in Mahābhāratha, Rāmāyana, Arthasāstra and stone inscriptions of Asoka. Paripādal, Maduraikkanci (maduraikkānci) and Kalittokai of the Sangham age (1st to 3rd century A.D.) describe the Pandiyar and their capital Madurai. Literary and archaeological evidences indicate the commercial and diplomatic contacts between the Pandiyan kingdom and the Roman empire during the early centuries of the Christian era. There is a reference in Cilappatikāram about the Roman guards in the palace of the Pandiyan monarch at Madurai. The accounts about Madurai are also confirmed by a host of foreign writers-Megasthanes (302 B.C.), Strabo (A.D. 20), Pliny (A.D. 77), Ptolemy

(A.D. 140), Marcopolo (A.D. 1293) and Ibn Batuta (A.D. 1333).

Now Madurai is known throughout the world as the seat of the magnificent temple housing the shrines dedicated to Somasundarar (sōmasundarar) and His consort Minakshi (mīnākṣi). Of the shrines, the one for Somasundarar is older than the other one, going back to legendary times. But the shrine of Minakshi is the most popular one among the people of Tamil Nadu. Madurai is mentioned in Dēvi Bāgavatham as one of the principal Sakti pītās. Minakshi is considered as one of the three powerful goddesses of India, the others being Kāmātcci at Kāñci and Viṣālākṣi at Kāśi (Vāranāsi).

The thousand pillared mandapa, (the āyirankāl mandapam) is one of the important edifices in the temple. Ferguson calls it "the wonder of the place" and says that the sculptures there "surpass those of any other hall I have seen". The 985 pillars of the hall are so arranged as to appear in a straight line from whichever angle one views them. There is a museum in it containing admirable collections of folk and classical sculptures. At the northern entrance in the \$\overline{A}di \tilde{viti}\$, there are five musical pillars, each consisting of \$\overline{2}2\$ small pillars carved out of a single stone. It produces musical tunes when tapped.

The uniqueness of the city is that it is planned around the temple in almost concentric squares. All the main streets are running parallel to the walls of the temple. There are five main streets, the first four, being named after the Tamil months, Adi, Māsi, Chittirai and Avani. The outer street is called Veli vīti. A poem in Paripādal compares the city of Madurai to a lotus, the temple being the central portion and the streets as the petals. To emphasize the intimacy between the citizens and the temple, it further says that they did not rise in the morning to the crowning of the cock, but to the chanting of the hymns in the temple.

According to a legend, it was here that Lord Natarāja changed His leg during His cosmic dance. He dances usually on his left leg. In Madurai, on the request of a pious Pandiya king, the Lord danced on His right leg. The place where the Lord so danced is called Velliyambalam (hall of silver).

Maduraikkanci, a Sangham classic of the 2nd century A.D. speaks of the festivals held in Madurai. The author Mānkudi Manutanār gives a fine description of the Onam festival celebrated here in the past. Elephant fight was an important item during the festival. The Brahmōtsava of the temple is celebrated in the Tamil month of Chittirai (April-May). Minakshi's celestial wedding is the theme of the well known festival that attracts lakhs of pilgrims from far and near.

The festival culminates on the eleventh day with the car festival in the morning and the welcoming festival of Lord Alagar (alagar), Visnu of Alagarkōyil in the evening at the river Vaigai. It is also called the Alagar festival. The climax of the festival on the 12th day synchronizes with the full-moon-day (Chittirai Poumani).

This city is the seat of the Madurai-Kamaraj University at Palkalainagar at a distance of about 20 km west of the centre of the city. The fifth World Tamil Conference was held here in 1981.

MAHABALIPURAM

Known also as Māmallapuram, Mahabalipuram (mahābalipuram) is situated on the coast of the Bay of Bengal, 55 km south of Chennai. It is one of the most celebrated archaeological sites in our country. The different types of temples erected here are fine examples of Dravidian art and architecture in different forms. Mahabalipuram was famous as a seaport in the beginning of the Christian era. It has also been suggested that this port may be identified with Malange mentioned by Ptolemy of A.D. 140.

Mahabalipuram is the famous centre of rock-cut temples hewn by the Pallava king of the 7th century A.D. Various theories have been put forward on the authorship of the monuments at Mahabalipuram. The generally accepted view is that they were erected by Narasimha varman I, also known as Māmalla or the great wrestler (A.D. 630 - 668).

The entire group of monuments of exquisite beauty and grandeur can be classified under four main heads:

- 1. Monoliths, i.e. free standing temples cut out of solid rocks, locally called rathas (rathās) or chariots.
- 2. Cave temples excavated on the sides of the rock, called Mandapas (mandapas).
- 3. Sculptured scenes carved on the edges of the hill, known as bas-reliefs.
- 4. Shore-temple, a structural monument (built-up masonry temple).

The first three were hewn on the rocks and the last one was built with stones.

Pancha Pandava Rathas: The five rathas named after the Pandavas (pānḍavās) are however, the important glory of Mahabalipuram. They are carved out of rocks in the forms of temple chariots. The first four which are in the same line are named after Draupadi, Arjuna, Bhīma and Dharmaraja (dharmarāja) respectively and the fifth, at a distance is named after Sahadēva. The chariot in the name of Dharmaraja is the largest. Though unfinished, it is impressive. The architecture of all the rathas is like that of the Buddhist vihārās.

In fact, the five rathas have nothing to do with the Pandavas, the heroes of Mahābhārata. They are presumably the five shrines of the Saivites dedicated to Lord Siva (siva), His consort Parvathi (pārvati), his son Subramanya (subramanya) and others. With this group of chariot-like temples, are the three great monolithic beasts of the bull, lion and elephant, respectively. The chariots and monolithic images of the beasts are objects of visual admiration.

The Rock-cut Cave Temples: There are eight mandapas (mandapas) cut out of rocks in different parts of Mahabalipuram. They are remarkable for their sculptures combined with simple architectural treatments. The Mahishasura (mahisāsura) mandapa is one of the finest having three shrines with remarkable bas-reliefs of Lord Sōmaskanda with Brahma and Vishnu (visnu), the Goddess Durga in the act of killing the demon Mahishasura and of Lord Vishnu sleeping on the coils of the serpent Adisēṣa. The peculiar feature of the representation of Vishnu here is that He has only two hands and His emblems, the chank and chakra are absent in His hands. But Durga is represented with the chank and chakra.

The Varaha (varāha) mandapa portrays the two avathārās of Lord Vishnu, namely Varsha and the Vāmana, as exquisitely carved out bas reliefs. It is interesting to note that, one of the inscriptions found in this cave temple, includes the Buddha also, as one of the incarnations of Vishnu. Buddhism had undoubtedly a strong hold in Tamilagam during the Pallava times. But there is no shrine or sculpture of the Buddha in Mahabalipuram. The Krishna (krisna) mandapa depicts a pastoral scene, as Krishna lifting the Govardhana mountain, in order to protect his kinsfolk from the wrath of Varuna, the rain god.

Bas-relief: important Another monument Mahabalipuram is the open-air sculpture, known as 'Arjuna's penance'. A rock wall of 96 feet long and 43 feet in height with fissure in its middle is ornamental on both sides with sculptural figures of deities, human beings, nāgās and a variety of animals totalling about 1000 and each figure is a study in itself. It represents the penance of Arjuna to get the weapon (pāsupathāstra) from Lord Siva to conquer the Kauravas. Here Arjuna is depicted as standing on one leg, quite emaciated with uplifted arms. Next to him is the figure of Lord Siva holding the pasupathastra. This bas-relief is the largest and considered to be the world's finest.

Structural monument: About a kilometer towards the seashore, stands the famous shore temple containing three shrines - two dedicated to Siva and one to Vishnu. Unlike the other monuments at Mahabalipuram, this temple was built with granite. The tapering vimāna of the structural monument is a fine example of Pallava architecture.

Now Mahabalipuram has become a popular tourist centre and a place of study to students of art and architecture. It attracts thousands of tourists from all over India and abroad. All types of temple architecture in the South can be seen at Mahabalipuram. They provide an eloquent testimony to the glory of the Pallavas in the field of ancient art and culture of South India. A Government College of Art and Architecture is functioning here.

See also: Cave Temples of Mahendravarman I. pp. 39-40, Narasimhavarman's I Cave temples. pp. 265-66 and New Temples of the Pallavas p. 306.

MARUNTHUVALMALAI

A hill on the national highway from Nagercoil to Kanniyākumari, Marunthuvalmali (manıntıvālmalai) (which means a hill where medicinal herbs grow) is the end of the mountain range of the Western ghats. Tradition has it that the hill is a piece of the mountain Gandhamarutha carried by Hanuman to Lanka (lanka) during the epic war between Rāma and Rāvana. Even today the hill abounds in numerous varieties of medicinal herbs. The Siva temple on the lap of the hill is said to have been constructed by Anjeneya. According to the Buddhist tradition, the Buddha biksus, known as Therapeutaes of Asokan times stayed on the top of the hill on their way to Lanka, knowing the medicinal and spiritual importance of the hill. Very close to Marunthuvalmalai is Agastiswaram, named after the sage Agastya who is accredited as the father of the siddha system of medicine. There is a temple of Siva, known as Agastīswaramudaiyār which is believed to have been erected by Agastya himself. The writings of the great physician-saint of siddha medicine are available in palm leaf manuscripts in Tamil Nadu.

MAILADUTHURAI

Refer: Dharmapura Adinam (p. 126), Rajaraja I and his temples (p. 364), Tinuvavaduturai Adinam (p. 480) and Uttama Chola and his temples (p. 515) for details.

NAGERCOIL

Headquarters of the Kanniyākumari district, the name Nagercoil (nākarkōyil) is derived from the five headed serpent shrine of Nāgarāja situated in the heart of the town.

See: Jaina Centres in Pandiyamandalam (pp. 203-204) for details.

NAGORE

At a distance of about 6 km from Nāgapattinam, is situated Nagore (nākūr) which has the darga of Saint Hezareth Syed Shahul Hemeed Qadir Wali who is believed to shower grace on all without distinction of caste, colour and creed. People, irrespective of their religious beliefs flock to this darga to get solace. Hindus call him Nagore Āndavar. A colourful festival takes place in September. Of the four minarets that serve as a landmark, the biggest was built by Pratapsingh, the then ruler of Tanjavūr. The tomb of the Saint is in the centre surrounded by seven silver plated doors.

NANGUNERI

Situated at a distance of 27 km from Tirunelvēli, Nanguneri (nāngunēri) is one of the eight Swayam Vyaktha Kṣētrās of Lord Viṣṇu in India. The sacred place known as Vānamāmalai in Tamil and Thōthātri in Sanskrit, has the presiding deity in a sitting posture on

the couch and canopy of Adisēsa. The peculiar feature of this temple is that the abhisēkam of the main deity is done with pure gingelly oil. It is said that, this oil possesses miraculous curative power, especially the skin diseases. It is the seat of the Tenkalai sect of Vaishnavism.

OOTY

Refer: Hill Resorts. p. 173.

PADMANABHAPURAM

Being the capital of the ancient Venād rulers, Padmanabhapuram (padmanābhapuram) is 15 km from Nagercoil (nākarkōyil) just near Thuckalai on the Nagercoil-Thiruvananthapuram road. It is surrounded by a gigantic granite fort enclosing an area of 187 acres and it houses an ancient palace and several temples. Of them the temples of Nilakandaswamy (nīlakandaswāmy) and of Ramaswamy (rāmaswāmy) are noteworthy. While the Nilakandaswamy temple is considered to be a fine example of Tamilian style of art and architecture, the Ramaswamy temple is purely of Kerala style. The most striking part of the Ramaswamy temple is the exquisite wood carvings depicting the entire story of Rāmāyana in 145 wooden panels. It can be considered as one of the best specimens of wood carvings in the whole of India. The ancient palace here houses an archaeological museum of fine architectural works, sculptures, mural paintings and weapons of war. The beautiful Mantrasāla (Council Chamber) with exquisite wood carvings, Thāykoṭṭāram, the oldest of all edifiers, Ayuthasāla, the storehouse of weapons of war, the three storeyed edifice called "Upparika-mālika" containing the famous chamber of murals hailed as "the Ajanta of Tamil Nadu" and a wooden cot made of 64 medicinal plants, the hall of historical oil paintings known as Chitralaya, the Navaratri Mandapa with a shrine of Saraswati and an ancient clock-tower are the noteworthy features of the palace.

PALANI

Well known throughout South India, for its temple dedicated to Muruka, Palani (palani) is situated in the Dindugal Anna district at about 75 km from Dindugal on the Dindugal-Coimbatore highway. The temple is situated on a picturesque hill of about 500 feet (153 m) high, that forms part of the Kodaikkānal range of the Western Ghats. Pilgrims visit the shrine throughout the year from all parts of South India, particularly from Tamil Nadu and Kerala.

In legend, Palani is mentioned as Sivagiri. In literature, it is called "Tinu Avinankudi" by Nakkīrar and "Potini" by Māmūlanār. According to one version, the name Palani is derived from Potini. There are three paths leading to the top of the hill. The regular route has 697 steps which one has to climb to reach the top. Another one popularly called the "elephant's path" is just like a hill road, but no vehicle can ply on it. Old and weak

people can use this path. A winch was installed in 1966 to enable the crippled and disabled pilgrims to reach the top easily. Palani, the name of the hill is interpreted to mean "palam ni" (palam nī) (thou art the fruit). Legend has it that hill Sivagiri was chosen by Lord Subramanya (subramanya) as his abode due to a dispute with his brother Vinayaka (vināyaka) over the possession of a fruit. Once Narada (nārada) brought a rare mango fruit to Kailās and placed it at the feet of Siva (siva). Vinayaka and Subramanya, the sons of Siva wanted to have the rare fruit. When they began to quarrel for the fruit, Narada suggested that one who reached first circumambulating the world could get the fruit. Both of them agreed and immediately Subramanya mounted his peacock and flew off to encircle the world. Instead, Vinayaka went round his parents saying that they constituted the whole world. Lord Siva admitted his claim and gave him the fruit. When Subramanya returned, he found to his dismay that he had lost the race. With great anger, he left for Sivagiri in the South. It is said that Siva and Pārvati tried to endear him, saying that it was not a necessity for him to secure a fruit as he himself was a fruit, 'palm ni'. This is mentioned as the origin of the name of this place.

At Palani, Lord Subramanya is in the ascetic posture renouncing all wordly things. He wears only a kaupīnam (a loin cloth) and holds a dandha (baton-staff) in his hand. So, he is aptly called Dandhayudapāni. He is also called Palaniyāndi. It is believed that the image in the sanctum sanctorum is an amalgam of nava-pāṣāṇa, a compound of nine poisonous medicines under the expert guidance of Bhōgar, the great siddha. Hence the abhishekam (abhiṣēkām) materials poured over the image are believed to have miraculous curative properties. Abhishekam is made from sun rise to sun set with different materials. A delicious mixture of honey, sugar, crushed plantain and different kinds of fruits called pancamritam ('pañcāmrtam') is offered as prasādam, well-known throughout South India.

The usual form of propitiating and paying homage to the deity here is the tonsure of the hair, as well as carrying a kavadi (kāvadi). The bearer bathes in the river Shanmuganadi, 5 km from Palani, shoulders the "kavadi" to the accompaniment of music and chanting of the Lord's name.

Palani is not only a place of worship but also a centre of learning, art and culture. The Dēvasthānam of the temple maintains a number of educational and social service institutions. Of them, the colleges with courses on Indian culture as well as the siddha hospital providing free treatment to the needy are most important ones. Besides, it maintains furnished choultries for the benefit of the pilgrims. The production of pancamritam and the sacred ash (vibūti) is the most prosperous cottage industry of the place providing occupation for hundreds of men and women.

PILLAIYARPATTI

Situated at a distance of 12 km from Karaikudi, Pillaiyarpatti (pillayārpatti) has the Karpaka-Vīnāyakar temple. It is the earliest cave temple of the Pāndiyas and has Vatteluttu inscriptions of the 7th century A.D. As its name indicates, this place is famed for the Vīnāyaka it enshrines.

PONDICHERRY

Refer. Pondicherry pp. 336-340.

RAMESWARAM

Housing the most sacred among the shrines of Siva (siva), as the deity here is believed to have been consecrated by Lord Rama (rāma), regarded as an incarnation of Vishnu (visnu), Rameswaram (rāmēswaram) is an island situated at a distance of about 75 km south of Madurai. Two versions are available on the origin of the temple. According to one version, it was built by Rama before his invasion of Lanka (lanka), while another is that he crected it after the invasion, to abslove him of the sin of killing Rāvaṇa. Varanasi (vāraṇāsi) in the north and Rameswaram in the south are considered the two great religious centres of India. There is a strong belief among the Hindus that pilgrimage to Varanasi will be completed only after the worship at Rameswaram. Besides, the recently constructed road bridge, there is a railway bridge of 2.5 km long known as 'Scharzer roller bridge' connecting Pāmban and Rameswaram by rail.

The beauty of the Dravidian art and architecture can be seen at the nook and corner of the temple, which covers an area of about 263.7 m (865 ft.) east-west by 200.3 m (657 ft.) north-south with huge towers on east and west. The eastern tower is 38.4 m (126 ft.) high, while the western is 23.8 m (78 ft.). There are 3 prakaras (prakāra) and several small shrines and 21 tīnās (mostly wells) inside the temple. In his "Indian and Eastern Architecture", Ferguson says that "If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall on that of Rameswaram."

The most important part of the temple is the corridor with 4000 pillars. According to Ferguson,

'The glory of the temple resides in the corridors. These extends to nearly 4000 feet in length. The breadth varies 17 (5.2 m) to 21 feet (6.4 m) of free space and their height is apparently about 30 feet (9.15 m) from the floor and richer and more elaborate in design than those of the Parvathi Porch at Chidambaram and are certainly more modern in date'

It is really wonderful that for a temple in an island which has no stone at all, such a large number of stone

blocks were used for constructing the magnificent prakaras. Swami Vivēkānanda visited Rameswaram in 1892 and delivered a fine speech on real worship, the text of which has been inscribed on stone slabs, fixed at the entrance to the tower.

SALEM

Famous as a centre for a particular variety of mangoes, Salem (sēlam) has a fort and a temple dedicated to Sukavaneswara (sukavanēswara), the Lord of the forest of parrots. Mr. Davis who was the Collector of Salem (1823-26) erected a Kalyānamandapam in the Sukavaneswara temple. The steel plant produces the finest variety of steel; the stainless steel of the plant is much sought after.

See also: Salem Steel Plant p.400.

SANKARANAYANARKOYIL

Situated at a distance of 50 km from Tinunelvēli between Courtallam and Srivilliputtūr, Sankaranayanarkoyil (sankaranāyanārkōyil) has a temple whose presiding deity is known as Sankaranārāyanan, half Siva (siva) and half Vishnu (visnu). The right portion of the image has the emblems of Siva and the left, of Vishnu having cankh and chakra. The important festival here, known as "Ādi Tapas" (the penance of Gōmati Amman, the Dēvi of the temple), takes place during the Tamil month of Ādi (July-August).

SIKKAL

Situated 6 km from Nāgapatṭinam, Sikkal was the place where Subramanya (subramanya) received his Vēl (single headed spear) form Goddess Sakthi. Here, Subramanya in his mini size with his spear appears very beautiful. So he is aptly called Singāravēlar.

SIRKALI

Refer: Dharmapura Adinam p.125.

SITTANNAVASSAL

Situated 18 km from Pudukkōttai, Sittannavassal (sittannavāssal) has the earliest paintings in South India.

See: Cave Temples of Mahendravarman I. p.39, for details.

SRIPERUMPUDHUR

Situated in the mid-way between Chennai and Kāncipuram, Sriperumpudhur (srīperumpudūr) is the birth place of Sri Rāmānuja, the propounder of Visistadvaita. There are the temples of Siva (siva) and Vishnu (viṣṇu). Tīnumangai Alvār praised the Lord of the Vishnu temple here, known as Adikēsavapenumāl. The Siva

temple contains an image of the Pallava king Nandivarman. Rajiv Gandhi, a former Prime Minister of India was brutally murdered at this place in 1991 during an election tour. A monument is raised for him in the place where he was felled.

SRIRANGAM

A picturesque island formed by the river Kaveri (kāvēri) and its distributary Kollidam, Srirangam (srīrangam) is at a distance of 5 km north of Tīruc-cirāppalli. The two places are connected by a long bridge over the Kaveri. It has one of the largest temples in South India, dedicated to Lord Ranganatha (ranganātha), reclining on Ādisēṣa, which attracts pilgrims throughout the year in large numbers from all parts of the country. There is a short description of Vishnu (viṣnu) reclining on the bank of Kaveri, probably the deity at Śrirangam, in Cilappatikāram, an ancient Tamil epic.

Srirangam temple is the foremost of the eight Swayam Vyaktha Ksētras (self made abodes of the Lord) and the first of all the 108 divya desas in the whole of India from Badrināth to Kanniyākumari. It is considered as the Būloka Vaikunta of Vishnu. The Srirangam temple is the only shrine, hallowed by the verses of all the eleven Alvars and the number of verses sung by them is greater than those sung on other shrines. Kulasekhara Alvar, a Chera king has written a famous work, the Mukundamāla in praise of Lord Ranganatha. It is also one of the holy shrines intended for one of the nine planets. Srirangam is the shrine sacred to Venus (sukran); while Tinunallar is for Satrun (sani); Kālahasti for rāhu and kētu; Sūryanarkōyil for Sun (sūryan); Tiruppati for Moon (candran); Palani for Mars (cevvāi); Madurai for Mercury (butan) and Tinuccendur for Jupiter (vyālan or guru). The samādhi of Rāmānuja is situated inside the temple.

According to legend, Andāl, the authoress of Tiruppāvai belonging to the Pāndiyanādu, Chērakulavalli, the daughter of a Chēra king, Kanagavalli, the daughter of a Chōla king and the daughter of a Delhi Bāduṣa fell in love with Lord Ranganatha and attained salvation at this temple. A separate shrine is there for the Mughal Princess inside the temple. Though there is no idol of the princess, a painting depicting her is there on the wall. Even now only bread and butter are offered to the princess, as she belonged to Islam. Certain inner portions of this temple are in the Muhammedan style, and she is locally called Tulukka Nāccīyār.

Architecturally the temple of Srirangam is unique among the great temples of South India. The area of the temple is nearly 3 square miles. The sanctum with a gold roof is surrounded by seven prakaras (prakāra) containing 21 towers as entrances. Of these, the white tower (Vellai gōpuram) is the tallest of all and is about 76m high. The garbagrha (sanctum sanctorum) is 73 m by 55 m, while the seventh prakara is 936 m by 768.5 m. The seven prakaras represent the seven lōkās. The Sēṣarāya manḍapa contains beautiful images of horses, lions etc.

carved out of a single huge stone. Tradition associates the mandapa (mandapa) with the great Tamil poet Kamban. It is here that he is stated to have released his Rāmāyaṇa, the great Tamil epic.

The temple has nearly 353 stone inscriptions and 13 copper plates. They belong to the Chera (cēra), Chola (cōla), Pandiya (pāndiya), Hoysala (hoysala) and Vijayanagara dynasties. They range in date between 9th and 16th century A.D. The earliest record in the temple belongs to the 17th year of the Chola king Paranthaka I (A.D. 907-953). The only record in the temple belonging to Ravivarman, the Chera king published in Epigraphia Indica records that the king after subduing his opponents, worshipped his tutelary deity at Srirangam, set up an image there and celebrated the festival of lights in his honour and provided for the annual payment of 100 panams each to 50 learned men.

The names of the Pandiya kings mentioned in the inscriptions are Maravarman Sundara Pandiya I (A.D. 1216-1238) and Jatavarman Sundara Pandiya I (jatāvarman sundara pandiya (A.D. 1251-1268). We learn from the inscriptions and Sthalapuranas that Jatavarman Sundara Pandiya reconstructed the temple and presented numerous images, ornaments, plates, lamp-stands etc., all made up of gold and a golden boat for the floating festival. It is said that the 1000 pillared mandapa was completed by him in A.D. 1260. He is said to have spent 18 lakhs of gold pieces for covering the temple with gold plates, another 18 lakhs for other purposes and thus got the title "Pon-veynta Pandiyan" (One who covered the temples of Srirangam with gold). Someswara (sōmēswara) of the Hoysala dynasty (A.D. 1234-1262) in the 16th year of his reign, provided a flower garden and a road in the third prakara. The construction of the 1000 pillared mandapa was begun by an officer who served under one of the ministers of Someswara.

The temple was ransacked by Malik Kafur in A.D. 1310 and was reconstructed after 60 years, by the Vijayanagar generals. The early Nāyak rulers and their officers also made valuable presents to this temple.

Throughout the year in every month, festivals are celebrated for Ranganatha, the most important one being the Vaikunta Ekādasi which falls on the eleventh day after New moon in the Tamil month of Mārkali (December-January). The Lord is clothed in ratnakavacha (armour of gems) and nuktakavacha (armour of pearls) and brought to the thousand pillared hall from the inner shrine through a gateway known as "paramapada vāsal" on the festival day. Thousands of devotees visit the temple during this festival that lasts for 22 days. The car festival and ganuda sēvai function falling in January also draw huge crowds from various places.

SRIVAIKUNTAM

Situated 30 km from Tinucendūr on the way to Tinunelvēli, Srivaikuntam (srīvaikuntam) has a couple of reputed shrines dedicated to Vishnu (visnu) as Vaikuntanathar (vaikuntanāthar) and Lord Siva (šiva) as Kailāsanāthar. The gigantic statues of Rāma and

Laksmana at the entrance to the Tintvengadam udaiyan mandapa in the Vaikuntanathar temple are very impressive. A special feature of the temple is that it is constructed in such a way that the rays of the sun fall on the face or the Lord on two occasions in a year. It is the birth place of Kumaraguruparar, a famous Tamil poet who obtained the blessing of Lord Muruka at the age of five.

SRIVILLIPUTHUR

At a distance of 40 km north of Sankaranāyanārkōyil is Srivillipputtur (srīvillipputtūr), a famous Vaiṣṇava centre. It is here that Periyālyār and Āndāl, the famous devotees of Vīṣṇu were born. The tower of the temple is 58.5 m high and has 12 storeys. The wooden car with nine massive wheels is said to be the biggest and heaviest one in India.

SUCHINDRUM

Situated at a distance of 5 km from Nāgercōyil on the way to Kanniyakumari (kanniyākumari), Suchindrum has a rare shrine dedicated to the TRINITY Sthānumālayan, denoting the combination of the Tminttis, Siva (śiva), Vishnu (viṣnu) and Brahma (brahma). Sthānu is the synonym for Siva, Māl for Vishnu and Ayan for Brahma. It is believed that the top, middle and base of the Linga in the temple represent Siva, Vishnu and Brahma respectively. According to tradition, Indra is said to have been purified at this place, and hence the name Suchindrum; suchi means purify.

The imposing tower, of about 41 m in height, can be seen from any place at a radius of 7 km from the temple. The temple is a complex of many structures, built at different times by different rulers including, the Pāndiyas, the Cholas (cōla), the Vēnād kings, and Vijayanagar and Nāyak chieftains. It is a fine example of Dravidian art and architecture. The temple is noted for its exquisite workmanship on stone. It is a treasure house of sculptures. Some of the sculptures in the temple like Vignēswari, the semale form of Vināyaka and the scene of Gītopadēsa by Pārttasārati in the form of Trinity are rare elsewhere. Carved exquisitely out of a single block of granite, the imposing figure of Anjaneya, 5.5 m high, is a product of marvellous sculptural skill. The gigantic image of the Nandi, locally called, the Mākkālai, made of chank powder is considered as one of the biggest in India. The attention of every visitor is attracted by the musical pillars, cut out of a single stone, that produce sounds of different musical instruments when tapped.

There are more than 100 important inscriptions in the temple. The earliest lithic record in the temple belongs to the 7th century A.D. Records of the later Cholas like Parānthaka I and Rājarāja I are found here. The car-festival in the Tamil month of Mārkali (December-January) and the floating festival in the month of Chittirai (April-May) attract large crowds. It is customary among the people of Nanchilnadu (nāācilnādu),

the nucleus of Kanniyakumari district that every newly married couple should visit the temple and witness the festivals to get the blessings of the Lord. It is considered as "the spiritual metropolis of Nanchilnadu".

SWAMIMALAI

Situated 8 km from Kumbakōnam, Swamimalai (swāmimalai) is the abode of Lord Subramanya (subramanya) who teaches the pranava manthra to His father Lord Siva (siva). So the Lord here is called Swāminātha. To mark the importance of the legend, the shrine of Subramanya is built on the hillock and that of Siva below the mount. A flight of sixty steps leads to the top, each step representing a Tamil year. A strange feature here is the presence of an elephant before the Lord, instead of His usual peacock vehicle.

TADIKKOMBU

At a distance of 7 km north of Dindugal, is Tadik-kombu, which has a temple for Sundararājapenunāl. Some best sculptures and monolithic pillars of 12 feet in height, all of which are examples of excellent workmanship, are found in this temple.

TANJAVUR

Headquarters of the Tanjavur (tanjāvūr) district, Tanjavur was the capital of the Imperial (later) Cōlas from the 9th to the 13th century A.D.

The city is famous for its big temple, Rājarājēsvaram, built by Rājarāja the great (for details: Rajarajesvaram pp 367-369) and was the capital of the Tanjavur Nāyaks and the Maratha rulers.

Tanjavur is also the seat of the famous Saraswathi Mahal library possessing the largest collection of palmleaf manuscripts in several languages, including Sanskrit, Marathi, Tamil and Telugu, on a variety of subjects such as science, medicine, engineering, astronomy, painting and dancing. The art gallery by the side of the Mahal is a museum of art and sculpture, with specimens collected from all over the district, being preserved with care. The eighth World Tamil Conference was held here in 1995. This is also the seat of the Tamil University.

See also: Marathas of Tanjavur pp. 267-69; Nayaks of Tanjavur pp. 296-97; Rajarajesvaram pp. 367-69.

TIRUCCENDUR

At a distance of about 30 km from Tirunelvēli is Tiruccendur (tiruccendūr), situated on the sea-shore in the Chidambaranar district, being one of the major Hindu pilgrim centres. Legend says that Lord Subramanya (subramanya) landed on the south eastern coast of India and made this a place of victory by annihilating the demon Surapaduman (sūrapaduman). On the seashore, stands the reputed temple dedicated to the divince

founder of the place. The place is praised by several poets of yore and it is considered as one of the most important abodes of Muruka according to *Ilangovadigal* and *Nakkīrar*. Kumaraguruparar, a dumb boy of five who had become the poet of celebrity with the blessing of the Lord of Tiruccendur praised him in his *Kanthar Kalivenpa*, which is exceedingly popular in Tamil Nadu. *Adi Sankara* visited this place and composed *Subramanya Bhujanga*.

The temple at Tiruccendur may be considered as a commemoration of the defeat of Surapaduman. To preserve the memory of the war that lasted for six days between Subramanya and Surapaduman, Skandasasti, a penance observed for six days is considered sacred by the devotees. Many of them assemble in the precincts of the temple during the occasion and on the sixth day, they do not drink even a drop of water.

The events leading to the annihilation of Surapaduman are demonstrated on the sea shore in front of the Shanmugavilāsa Mandapa in the evening of the sixth day in which several transformations of the demon and his final defeat are represented. This festival falls during the Tamil month Aippasi (October-November). Lakhs of people assemble on the beach to have the darshan of the Lord moving up and down the beach in war robes and ornaments and triumphs at the end. Kattabomman, a revolutionary chieftain who opposed the British was a spiritual patron of the Lord of Tiruccendur. It is said that he used to take his mid-day meal only after the completion of the uccikkāla pūja in the temple which is conveyed to him by a series of drum beats

TIRUCCENGODU

Situated at a height of 610 m, Tiruccengodu (tinuccengodu) has Ardhanārī svarar temple, where can be seen an image of a foreigner, Mr. Davis who renovated the Ganesa mandapa in the temple when he was the Collecter of Salem.

See: Parantaka I and his Temples p. 321 for further details.

TIRUCCIRAPPALLI

Situated on the right bank of the river Kāvēri, Tiruccirappalli (tiruccirāppalli), the capital of ancient Cōlas was then called Urayūr. The Teppakkulam (tank) area is the heart of the city. The tank, along with the fort built by Vishwanatha Nayak, known as the "rock fort" dominates the city. The hill which is 84 m high shelters many temples. The Tīnāyumānavar (the lord who became the mother) temple, the Vīnāyaka temple, called Uccippillaiyār kōyil, and the two cave temples of the Pallavas are among them. The hill is ascended by a flight of steps. Bharathidasan University is situated here. The head quarters of the Southern Railway and its repair shops and the several industries including the Bharat Heavy Electricals Limited add affluence to the city.

See also: Cave temples of Mahendravarman 1 p.38.

TIRUKKALUKKUNRAM

Refer: Aditya's I Temples, p.5.

TIRUNLLARU

Refer: Rajendra I and his temples, p.369.

TIRUNELVELI

Situated on the bank of the river Tamrapami, Tirunelveli (tirunelvēli) is the head quarters of the Nellai-kattabomman district. It was the capital of the Pāndiyās for sometime. The Siva temple measuring 259 m x 229 m is situated in the heart of the city. The Lord of this place is called Nellayappar and the Dēvi is known as Kānthimati. The temple is famous for its "Tāmra (copper) Sabha", one among the five important abodes of Lord Nataraja (natarāja). Here the image of Nataraja is 167 cm in height. The pillar in one of the mandapās of this temple gives out unique musical sounds when tapped. The place was praised by Sambandar in his Tēvāram. The university named after the author of Manōnmaniam, Sundaram Pillai, the Manonmaniam-Sundaranar University is situated here.

TIRUPPARANKUNRAM

Tirupparankunram (tirupparankunram) is one of the six sacred places dear to Lord Muruka, selected by him as his abodes. The importance of this place is that it was here that the Lord is said to have married one of his consorts, Deivayānai.

There are Jaina rock beds in the caverns with inscriptions and a Muslim darga at the top of the hill.

See also: Famous Temples of Muruka, p. 140-41; Jaina Centres in Pandiyamandalam, p.202.

TIRUTTANI

Situated at a distance of 80 km from Chennai on the way to Tiruppati, Tiruttani (tiruttani) has a temple dedicated to Lord Muruka. It is on the top of a hill in the Eastern Ghats. The Kirttigai festival takes place in January and devotees visit this place in large numbers. The temple was built by the Pallavas. It has drawn great saints like Aninagirināthar, Kachiyappa Munivar, Muttuswāmy Dīkṣitar and Vaḍalūr Rāmalingaswāmikal, who all have left literary pieces in praise of the Muruka of Tiruttani.

TIRUVALANKADU

Connected with the life of Karaikkalammaiyar (kāraikkālammaiyār), Tiruvalankadu (tiruvālankādu) is very near to Arakkōnam in the Chengalpet district. The temple here contains the image of Natarāja in one of His rare postures - the Ūrdhava Tāndavam. Karaikkalam-

maiyar, a devotee of Siva disgusted with her physical body prayed and got the form of an old lady and attained salvation by worshipping the lord of this place.

See also: Post-Sangam Works pp. 345-48.

Refer Shrines of Kulottunga III p. 415 for the place with the same name in Tanjavur district.

TIRUVANAIKKAVU

Situated at a distance of about 3 km from Tiruccirāppalli, Tiruvanaikkavu (tiruvānaikkāvu) is a famous Saivite centre. Here the Lord is installed facing west and the Devi (devi) facing east. The image is placed under a jambu tree and the place is also known as Jambukēswaram. Water is drizzling perpetually from the Linga (linga). So the presiding deity is called Appu (water) linga. Therefore the temple is considered as one of the 'pancabūta ksētrās'. An elephant which worshipped the Lord here finally got salvation and hence the place came to be known as Tiruvanaikkavu (grove of the holy elephant). It is called Gajāranya Ksetra in Sanskrit. The Devi of the temple is known as Ahilandeswari (ruler of the universe). Every day at noon, the priest of the Devi temple, in the attire of a woman conducts the pūja (worship) in the temple of the Lord.

See also: Special Grouping of Shrines pp.434-35.

TIRUVANNAMALAI

Refer to Parantaka I and his temples, p. 3. . and Ramana Maharshi, p.377.

TIRUVARUR

Refer: Rajendra Chola and his temples, p.370; Uttamachola's temples, p.515.

VADALUR

Vadalur (vadalūr), near Cudalore (kadalūr) in the South Arcot Padayācci district is famous because of its association with Ramalinga Adigal (Rāmalinga Adigal). Non-killing, simplicity and equality are some of the virtues of Saint Rāmalingar's teachings. The octagon shaped structure with domed roof follows an unusual mode of worship. It contains no image. One day, Ramalinga Adigal locked himself in a room, instructing not to open it for sometime. That was the last day he was seen. His disappearance is still an unsolved mystery.

The Taipūram festival at Vadalur is important, when followers of Ramalinga Adigal, also called Vallalār assemble there in large numbers.

VAITTISVARANKOYIL

At a distance of 16 km from Mayilāduturai is Vaittisvarankoyil (vaittī svarankōyil). The Lord of the place is

said to have cured the stomach pain of Ankārakan (Mars) as vaidya and hence the name of the place.

See also: 'Vaittisvarankoyil' in *Dhannapuram Adinam*, p.125.

VEDANTHANGAL

To the ornithologists, the bird sanctuary at Vedanthankal (vēdantānkal) in the swamps of the Madurānthakam lake in the Chengalpet district is a veritable heaven. After the rainy season, thousands of birds of different varieties flock to breed on the trees, half submerged in the shallow lake. The trees in the lake are conducive for birds to settle and nest.

VELANKANNI

Twelve km from Nāgappatṭinam on the eastern sea-shore is situated Velankanni (vēļānkanni) which has a Basilican Church of Virgin Mary as Our Lady of Health. It has an imposing facade with two tall spires and with the wings presume the shape of a cross. There are numerous legends linked with the miraculous powers of this lady and lakhs of people throng for the festival called 'Feast' occurring in the month of August. There is a belief that the offerings thrown in the sea by devotees in Burma, Malaysia and South Africa are reaching this church safely, being picked and brought to the church by fishermen. Such articles are exhibited in the museum at Velankanni.

See also: Nagapattinam under Christianity in Tamil Nadu (A.D. 1550-1700) p.52.

VELLORE

Vellore or Velur (velur) was the last capital of the Vijayanagara rulers. The local saying here is that the place is famous for its temple without an idol, river without water and a fort without forces. Vellore fort, a fine example of military architecture is in a very good state of preservation. The Jalakandeswarar temple, a peak of artistic perfection, is enclosed within the walls of the Velur fort. It was here that the first mutiny of the Indian sepoys occurred even before the Sepoy Mutiny of 1857, and it is known as Velur Mutiny in the History of Tamil Nadu. The British kept in custody the children of Tipu sultan and the Raja of Kandi (of Sri Lanka) in the Velur fort.

YERCAUD

A charming hill station at an altitude of 1525 m, Yerucaud [Erkadu (ērkādu)] is about 12 km from Salem. Erkadu means a forest of lakes and in fact there are several lakes and waterfalls, big and small in Yercaud. It is considered as a hill resort, next, of course, to Koḍaikkanal and Uthakamanḍalam.

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